HELPS TO THE STUDY OF THE BIBLE


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HELPS

TO

THE STUDY OF THE BIBLE

WITH

A GENERAL INDEX, A DICTIONARY OF PROPER NAMES

A CONCORDANCE, AND A SERIES OF MAPS



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HELPS TO THE STUDY OF THE BIBLE.

The Bible.

I. THE TITLE OF THE BIBLE.

THE TITLE of the Bible is of medieval origin. It is not found in Anglo-Saxon, though GOSPEL (God-spell or good-spell, i. e. story of God or good story) has come to us from that tongue. It is derived through the Norman French from the Latin *Biblia*, which was treated in the Middle Ages as a feminine singular noun, though it was a mere transliteration of the Greek neuter plural *βιβλία*. That Greek Christians should call the books which were read in their churches *τὰ βιβλία* (THE BOOKS) was natural enough: but this usage has not been traced higher than the fourth century, when it is found in Chrysostom. In the Gospels, and Acts, and Epistles, the books which were read in the Jewish synagogues are often entitled "The Scriptures." Sometimes (e.g. 1 Cor. xiv. 21) "The Law" seems to be used as a name which comprehends them all. Paul, in a notable passage, calls the books of Moses, if not the whole of the Hebrew Canon, "The Old Covenant," (*ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης*, 2 Cor. iii. 14). In the same context he describes himself and his fellow-labourers as "ministers of a New Covenant." These terms (*ἡ παλαιὰ διαθήκη* and *ἡ καινὴ διαθήκη*) were employed afterwards by ecclesiastical writers to denote the Jewish and Christian Scriptures respectively. The Latin rendering of *διαθήκη* fluctuated at first between *instrumentum* and *testamentum*; but *testamentum* prevailed. Hence in the languages of the West the two collections of writings which make up the Bible came to be called "The Old Testament" and "The New Testament."

II. THE CANON OF SCRIPTURE.

Canon (Greek, a *straight rod*), used figuratively of a *testing rule* in art, logic, grammar, or ethics, occurs in the sense of a "rule of life" in Gal. vi. 16. In the early ages of Christianity, the term was used generally to denote a standard of opinion and practice. Its first direct application to the Holy Scriptures occurs in the "imprimatur" appended by Amphilochius to his Catalogue (A.D. 380); though Origen seems to have termed those books *Canonical* which Christians regard as genuine and of Divine authority. *Uncanonical* books are those not specified in the Canon. *Apocryphal* books are

those of uncertain authority; they are found in MSS. as well as in printed Bibles in company with the *Canonical* books, and are read for historical purposes, and for "instruction of manners." External and internal evidence alike is against their inspiration and Divine authority, and they are no part of the rule of faith. The Bible is *the* Canon, or authoritative standard, of religion and morals.

The Jewish Canon. Before the Captivity there are only faint traces of the mode of preserving the sacred writings. Moses ordered "the Book of the Law" to be put "in the side of the ark" (Deut. xxxi. 26; cp. 2 Kings xxii. 8). To this was subsequently added that of Joshua, and other Annals; and later, Proverbs, and some Prophecies, for Daniel refers to the "Books" (ix. 2), Zechariah to "the Law and former Prophets" (vii. 12), and Isaiah to "the Book of the Lord" (xxix. 18; xxxiv. 16). Ezra and the "Great Synagogue" most probably determined the Canon of the Law in its final shape; and Nehemiah "gathered together the acts of the kings and the prophets, and those of David," when "founding a library" for the second Temple (2 Macc. ii. 13), *c.* 432 B.C. The first notice of the Old Testament as a collection of writings is in the Prologue to the Greek translation of Ecclesiasticus (B.C. 131), which specifies the "Law and the Prophets, and the rest of the books." (Cp. Luke xxiv. 44.) Philo Judæus (B.C. 20—A.D. 40) refers to constant use of "the laws and oracles produced by the prophets, and hymns and other" (writings). Josephus (A.D. 38—*c.* 100) enumerates twenty-two books as "divine," viz. *five* of Moses, *thirteen* of Prophets (in which Job was probably included), and *four* of "hymns and directions of life." He mentions all the books of the Old Testament as Canonical, except Job, Proverbs, Ecclesiastes, and the Song of Solomon, to which he does not allude, as none of them furnished any materials for his work. He also adds, that, since the death of Artaxerxes (B.C. 424), "no one had dared, up to his day, to add anything to them, to take anything from them, or to make any change in them" (*Against Apion*, I. 8). Thus, the Jewish Canon was finally settled in the time of Ezra and Nehemiah, and its contents were identical with our own, our thirty-nine books being grouped so as to accord with the twenty-two letters of the Hebrew alphabet (the twelve minor prophets counting as one, Ruth being coupled with Judges, Ezra with Nehemiah, Lamentations with Jeremiah, while the two Books of Samuel, Kings, and Chronicles were reckoned as one each). That these did not constitute the entire Hebrew sacred literature is evident from the fact that reference is made in the Old Testament to fifteen other books, while others again are mentioned in the Apocrypha which were rejected from the

Jewish Canon. The whole of the books included in the Jewish Canon are quoted in the New Testament as "Scripture," except Judges, Ecclesiastes, the Song of Solomon, Esther, Ezra, and Nehemiah; but, in addition, the "Book of Enoch" is quoted by Jude (verse 14). Our Lord also quotes from an unknown book (Luke xi. 49–51; John vii. 38), and so, too, James (iv. 5, 6). Jerome notices that the twenty-two books coincide with the letters in the Hebrew alphabet, and that the five double letters coincide with the five double books (Samuel, Kings, Chronicles, Ezra, and Jeremiah). He gives the contents of the Law, Prophets, and Hagiographa in exact accordance with the Hebrew authorities, as mentioned above, classing Daniel with the last. The Talmud also agrees in the same list, and gives the writers of the several books.

The Christian Canon. The Books of the Jewish Canon were read from the first in Christian assemblies, as of Divine authority (Lardner, ii. 132, 526), and were largely quoted by ecclesiastical authors. Melito and Origen deemed it important to enumerate them carefully. Together with the writings of the Apostles and the Evangelists they formed the Christian Canon.

III. VERSIONS OF THE SCRIPTURES[1].

Greek Versions. I. Of these the *Septuagint* occupies the highest rank. According to tradition, it was translated from the Hebrew by seventy-two Jews, each of whom, in a separate cell, made a complete translation of the entire Old Testament, and, when compared, these seventy-two copies were found to be so completely identical that they were deemed to be inspired. Jerome disbelieved this story; and the inequality of the rendering of different portions seems to afford convincing proof that they were the work of different persons and of different times. More probably it was begun in the time of Ptolemy Lagi, and finished in that of his successor Ptolemy Philadelphus (B.C. 285). It seems to have been the only Scripture with which the Alexandrian Jews and the early Christian writers were familiar. It is not accurately translated from the Hebrew, the text showing many important variations, both in words and phrases, as well as some additions to the original; and it contains many Coptic words. In this version, the Pentateuch possesses the highest literary merit, the Book of Proverbs ranks next, and Ecclesiastes occupies a very low place; the Prophets, Psalms, and other books are poor productions, while the Book of Daniel was so incorrect as to be disused by the early Christian Church.

[1] For Notes on the HEBREW TEXT of the Old Testament, see Section IV.

2. *Aquila*, at the instigation of the Alexandrian Jews, sought in the second century A.D. to correct the inaccuracy of the LXX. by a new translation, which was so literal as to be sometimes unintelligible: it was highly esteemed by the Jews, and is quoted in the Talmud; but it is discredited by early Christian writers.

3. *Theodotion*, about the same time, revised the LXX., merely correcting its inaccuracies, and his translation of Daniel superseded that of the LXX.

4. *Symmachus* (*c.* A.D. 200) gives his name to a new translation, which is paraphrastic, like the LXX., but displays more purity and elegance of language. It proceeded from the Ebionites, a sect of Christian heretics, who did not admit the divinity of Christ.

Three later versions (quoted in Origen's *Hexapla*) were anonymous: only fragments of them are preserved.

Syriac. The *Peshito* version has been attributed to the second or even to the first century after Christ, and a Syriac version certainly existed very early. It contains all the Canonical Books of the Old Testament, as well as those of the New (except the latest, viz. the 2nd and 3rd Epistles of John, 2 Peter, the Epistle of Jude, and the Revelation). The Old Testament is translated from the Hebrew. This version has been always accepted by all sections of the Syrian Church as authentic, and from it several Arabic translations have been made.

Latin Versions. Fragments of an ancient Latin Version of the African Church, translated from the LXX., of about the second century A.D., are found in ancient Christian writers. This was superseded in Italy by the *Itala*, and this in turn by the *Vulgate* (i.e. the *current* text). Jerome (A.D. 383) revised the current Latin version of the New Testament. He also translated the Old Testament into Latin from the Hebrew. For this work he took up his residence at Bethlehem, and was occupied upon it for twenty-one years. Although at first the reverence for the LXX. militated against its reception, from the time of Gregory the Great it became the authorised version of the Western Church. This translation, however, was gradually corrupted by intermixture with other Latin versions. The discordance of the copies in use was noticed by the Council of Trent in one of its decrees, and Sixtus V gave to the world a revised text in 1590 A.D. Three years later the present standard edition was issued by Clement VIII.

Besides the Syriac and the Latin, there are many other versions, made at different times, and in countries widely separated one from another. These are for the most part independent testimonies, and

not mere copies of some one common original, as their verbal differences sufficiently attest; but their complete agreement in all essential points demonstrates the care with which the sacred books have been preserved, while it establishes their integrity more satisfactorily than that of any other ancient book is established.

English Versions. Translations of the Psalter and of some other parts of the Bible were made in the thirteenth century or earlier.

1380. *Wycliffe* translated the New Testament from the Latin Vulgate. His followers added the Old Testament. (The whole work was edited by Forshall and Madden for the Clarendon Press in 1850.)

1525. *Tyndale's New Testament* was printed at Cologne. Many copies of it were publicly burnt by order of the Bishop of London.

1535. *Miles Coverdale* translated the whole Bible from the Latin Vulgate and the German, probably under the patronage of Thomas Cromwell. This was the first version of the whole Bible published in English. It was probably printed at Zürich.

1537. *Matthew's Bible.* A fusion of the two translations of Tyndale and Coverdale by John Rogers. This was begun abroad, but the printing was eventually undertaken by Grafton and Whitchurch of London. It was published with the King's licence, and was the first "Authorised Version."

1539. *Taverner's*, an expurgated edition of Matthew's Bible, edited by Taverner at the instigation of the ecclesiastical authorities.

1539. *Cranmer's*, or *The Great Bible.* A new edition of Matthew's Bible, revised, and compared with the Hebrew, by Coverdale and others, and published in England under the sanction of Cranmer.

1560. *The Geneva Bible.* Published by the refugee reformers at Geneva, and for half-a-century the most popular of all English versions.

1568. *The Bishops' Bible.* A revision of the Great Bible made at the suggestion of Abp. Parker by fifteen theologians, eight of whom were Bishops. A second edition appeared in 1572.

1582. *The Rheims Version of the New Testament.* This translation was made from the Vulgate. A companion translation of the Old Testament was published at Douai in 1609–1610.

1611. *The Authorised Version*, translated from the Hebrew and Greek (by order of James I) by forty-seven divines, each taking a portion, which was revised by the whole body. This, from its great excellence, gradually superseded all preceding versions.

1881. *The New Testament, being the Version set forth* A.D. 1611 *compared with the most ancient authorities and revised.* Printed for the Universities of Oxford and Cambridge.

The Old Testament.

IV. GENUINENESS AND INTEGRITY OF THE OLD TESTAMENT.

In writings which claim to command belief from the world in all ages the following credentials are requisite :—1. *Genuineness*, i.e. that they are the works of the persons whose names they bear. 2. *Integrity*, i.e. that they are the unaltered writings of those authors.

ITS GENUINENESS. **External Evidence.** The Jews, to whom these books were entrusted, have been in all ages unanimous in their testimony that the Pentateuch was written by Moses ; the Psalms by David, and those whose names are affixed to them ; the Proverbs by Solomon ; and that others were the work of those whose names they bear ; and, with equal unanimity, testify to the authority of those books whose writers' names are lost. They are accredited by successive generations, till we come to the mention of them in the "Prologue" to Ecclesiasticus, the treatise of Josephus against Apion, and the writings of the New Testament. They are also frequently quoted by one another as authoritative and genuine ; and the Pentateuch, Psalms, and Prophets, as well as the historical books, are so quoted by our Lord Himself. They were all admitted to be genuine by successive councils of the Christian Church.

Internal Evidence. (1) *The Nationality of the writers.* They all (with the possible exceptions of the authors of Job and Esther) profess to be Jews of Palestine, a people peculiarly separated from the rest of mankind by religion, by unique customs, and by physical position. These peculiarities are implicitly maintained throughout the whole books, which show no evidence of contact with the literature of any other countries except those in which the writers profess to have been in temporary exile.

(2) *The Language*, except in Daniel and Ezra, is uniformly Hebrew, which ceased to be a living speech soon after the Babylonish Captivity. Some parts of Daniel and also of Ezra are written in Hebrew, others in a form of Aramaic which is transitional, and presents various points of difference from the later Chaldee. This curious phenomenon finds its explanation in the residence of Daniel and Ezra at Babylon, and their relation to Babylonian and Persian

rulers who successively held sway over that city and the surrounding countries.

(3) *Circumstantiality.* The records contain histories, frequent genealogies, and biographies, all of which are capable of more or less verification from other records, but no material discrepancy has been proved.

(4) *The Undesigned Coincidences* (see Blunt's work on this subject) are numerous and deserve attention. Then, again, the physical allusions are exclusively applicable to Palestine, whose geographical and geological conformation is unparalleled; while the *flora* and *fauna*, as gathered from the work itself, have been proved by modern explorers to correspond exactly with the phenomena of that country (see List of "TREES, PLANTS, &c.," pp. 203 foll.).

ITS INTEGRITY. The scrupulous care taken by Ezra, and those who followed him, to preserve the text of the Old Testament, after its Canon was completed, is sufficiently evident from the zealous accuracy with which the discrepancies in the text of various copies have been preserved. This is perhaps most conspicuous in certain Psalms, of which two distinct MSS. are extant, containing in some instances as many as sixty variations in the text of the two copies. The ancient Hebrew, in which it was written, was, after the Captivity, superseded by the Aramaic (a mixture of Chaldee with Hebrew). For a time the former was retained as the sacred, while the latter was the vernacular, language; but, before the Christian era, almost all the Scriptures were translated into Aramaic. In the time of Ezra, it is evident that an Aramaic version followed the reading of the Hebrew original in the synagogues (Neh. viii. 8). These Aramaic interpretations, called "Targums," are valuable, as affording proofs of the correct readings of ancient MSS. of the Old Testament, and also of the precise meaning of obscure words.

Of these Targums ten have come down to us, giving between them a complete interpretation of the whole of the books, except Ezra and Nehemiah. The Targum to Daniel is not fully known. The earliest are those of Jonathan (on the Prophets) and Onkelos (on the Pentateuch): the former is a paraphrase, the latter a literal translation, word for word, from the Hebrew; the former was written shortly before the Christian era, while Onkelos was contemporary with Christ, and a pupil of Gamaliel.

The Hebrew MSS. consist of the Synagogue Rolls, and copies for private reading. The former are the more important, and were

written, as Josephus tells us, on fine skins (some of which, found in the Crimea, and therefore possibly belonging to the Jews of the Dispersion, are still preserved in the Imperial Library at St. Petersburg). The care with which they were transcribed is evident from the rules laid down in the Talmud. One scribe copied the consonants, another inserted the vowel-points and accents in a fainter ink, a third revised the copy, and a fourth wrote in the Masorah. These rolls consisted of, (1) the Pentateuch (or Law); (2) *Megilloth* ("rolls"); and (3) the *Haphtaroth* ("dismissals"). It is from these and the Greek translations, made by the Alexandrian Jews, compared together, that a correct copy of the Scriptures must be derived; and the English Authorised Version was formed from the best recensions known at the time of its preparation.

Although the "various readings" in the MSS. and printed editions of the Hebrew Bible are very numerous, being estimated at 30,000, and even by some scholars at 200,000, these are very unimportant. The Hebrew Bible of the present day is substantially the same as the recension made by Ezra and others, which was the "Textus Receptus" of our Lord's time. In it, however, the old phraseology has been occasionally modernised, obscure expressions explained by glosses, and the chronologies and genealogies have suffered, especially through the errors of transcribers. Thus there are many alterations in the *language*, yet none in the *meaning*, of the original writers. We have no autographs and no perfect MSS. of either Hebrew or Greek Scriptures, neither have we of any Greek or Latin classic author; on the contrary, there is no ancient book (sacred or secular) of which the text is not more or less imperfect. In this respect the Hebrew Scriptures stand in the same position as all other writings of antiquity. Dr. Bentley states the case truly:—"It is a fact undeniable, that the sacred books have suffered no more alterations than common or classic authors, and have no more variations than what must necessarily have happened from the nature of things; and it has been the common sense of men of letters, that numbers of MSS. do not make a text precarious, but are useful, nay necessary, to its establishment and certainty."

The Talmudists undertook a highly critical collation of many different texts, which, however, they interpreted by a great mass of traditional commentary; but they collected together all that was known and approved of (both written and oral) respecting the sacred books, rejecting what was not supported by a considerable weight of testimony. In the sixth century A.D., a school of Jewish Doctors at

Tiberias, known as the "Masoretes," extracted from the Talmud the *traditional* comments (*Masorah*) of criticism and grammatical emendations, in order to establish the genuine text of the Hebrew Scriptures. The text, as so fixed by them, became the standard, from which others were multiplied. In the eleventh century a collation was made of the Masoretic text of Tiberias, known as the Palestine Codex, with the Babylonian text, and between the two there were found to be eight hundred differences of reading, none of them, however, in any way affecting the sense of the subject-matter.

The *Samaritan Pentateuch* must belong to a date earlier than the Captivity of Judah, as the Samaritans had no intercourse with the Jews subsequently: it is highly probable that it existed prior to the separation of the two kingdoms. A careful comparison, in modern times, of its text with that of the Hebrew ("Textus Receptus"), has shown that they agree in every material point, the differences being merely verbal.

V. SUMMARY OF THE BOOKS OF THE OLD TESTAMENT.

Divisions of the Old Testament. The Hebrews divided their sacred books into three parts:—

1. "THE LAW" (Torah), comprising the five books of Moses.
2. "THE PROPHETS" (Nebiim), comprising the books of Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets.
3. "THE SCRIPTURES" (Kethubim). Under this title were placed:
   (1) Psalms, Proverbs, Job.
   (2) Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther.
   (3) Daniel, Ezra, Nehemiah, 1 and 2 Chronicles.

1. The Law. The "Book of the Law" is mentioned in Deut. xxxi. 24, 26; Josh. i. 8; viii. 34; xxiv. 26. The distinctness of the five portions shows that they were designed to be separate, and so distinct names were found for each. The Hebrews used for this purpose the *chief word* in the first verse of each. In the LXX. they are denoted by titles indicating the *subject-matter*, which are still in use in the Christian Church, e.g. Genesis, Exodus, &c.

2. The Prophets. This general appellation was given to these twenty-one books, because they were *written by* Prophets, who, as the Teachers of the people, were naturally the *annalists* also: e.g. Samuel, Nathan, Gad, Iddo, Isaiah, Jeremiah, &c. We read of

them sometimes as living in communities. They seem to have cultivated literature, music, psalmody, &c.; and their writings, whether devotional or historical, were regarded as more or less *prophetic* (which means *instructive*, as well as *predictive*, cp. Acts xiii. 1; 1 Cor. xiii. 2, 8). They were divided into PRIORES (Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings) and POSTERIORES; these last being subdivided into *Majores* and *Minores*. The former designation was given to the writings of Isaiah, Jeremiah, and Ezekiel, because of their *greater bulk*, as well as prophetical pre-eminence; the latter to the remaining twelve prophetical books. The book of Daniel was excluded, partly on account of its author having exercised no prophetic *office* among "the people," partly because of its late reception into the Sacred Canon; and also, in later times, because it was quoted by Christians against the Jews.

3. **The Scriptures** include the remaining books of the Hebrew Canon. The first group (1) consisted of the devotional books used in the services of the synagogue (the Psalms and Proverbs weekly, Job on most of the great fasts). The second (2), called the "Five Rolls," supplied for the most part the Lessons used on special festivals; the third (3) was a sort of Appendix, in which were placed those Canonical books which were not ranked among "The Prophets."

Divisions of the Books. The quotations made in the New Testament from the Old cite only the *book* (Acts ii. 16) from whence they are taken (except in the case of the Psalms, Acts xiii. 33, 35). They are mostly from the books read in the synagogue every Sabbath-day, and there are indications of a division into sections (Luke iv. 17; Acts xiii. 15, 33, 35; xv. 21; 2 Cor. iii. 14).

The Talmud divided "The Law" into fifty-four portions, one for each sabbath of the intercalary year. These were called *Parshioth*, which were subdivided into lesser *Parshioth*, being the sections of the Lesson taken by each individual Reader. These, again, were classed under two heads, viz. "Open" (*Petuchoth*), which marked a change of subject, like the modern paragraph, and began with a *fresh line* in the MSS.; and "Shut" (*Satumoth*), corresponding to minor divisions, like sentences, marked only by a *space* in the line. These breaks in the text were denoted by the initials "P" or "S" in the margin, to catch the reader's eye; which would seem to be the origin of the ¶ placed before certain verses in the Authorised Version.

"The Prophets" also were subdivided into Sabbath Lessons, though

not with the same precision or authority. These portions were called *Haphtaroth* ("dismissals"), because they were read immediately before the close of the service. These were in the ninth century A.D. subdivided by the Masoretes into Verses (*Pesukim*), the termination of each in the Hebrew MSS. being marked by a colon (:), which is retained in the Prayer-book version of the Psalms to point them for chanting. In the thirteenth century a more systematic division into *Capitula* or Chapters, ascribed to Stephen Langton, or Hugh of S. Cher, was generally adopted in the Latin Vulgate to facilitate reference to the text. In the sixteenth century the Masoretic division into Verses was combined with this division into Chapters, and passed from the Latin Vulgate into the English translation published at Geneva in 1560.

In our Old Testament the books are conveniently arranged according to their subject-matter, thus: 1. The PENTATEUCH (or Five Books of Moses). 2. The HISTORICAL BOOKS (from Joshua to the end of Esther). 3. The POETICAL or DEVOTIONAL BOOKS (from Job to the Song of Solomon). 4. The PROPHETICAL BOOKS (from Isaiah to Malachi).

1.—THE PENTATEUCH, or *five-volume* book, is ascribed to Moses by all tradition, Jewish and heathen; and is in other parts of the Old Testament quoted as such, and also by our Lord and His Apostles (Matt. xix. 8; John vii. 19; Acts iii. 22).

In the Old Testament history, whenever mentioned, it is treated as one book, and as an original book of Moses, under the various titles, —"The Law of Moses" (Ezra vii. 6), "The Book of the Law of Moses" (Neh. viii. 1), "The Book of Moses" (Ezra vi. 18), "The Book of the Law of Jehovah by the hand of Moses" (2 Chron. xxxiv. 14), "The Book of the Covenant" (2 Chron. xxxiv. 30), "The Book of the Law of Jehovah" (2 Chron. xvii. 9). This designation extends from the days of Jehoshaphat (B.C. 915) to the time of Jesus the son of Sirach (*c.* 250–200 B.C.). There can be little doubt that the book so styled is virtually the same as our Pentateuch, and identical with the "Book of the Law" placed by Moses in the ark (Deut. xxxi. 26).

The Creation. There is no conflict between the Mosaic account of creation and geology. As regards the formation of the material globe, it is merely stated, in general terms, "*In the beginning* God created the heaven and the earth." The distinction must be carefully observed between the words "created" and "made" throughout

the first chapter of Genesis. The six days' work relates entirely to the Divine action on the earth's *surface*, and the objects visible from it, at the beginning of the present epoch of humanity: thus—

1. A change from darkness to light.
2. Separation of waters above and below by the intervention of a firmament.
3. A further division of the waters below into seas and earth, followed by growth of vegetable life.
4. Appearance of sun, moon, and stars, visible from the earth's surface.
5. Production of living creatures out of the water and in the air.
6. Production of animals, including man, from the material earth.

The summary account of the Creation in the Fourth Commandment (Exod. xx) refers, in general terms, only to the appearance under the Divine hand of visible phenomena above the earth's surface; but in neither of these accounts is there any allusion to the mode by which formations below the crust of the earth were made.

Genuineness of the Pentateuch. Although some fragments claim a higher antiquity, GENESIS is acknowledged to be the most ancient complete book in existence. It must be viewed, however, in connexion with the four books that follow it, and of which it is an integral part, the scope of the whole being the foundation of a theocracy based upon the idea of a single family. Although there seem to be portions of more ancient narratives embodied by the writer in the book as it now stands (e.g. the story of Lamech and his two wives; a second account of the Creation, chap. ii.; the battle of the five kings against four in the Vale of Siddim; the meeting of Abraham and Melchizedek; &c.), whence some have supposed that the original narrative has been enlarged at various times by three or more subsequent compilers; yet it is believed that the record in its present state is substantially that of Moses, with a few later additions made in the time of the monarchy. Some commentators maintain that two quite distinct narratives have been interwoven together: the one, more ancient, in which the Deity is throughout designated by the general term Elohim (God), while in the other He is called by the more mystic name of Jehovah (The LORD)—the former representing a general Divine influence in the material world, the latter a supernatural, overruling power, creating and directing it, and requiring adoration in return. These two portions are characterised as the Elohistic and Jehovistic; the former teaching natural, the latter revealed religion. There is, however, throughout the Pentateuch a unity, which can only be ascribed satisfactorily to one writer.

In the Book of EXODUS also, some critics have conjectured the existence of two distinct documents (Elohistic and Jehovistic) blended together, though they find it much more difficult to accurately define them. The book, as a whole, is strongly impregnated with the atmosphere of Egypt, as made known to us by modern research. Its language shows a large infusion of Egyptian words; the Ten Plagues are directed, in three groups, against the three primary divinities of ancient Egypt, viz. water, heavenly bodies, and earth,—as also is the Second Commandment; the enactments of the Mosaic Law are based upon Egyptian life; the whole constitution of religious worship is antagonistic to Egyptian mythology (e.g. the sacrifice of sacred animals), and presupposes residence in a camp, and in a wilderness, as the established rule; while words peculiar to such a life remain stamped upon ordinances and accessories of worship throughout the religion of the nation. Thus, the place of worship is always "the Tabernacle," i.e. the tent; excommunication implies being "cast out of the Camp;" the scapegoat carries the sins of the people into the "Wilderness;" the Sabbath becomes a rest from the labour of "Bondage;" and the peculiar rites of the Passover, such as the posture of the eaters, the unleavened bread, and "the haste," possess their significance, as memorials of a hasty flight; while the Divine Presence on Mount Sinai is commemorated by the erection at Jerusalem of an artificial mountain by Solomon, on which the figurative presence of the "Most High" is localised, and even the fence, placed round Mount Sinai by Moses, is perpetuated by a trellis at the foot of Mount Moriah. Hence, internal evidence strongly supports the belief that the book was written at the time and under the circumstances professed by its author. It is doubtful, however, whether we are to ascribe a period of 215, or of 400, years to the residence of the Israelites in Egypt, as the passages in the record are ambiguous; but the number of the people, at the time of the Exodus, would suggest the longer period.

In LEVITICUS and NUMBERS, the attempt to define two distinct Elohistic and Jehovistic portions has failed to command support; it is generally allowed that there is but one narrative, in the main; though there may be some minor additions to it of a later date.

The apparent variation of style (from the historical to the hortatory) in the Book of DEUTERONOMY, as well as certain seeming discrepancies between it and the previous books, has raised doubts as to its authorship, some assigning it to Jeremiah, and others to a Jew living in Egypt in the time of Manasseh. The majority of critics,

however, uphold the traditional theory that it was the work of Moses, at the close of his life; since the writer evidently had in view the approaching entrance of the Israelites into their promised inheritance. The discrepancies are not irreconcilable, and the enactments which provide for an established form of government, including even a monarchy and permanent settlement in cities, might well be prospective. On the other hand, there are many similarities between it and the rest of the Pentateuch (e.g. the use of peculiar Hebrew words and grammatical forms, the frequent reference to the Jews' slavery in Egypt, to Egyptian laws and customs, &c.) which are strong evidence in favour of its being the work of the same author, to which must be added the direct testimony of the writer himself in the book, and its frequent quotation as the "Law of Moses" in the New Testament. On the whole, the great preponderance of testimony, both from external and internal evidence, favours the view that the entire Pentateuch (with the exception of a few unimportant phrases) is the work of Moses.

GENESIS. The *Beginning* of the inhabited world in man's epoch. I. The Creation, Fall, and antediluvian history of man, including the *First Covenant.* II. The Deluge, *Second Covenant* with Noah, repeopling of the earth; the Dispersion, and confusion of language. III. The Call and history of Abraham and his sons, to the third generation, ending with the death of Joseph; the entire book thus embracing a period, according to the generally received chronology, of 2,369 years. The general subject is the Creation, the decline of humanity through sin, and its capability of being reclaimed by communion with God its Maker. Hope and faith are kept alive by the example of a chosen few, who through obedience to God become heirs to promised blessings, which are continually postponed, with mercy to those who are sinful, and a deepening of faith in those who are righteous.

EXODUS. The *Going out* or *Departure* of the chosen people—descendants of Abraham—from bondage in Egypt to a promised land, illustrating, in the history of a tribe, the general dealings of God with His people, and their pilgrimage through temporal life in a probationary state. There is declension, moral, political, and religious, till the cry of the degenerate, in their conscious misery, rises to heaven. Then Divine help appears, working supernaturally through human means, and deliverance is effected by "shedding of blood," the Passover Lamb being typical of the redeeming blood of the promised Saviour. In brief, the book gives a sketch of the early

history of Israel as a nation—(1) enslaved, (2) redeemed, and (3) set apart, through the blending of its religious and political life, and consecrated to the service of God. The Moral Law which it contains is universal and unalterable. It is in fact an authoritative republication of the Law engraved by the Creator on the human heart.

It embraces a period of 215, or 400, years, and includes events from the birth of Moses to the erection of the Tabernacle. The chief of these are :—the early life of Moses, and his call to be the Prophet of Israel ; the ten plagues, and deliverance of Israel from Egyptian slavery ; the institution of the Passover, and dedication of every firstborn male to God's service ; the passage of the Red Sea ; miraculous food and drink ; victory, by means of prayer, over Amalek ; the promulgation of the Moral Law ; instructions for making the tabernacle, ark, and other accessories of worship, with the consecration of the family of Aaron to the priesthood, and of their vestments ; the stricter obligation of the sabbath, and punishment for making a visible representation of the Deity (e.g. the golden calf).

LEVITICUS. The book of laws and ceremonies regulating the service of the sanctuary by the sacred tribe (*Levi*), as substitutes for the firstborn male of each family, its natural priest. It is closely connected with Exodus at its beginning, and with Numbers at its close : for, while the order for consecration of priests is given in the former, the ceremony itself is recorded in Leviticus ; and the exemption of the Levites from military service, and their special functions, are given in Numbers. But it has a distinctive character in the general exclusion from it of historical narrative (the exceptions being the Consecration of Priests, Death of Nadab and Abihu, Stoning of the Blasphemer). It embraces the history of only one month. Its contents are :—1. Laws for the Altar (for the people and the priests). 2. Consecration of Priests, and death of those offering unbidden incense. 3. Laws of clean and unclean food. 4. Purifications. 5. Leprosy. 6. Day of Atonement. 7. Slaughter of animals. 8. Unlawful marriages and lusts. 9. Precepts on the duties of the people and holiness of the priests. 10. Victims for the Altar. 11. Convocation days. 12. Weekly offerings of oil and bread. 13. Punishment of blasphemer. 14. Sabbatical year and Jubilee. 15. Promises and warnings. 16. Vows.

Offerings. The general name *korbān* is equivalent to *oblation*, including everything given to the service of God, e.g. firstfruits, tithes, contributions to the maintenance of the sanctuary, priests, worship, and all kinds of sacrifices.

Offerings for the Altar were *animal* (1. Burnt-offerings, 2. Peace-offerings, 3. Sin-offerings) and *vegetable* (1. Meat- and drink-offerings for the great altar in the Court, 2. Incense and meat-offerings for the altar in the Holy Place). Every burnt-offering and peace-offering was accompanied by a meat-offering and drink-offering, in proportion to the victim, thus :—

	Flour.	*Oil.*	*Wine.*
With a bullock	$\frac{9}{10}$ ephah.	$\frac{1}{2}$ hin.	$\frac{1}{2}$ hin.
With a ram	$\frac{2}{10}$,,	$\frac{1}{3}$,,	$\frac{1}{3}$,,
With a sheep or goat . .	$\frac{1}{10}$,,	$\frac{1}{4}$,,	$\frac{1}{4}$,,

These offerings were (1) *Public* sacrifices, at the cost and on behalf of the "whole congregation" (e.g. daily morning and evening sacrifices, and those on festivals); (2) *Private* sacrifices, enjoined by law on particular occasions, or provided by the voluntary devotion of the worshipper—as *thank-offerings*. Besides these, there were special sacrifices on the Day of Atonement, Passover, &c. A *trespass*-offering was a sin-offering, accompanied by a pecuniary fine.

Feasts. The *weekly* festival was the sabbath (commemorating rest from creation, and deliverance from bondage in Egypt); the *monthly* festival was the day of the new moon, on which rest was not enjoined, but additional services. The new moon of the seventh month Tisri, or *Feast of Trumpets*, began the civil year, and that of Abib the ecclesiastical year. The *great* festivals were (1) *Passover*, on the eve of the 14th of Abib, which lasted to the 21st; (2) *Pentecost* (the fiftieth day after), or feast of weeks, on completion of the harvest; (3) *Tabernacles*, from the 15th to 23rd of Tisri, commemorating the ingathering of all fruits. The people lived for a week in booths, to remind them of their desert wanderings. The last day was "the great day" (John vii. 37). This feast was preceded by the Day of Atonement. Every seventh year was *sabbatical*, when the land had rest. Every fiftieth was a *jubilee*, when slaves were freed, land sold reverted to its original owner, and mortgages were cancelled.

To these were added *Purim* ("Lots"), 14th and 15th of Adar, in remembrance of the deliverance by Esther; and the *Dedication* of the Second Temple (25th of Chisleu).

Fasts. The only fast appointed by the Law was the "Day of Atonement," the 10th of Tisri, spoken of in Acts xxvii. 9 as "the Fast." Four annual fasts were observed by the Jews during the Captivity; and special fasts were kept on occasions of national humiliation.

NUMBERS. This book is so named from the two *numberings* of the people, at the beginning and end of the wanderings. It comprises a period of thirty-eight years and three months, from the completion of the Law-giving, "the first day of the second month of the second year" of the Exodus, to the first day of the fifth month of the fortieth year. Its contents are: (1) The breaking-up of the encampment at Sinai; arrangement of the army, and the service of the priestly tribe, with an inventory of their charge; the parting service and blessing. (2) The march upon Canaan, and its repulse. (3) Rebellions; confirmation of Moses and Aaron in authority; condemnation of the people to death in the wilderness. (4) Various events in the forty years' wandering. (5) Events of the last year, e.g. the deaths of Miriam and Aaron; Balaam's mission; the corruption of the people by the Midianites, and its consequences; laws of inheritance, and of certain sacrifices, solemnities, and vows; summary of journeys; boundaries of Canaan, and Levitical cities.

DEUTERONOMY, the *repetition of the Law*, consists mainly of three addresses by Moses to the people who had been born in the wilderness, and had not heard the original promulgation of the Law. To these are added some of the latest acts and words of the lawgiver, viz. the appointment of his successor, his song, and his final blessing, to which was appended (probably by Joshua) the account of his death.

The *first* address is introductory, reminding the people of their deliverance from bondage, of God's guidance and protection in their wanderings, and their frequent ingratitude, closing with a warning from the past, and an exhortation to obedience in the future, so as to secure the inheritance now within reach. The *second* is a practical exposition of the whole Law, beginning with the Ten Commandments, more particularly applying the precepts of the First Table; followed by the enforcement of particular regulations in three main groups, viz. (1) laws concerning religion; (2) concerning administration of justice; (3) concerning private and social rights. The *third* address is the solemn renewal of the covenant, with an impressive recital of the blessings upon observance, and the curses on neglect of the Law. The delivery of these speeches, of the song, and final benediction, together with the closing scene of Moses' life, could not have occupied more than ten days (the first ten of the eleventh month of the fortieth year). Their character is that of a solemn exhortation, their style earnest and impressive, with a review of the past, and a stirring appeal to the future career open before his hearers on the other side of the Jordan. Moses vividly portrays to those who had not seen it

the divine delivery of the Law at Sinai. He recalls much that had been forgotten, or remained in abeyance from want of opportunity to exercise it in the wilderness; but all of which would now be the code of laws under which, as a settled people, they must be governed. His hearers are only partially conversant with the Law; hence some things are assumed, others are dealt with in minute detail, and even supplemented by new regulations to complete the Mosaic system (chaps. xii–xxvi). These later civil institutions are promulgated by God's command, and so have the same Divine sanction as those relating to religious worship. In this book Moses comes forth as a prophet, enunciating some of the most notable predictions in the Old Testament (xviii. 15 sqq. and xxviii–xxxii).

2.—**THE HISTORICAL BOOKS** (from Joshua to Esther inclusive) contain the history of the Israelite people during three great periods of their national life: (1) As a confederation of independent tribes united by religion and blood; (2) as a monarchy, separated after three generations into two perfectly distinct kingdoms; (3) as tributary to foreign invaders.

JOSHUA (*Jehovah is salvation*), the first of the twelve so-called "Historical Books," embracing a period of twenty-five years, is supposed to have been written by Joshua, whose name it bears. He was the successor of Moses, as the prophet of the Lord and leader of His people, to whom was entrusted the task of settling them in Canaan. It consists of three parts: (1) The conquest of Canaan during the seven years' war, and destruction of its thirty-one kings. (2) Distribution of the country by lot, and settlement of the tabernacle at Shiloh. (3) Final admonitions, and death of Joshua, which must have been added by one of his survivors. The characteristic feature of the book is that "the Lord drove out the nations before them," and that "He fought for Israel." The conquest opens with the miraculous fall of Jericho, after the renewal of circumcision, and the apparition of the "Captain of the Lord's host." Then follows a march into the interior, to the primary altar of Abraham at Shechem, where the covenant is renewed by oath and sacrifices; and next the miraculous victory at Beth-horon, and general panic of the heathen inhabitants. It closes with a general assembly at Shiloh (where the tabernacle was permanently fixed), the allotment of territory to each tribe, and a final renewal of the covenant at Shechem, followed by Joshua's death. The typical aspect of the history is pointed out in the Epistle to the Hebrews, chap. iv.

Date and Authorship. That the events are recorded by a contemporary is evidenced by such passages as iii. 15, 16; v. 1; the prophetic character of the writer by vi. 26; though some later additions to the original are traceable in x. 13; xix. 47; xxiv. 29–33. The expression used of certain memorials as remaining "up to this day," which occurs fourteen times, does not in any case seem to be inconsistent with the period embraced by the narrative; while it is difficult to imagine that any but a contemporary could have written such passages as vi. 25; and his two addresses (xxiii and xxiv), as well as the various records of his intercourse with God, would appear to have been committed to writing by Joshua himself, who is expressly declared to have written some documents (xxiv. 26). Ewald supposes that the book has undergone five transformations at the hands of successive compilers; but this view has met with little support. Others have tried to discriminate between an Elohistic and Jehovistic narrative; but this hypothesis is difficult to maintain. The authorship has been variously attributed to Joshua (according to the tradition of the Jews and early Christian writers), Phinehas, Eleazar, one of the elders who survived Joshua, Samuel, and Jeremiah; again, some have assigned its date to the time of the Judges, the reign of Josiah, and even to the time after the Babylonish Captivity. All these conjectures present far greater difficulties than the old tradition, that it is the work of Joshua, who followed the example of Moses by writing the annals of his own time; a task which seems to have been divinely committed to him on his first appointment as the assistant of Moses (Exod. xvii. 14).

JUDGES, the second historical book, comprising a period of about 300 years (or 450 years, according to the LXX. chronology, quoted by Paul, Acts xiii. 20), chronicles the gradual decline of Israel, after Joshua's death, into a state of political anarchy and religious apostasy.

Date and Authorship. Its authorship is uncertain; but Jewish tradition ascribes it to Samuel. The phrase, "up to this day," is thought by modern critics to signify the time of Solomon; though i. 21 seems to refer to a date prior to David's capture of Jebus at the beginning of his reign, while xviii. 14 would seem to mark a date posterior to the Assyrian captivity of Israel. There is little doubt that chaps. i. 6—xvi. form an early record, most probably written by Samuel, and continued by other annalists; and that these documents were combined into one harmonious whole (terminating with 2 Kings), probably by Ezra, or Nehemiah. The text of the

whole is, "There was no king in Israel; every man did that which was right in his own eyes." The government may be called a confederation of tribes. But irreligion, and the want of unity, made them a prey to the heathens around, whom they neglected to extirpate. Seven times Israel became subject to a foreign yoke, while thirteen judges assumed, by God's command, or the people's choice (as Abimelech), a temporary dictatorship. Of these some were contemporaries, as Samson and Samuel, and probably Abimelech, Tola, and Jair. This office subsequently became life-long (after Jephthah), and hereditary (in Samuel's time), gradually preparing the way for a monarchy.

It is notable that, from the days of Phinehas to the days of Eli, the priesthood is never mentioned, and that in Eli the office had passed from the family of Eleazar to that of Ithamar, on account, as the Jews say, of the sanction given by the former to Jephthah's unnatural sacrifice. The books of Joshua and Judges bear the same relation to the books of the Law as the Acts of the Apostles to the Gospels; but the former mark the *decline* of the Jewish, the latter records the *progress* of the Christian Church.

RUTH. This is a sequel to the Book of Judges (with which the Jews classed it), and is the link connecting that period with the monarchy. It supplies the genealogy of David, and so carries on the descent of the "promised seed" from Abraham. It comprises a period of ten years, during the judgeship of Deborah and Barak, and is said to have been written by Samuel. It is remarkably rich in examples of faith, patience, industry, tender affection, and of the merciful providence of God, in bringing good out of evil. The pious amiability of Boaz contrasts favourably with the prominent characters among the judges (Abimelech, Jephthah, Samson); while the conversion of the Moabitess, her adoption into the church of God, and her acceptance as "a mother in Israel," put to shame the decline into heathenism of "the chosen people" and the immorality displayed in the closing chapters of the Book of Judges, and anticipate the warning of Christ, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. viii. 11).

As the Books of Joshua and Judges show the dealings of God with tribes confederate and yet mutually independent, so the four succeeding books show His dealings with His people under a monarchy. The nation takes its tone from the king, as the father of the family: according as he walks with God, in the ways of David,

he prospers; if he follow the statutes of Omri, or walk in the steps of Jeroboam, he fails, and is dethroned. Thus there are eight kings of Israel in the first ninety years, five of whom meet with violent deaths; while of the six of Judah in the same space, only the last is killed, as a punishment for his alliance with the house of Ahab.

1 and 2 SAMUEL. The two books bearing Samuel's name are one in the Hebrew Canon, while in the LXX. they are called I and II Kings. The former of the two is a continuation of the history of the judges, containing the narrative of the office of the last two (Eli and Samuel), who were not warriors, but only civil governors. Samuel is the connecting link by which the judgeship passes on to monarchy. To his personal character, administrative skill, and intellectual ability is due the reformation of the people from unbridled licentious anarchy to a peaceful acquiescence in a monarchy and a respect for justice.

The latter portion of the book contains the history of the reign of Saul, the first king, selected in accordance with the qualities desired by his subjects. He is the personification of the Israelite character; proud, selfish, reserved, obstinately stiffnecked, and profane, he sought to govern absolutely, instead of as the vicegerent of God. But he was never actually sovereign of more than the central part of the country. Indeed he was rather the pastoral chief of amalgamated tribes than the monarch of a kingdom.

Date and Authorship. There is no evidence, either external or internal, bearing on the authorship of these books, neither is their title indicative of more than the subject-matter of their former portion (like that of the Book of Exodus). Comparing them with the Books of Kings, we judge the author to have written during a time when the Mosaic Law was forgotten, as he betrays no displeasure at its infringement by sacrificing in high places, such as is shown by the writer of the Kings. Therefore their date would seem to be prior to the finding of the Law by Josiah; while the mention of Ziklag being attached to the kingdom of Judah (1 Sam. xxvii. 6) marks a period subsequent to the secession of the Ten Tribes. The compilation of these annals must therefore be assigned to a period between the accession of Rehoboam and that of Josiah (from B.C. 976 to B.C. 640); and the purity of the language accords with this supposition, though these books may not have assumed precisely their present form and arrangement until the days of Nehemiah (2 Macc. ii. 13).

1 and 2 KINGS. These two books are united in one in the ancient Hebrew copies. The present division is taken from the

LXX. and Vulgate. They give the history of the kingdoms of Israel and Judah from the death of David to the Captivity. The history of the two kingdoms is intermingled until the captivity of Israel, after which that of Judah is continued for 130 years longer. The whole is a conflict between faith and infidelity; the "sons of God" and the "sons of men;" the worship of Jehovah (the Supreme eternal Source of life) and Baal (the personification of natural causes). Israel declines from God, her kings follow Jeroboam, "who made Israel to sin." She becomes outcast, and her record is wiped out of the Book of Life, just as is that of the family of Cain and the apostate descendants of Noah and of Abraham; while Judah is stayed by a few faithful kings (as Asa, Hezekiah, Josiah), repents of her unfaithfulness during her exile in Babylon, and is restored. Both books contain several prophecies, and are quoted by our Lord and the writers of the New Testament as Canonical (see Luke iv. 25–27; James v. 17). Their authorship is uncertain. It is probable that annals of their own times were written by several of the prophets, and that a continuous history of these kingdoms was compiled out of them by Jeremiah or Ezra. The number of Chaldaisms in the text points to a late origin, and there is a great similarity of style between them and the Book of Jeremiah (whose authorship Jewish tradition favours). There is likewise a very marked resemblance between the later portion of 2 Kings (in the incidents of which Jeremiah was a participator) and the corresponding narratives in the book which bears his name, and in which some of the events are described more fully (cp. 2 Kings xxv. 22, and Jer. xliii. 7); while the writer appears to have remained in Judea during the Captivity, and the history terminates at the precise point where Jeremiah is carried into Egypt and is lost sight of. But the vividness of certain scenes (such as the biographies of Elijah and Elisha, the scene of Ahab consulting Micaiah, and the career of Jehu) seems to betoken an eye-witness, whose record has been introduced unaltered by the compiler. These books embrace a period of 427 years.

1 and 2 CHRONICLES. These are united into one book in the Hebrew, "The Diaries," from whence our title arises. In the LXX. they are called "Things Omitted" (*Paralipomena*), or "Supplement." They contain much of the matter of the previous Books of Kings, but supply additional information. The genealogical tables are valuable, since they record the unbroken line of the chosen people for about 3,500 years.

The authority of these books has been unsuccessfully assailed by

those critics who wish to maintain that the origin of the Pentateuch belongs to the period subsequent to the Captivity. Jewish tradition and Christian writers agree in ascribing their compilation to Ezra, who obtained his material from various annals of the monarchy. The cause of their compilation is naturally suggested by the first difficulties which would present themselves to the leaders of those who returned from captivity, in allotting the various portions of territory to the families entitled to them according to the Mosaic Law. Again, the maintenance of the Temple service, and of the payment of tithes, &c., required strict legal proof of hereditary descent on the part of the officiating Priests and Levites. These two great political questions necessitated the compilation of authoritative genealogical tables. To this work Ezra and Nehemiah seem to have earnestly set themselves. In their hands, moreover, the restoration of the Temple and its worship became the great feature in the new constitution. They felt the vital importance of restoring a spirit of patriotism in the people, and of confidence in the favour of God, notwithstanding the punishment He had inflicted upon them by captivity. For this purpose, nothing could be more effectual than a continuous history of the nation, from David downwards, representing the Divine favour as dependent upon the faithfulness of rulers and people to the original covenant, and Divine punishment as the natural result of unfaithfulness. The Book of Chronicles (for it is properly only one) draws the picture which would most stimulate hope and patriotism. It gives in order the establishment of the Temple ritual, with its course of priests and officers, under David; its further development under Solomon; its restoration under Jehoshaphat, Hezekiah, and Josiah; and the reappearance of Divine favour at the final restoration of Church and nation after the Captivity. Thus the Chronicles are the beginning of the ecclesiastical history which continues in an unbroken thread to the end of the Book of Nehemiah, and of which the following is a summary:—

I. (Chaps. i—viii). Genealogical tables, and settlements of the various tribes.

II. (Chap. ix). The disturbance of these by the Babylonish Captivity, and their partial restoration on their return. (Cp. Neh. xi. 3—22.)

III. Introduction to the main history, viz. the end of Saul's reign, with a complete genealogy, copied from one drawn up in the reign of Hezekiah.

IV. (1 Chron. xi—xxix. 28). History of David.

V. (2 Chron. i—ix). Reign of Solomon.
VI. (2 Chron. x. 1—xxxvi. 21). History of the kings of Judah and Israel.
VII. (2 Chron. xxxvi. 22—Ezra i. 4). Proclamation of Cyrus.
VIII. (Ezra iv. 2). First caravan of Jews returns to Jerusalem.
IX. (Ezra iii. 1–7). Restoration of sacrifices.
X. (Ezra iii. 8–13). Foundation of second Temple laid.
XI. (Ezra iv. 1–24). Interruption of building of Temple by Samaritan interference.
XII. (Ezra v—vi. 12). Recommencement of building of Temple under Darius Hystaspis.
XIII. (Ezra vi. 13–22). Completion of the Temple.
XIV. (Ezra vii, viii). Second caravan of Jews.
XV. (Ezra ix, x ; Neh. viii). Governorship of Ezra.
XVI. (Neh. i, ii). Rebuilding of the walls under Nehemiah, and the opposition of Sanballat (from i—vii. 4).
XVII. (Neh. ix—xii). Nehemiah's first administration.
XVIII. (Neh. xiii). Nehemiah's second administration.

Peculiarities. The following passages are peculiar to the Book of Chronicles, and afford evidence of its aim :—1 Chron. xv—xxvii ; xxii—xxix ; 2 Chron. xiii—xv ; xxiv, xxvi, xxix—xxxi, and xxxv.

Date and Authorship. *Internal evidence* favours the supposition that Ezra was the author of the Chronicles, since the style and the Chaldaisms strongly resemble those of the Book of Ezra.

The writer seems to have had no personal knowledge of the events which happened in Jerusalem after the commencement of the Captivity, since he entirely omits the details which close 2 Kings ; but the phraseology, which accords with that of the Book of Ezra, favours the notion that he was resident in Babylon, while the whole history terminates with Ezra's death. The sources of this compilation are various tribal genealogical tables and registers, the records of certain seers (e.g. Gad, Nathan, Iddo, Shemaiah), and also the "Books of the Kings of Israel and Judah," and public registers (Neh. xii. 23).

EZRA. Ezra was the son of Seraiah, and was probably born at Babylon. He was a "Scribe" (Ezra vii. 6), who went up to Jerusalem with the second body of returned captives. He speaks of himself as the author of the book which bears his name (vii. 27, 28 ; viii. 1, &c.). It consists of two portions, with a considerable interval between the two. The first gives the return of the captives in the time of Cyrus

(B. C. 536), and the rebuilding of the Temple, interrupted by the Samaritans, but renewed at the preaching of Haggai and Zechariah. Some portions of this book are in Chaldee. The second part relates the second immigration of exiles in the reign of Artaxerxes Longimanus (B.C. 457), with Ezra himself, and his reformation of the people. The whole period extends over seventy-nine years (from 536 to 457).

NEHEMIAH. This was anciently united with the Book of Ezra, and in the Vulgate it is called 2 Esdras. It carries on the history from about twelve years after the close of Ezra's book to the last jubilee (B. C. 445–413), covering a period of thirty-two years. Zerubbabel had rebuilt the Temple, but not the city walls of Jerusalem, which were restored in fifty-two days under Nehemiah's direction. He was full of zeal, and gave up his lucrative post of cupbearer to the King of Persia, that he might join his fellow-countrymen in their difficulties. He reformed their civil and religious condition, enforcing economy and justice, attracting a large number of settlers to the city, restoring the Temple services, and re-enacting the Mosaic Covenant. This closes the Old Testament History. Nehemiah himself, after twelve years' sojourn in Judea, returned to his post in the Persian Court.

ESTHER. The book called by Esther's name contains an episode in the history of those Israelites who did not return from captivity, and it shows their moral decline. Having chosen to remain in a heathen land, Mordecai and his family accommodate themselves to their adopted nationality till their lives are imperilled. His kinswoman Esther being constrained to compete for a position in the harem of a heathen monarch, Mordecai charges her to conceal her nationality and religion for temporal aggrandisement. Although God's providence never forsakes His people, and in answer to their prayers deliverance is wrought, His name remains secret among them. The contrast throughout between the tone of Mordecai and Daniel under similar circumstances, and the inferiority of the former to his contemporaries Ezra and Nehemiah, are very marked. The incident is supposed to have its historical position between the 6th and 7th chapters of Ezra, and Ahasuerus is conjectured to have been Artaxerxes; though some see in him a stronger resemblance to the effeminate Xerxes, and place the events which this book records in the later years of his reign.

It is impossible to identify Esther with any queen mentioned in profane history, and it is most probable that she was a favourite

concubine, to whom that title was accorded. The author of the book is unknown, but was most probably Mordecai, as no one else could well possess such minute knowledge of the names of Haman's family, as also of that of Esther and the domestic details of the palace of Shushan, as is shown in this narrative. It has been attributed to Ezra, who may have brought it with him from Babylon to Jerusalem, and added it to the Canon. It was written in Hebrew, though additions were made to it in Greek by the LXX. (See NOTES ON THE APOCRYPHA, p. 58.)

The feast of Purim remains to this day as an evidence of the truth of the story; and the book has been always esteemed Canonical both by Jews and by Christians.

3.—THE POETICAL BOOKS (including Job to Song of Solomon) were written at various times, some being of earlier, others of later date, than the historical books. They are classed together, partly because they are in Hebrew verse, but mainly because they formed the devotional books of the Jewish Church.

JOB. The antiquity of this book is proved by its style; but there is much diversity of opinion respecting its date. The long life of Job, the patriarchal customs and form of worship, the absence of allusion to the Mosaic Law, favour the opinion that Job was coeval with Abraham; while the coincidence of names with some of the descendants of Ishmael and Esau, and supposed allusions to the destruction of Sodom (xv. 34; xviii. 15), point to a date nearer the Exodus. The scientific and physical knowledge displayed in it, and references to artificial instruments of advanced civilisation (xli. 1, 7, 13), have led some to assign it to the time of Solomon.

As Job is classed with other holy men (Ezek. xiv. 14; James v. 11), he was a real person. The place of his residence was probably in the N.E. of Arabia Deserta.

Supposed Date. *External evidence.* The unanimous tradition of the ancient Jews ascribes the book to the Patriarchal age, and regards it as substantially based on historical incidents. The Talmudists, while agreeing as to its date, regard it as founded upon fact; while others, of a later date, have treated it as a parable or a philosophical fiction. Modern critics, of different schools, unite in the view that it is a theological discussion of very high merit, founded upon a historical basis, displaying the opinions of opposite schools on an unsettled question, of the connexion between human suffering and guilt, and whether there is any higher motive for religion than selfishness.

While agreement is nearly uniform that the historical incident belongs to the Patriarchal age, opinions differ as to the date of the composition of the book. Some place it before the Mosaic Dispensation, others in the time of Solomon, and others in a period after the Babylonish Captivity. Modern research has thrown some light on the question. (1) The Assyrian tablets bear witness to astronomical knowledge, in the cities of the Euphrates, as far advanced as that displayed by the Book of Job, at an earlier date than B.C. 1750. (2) Assyrian monuments prove that Chaldæan invasions were not uncommon at as early a period. Also the animals and monsters (except the leviathan) used as illustrations by Job are precisely those found on Assyrian monuments, but were not for the most part familiar to the Jews of Palestine. The leviathan (or crocodile), though peculiar to Egypt, would be known to the inhabitants of Arabia Petræa, the mines of which were extensively worked by Egyptians long before the Exodus.

Internal evidence. The manners and customs portrayed in this book are universally allowed to be those of the Patriarchal epoch, though not at its earliest stage, since many offices, formerly discharged by the children of the family, are here delegated to servants. The language approximates more closely to Arabic than that of any other Hebrew work, and is replete with Chaldaisms, which belong to an early, and not to a late, stage of literature. The composition generally is archaic in grandeur and obscurity, and recalls the oldest portions of the Pentateuch, of the Psalms, of Proverbs (between which and the Book of Job an intimate relation has been observed by critics of more than one school), and the Song of Deborah. If we compare it with the poetical compositions of Moses (e.g. Exod. xv, Deut. xxxii, and Psalm xc), whole phrases will be found to be identical, which favours the supposition that Moses either wrote the book, or, finding the original narrative (either written or oral) during his forty years' residence in Midian, gave to it its present form, adding its introductory and concluding portions in prose. Modern critics differ much with respect to this book. They are tolerably unanimous in allowing the main portion (i.e. the poetical part), with the exception of Elihu's speech, to be the work of one author, but differ about the two prose portions. The great weight of authority, however, favours the view that these portions bear a stronger resemblance to the Pentateuch than to any other writings; that they belong to the same age, and breathe the same spirit as the rest of the book, and only differ from it as prose differs from poetry. Elihu's speech is a necessary connecting link between the dialogue of Job and his friends and the

final address of God. Objections grounded on the opinion that the doctrinal teaching is in advance of the Mosaic dispensation have been completely answered.

Authorship. Some ancient Jewish writers ascribe the authorship to Job himself, which opinion has been followed by some subsequent commentators. He has been even identified with Jobab the Edomite (Gen. x. 29); others suppose Moses to have been the author; others, Solomon; others, one of the later prophets; others, a resident in Southern Judæa, on the borders of the Idumæan Desert, in the time of the monarchy anterior to Amos, by whom Job is largely quoted.

It consists of three parts:—(1) The *Introduction*, a prose narrative of the cause and extent of Job's sufferings, and his patient endurance. (2) The *Colloquies* between Job and his comforters, in poetry, the theme of which is the cause of human suffering. His friends affirm it to be *sin*, and exhort Job to repentance. He denies it, appeals to facts, and complains of the unkindness of his friends. This portion consists of three series: (*a*) Job's complaint (ch. iii), followed by the speeches of Eliphaz, Bildad, and Zophar, each being successively answered by Job (chaps. iv—xiv). (*b*) A further speech of each of these three, with Job's answers thereto (xv—xxi). (*c*) A speech of Eliphaz and Bildad, with the answer to each (xxii—xxxi). (3) The *Argument* of Elihu (poetical), that afflictions are remedial and for the sufferer's good; followed by a reproof to Job for his self-justification, and a vindication of God's government (xxxii—xxxvii). (4) The *Address* of the Almighty, revealing His power and wisdom; concluding with Job's confession and penitence (xxxviii—xlii. 6). (5) A prose *Conclusion*, narrating the close of Job's life in peace and prosperity (xlii. 7–17).

PSALMS. This compilation has no counterpart in the New Testament; it belongs to both Dispensations. It speaks *of* Christ, and Christ speaks *in* it. The arrangement is not chronological, and is commonly assigned to Ezra and Nehemiah. The Psalter forms *one* book, called in the New Testament "The Book of Psalms." Its composition extends over a thousand years of the national life, from Moses to Malachi, in which Hebrew history is set to music.

The Psalms are divided into five parts:—Part I. (i—xli) is the composition of David. Part II (xlii—lxxii) is Levitic, compiled for the Temple worship in the time of Hezekiah, and twenty-one psalms are David's (li—lxxi). Part III (lxxiii—lxxxix) was compiled for the same purpose in the time of Josiah. Part IV (xc—cvi) was com-

piled during the Captivity. Part V (cvii—cl) is miscellaneous; seventeen are Davidic, fifteen are Levitic, two penitential, and one Mosaic. Psalm cxix is divided into sections of eight verses. In the Hebrew every verse of each section begins with the letter of the alphabet inscribed over it, which is evidently intended to help the memory in reciting it, as the Psalm was composed by Ezra to be sung on the homeward march of the captives.

The Psalter, then, may be compared to an Oratorio, in five parts :—

I. **Decline of man after the Fall.** It commences with a *Prologue* or *Overture* (Pss. i and ii), followed by the insurrection of Absalom; and concludes (Ps. xli) with that of Adonijah, quoted by our Lord as typical of the conspiracy of Judas against Him. The Prologue is ushered in with a Beatitude, and the Final Chorus closes with a Doxology and double Amen.

II. **Revival of the Church,** prefigured by David's rising from the bed of sickness, on which he was languishing (Ps. xli), and reviving the monarchy in the person of Solomon, whom he proclaims to be king in his stead; his bidding him to build a new temple, &c. The scheme is the same as before. A *Prologue,* ushered in by a Beatitude (Ps. xli closing the one and introducing the other), followed by two Psalms of sorrow on David's flight from Absalom, and ending with a Beatitude and double Amen.

III. **A plaintive Recitative.** The Church is in danger, owing to the degeneracy of Solomon's son; and the land is pillaged by the King of Egypt—again typical of the apostasy from Christ in times of peace and prosperity. It concludes (Ps. lxxxix) with the peaceful re-assurance of God, in an angelic soprano, "Once have I sworn by my holiness, that I will not lie unto David," followed by a Doxology and Chorus.

IV. **The Antiphon to the Recitative,** comprising—1. *A Prologue,* viz. The Prayer of Moses. 2. *A Thanksgiving,* in hopeful confidence of victory. 3. *A Double Deliverance,* from Egypt and Babylon, i.e. entrance and return to the Promised Inheritance. 4. *Doxology.*

V. **Finale of triumphant thanksgiving,** figured by the return from captivity, consisting of 1. *Prologue:* The helpless wandering of fallen man. 2. *The Return* to the sanctuary of God (fifteen songs of degrees). 3. *Restoration,* unfolded in the Dedication Hymn, Song of Ezra, Alternative Thanksgiving (cxxxvi) and Mourning (cxxxvii). 4. Anticipating *Extension* of the Church to the Gentiles. 5. *Concluding Chorus,* comprising five Invitatory Psalms to the whole

Universe to join in one mighty Chorus of Praise, rising for ever to the throne of God.

The Bible Version of the Psalms was made direct from the Hebrew in 1610. It is far more accurate, though less rhythmical, than the English Prayer Book version. The latter comes from Cranmer's Bible (1539): it is pointed for chanting, and admirably adapted for that purpose; but it is often more like a paraphrase than a translation.

There is no other Book of Praise so pregnant with expression of the heart's emotions under all the vicissitudes of life, or so adapted to all climes and ages as to be the universal medium of praise for all nations of the world. No country but Palestine, varying as it does from the arid desert to the mountains capped with snow, could have furnished such a combination of subjects for poetical imagery: its vines and fruits; its valleys thick with corn and shining with lilies; its mountains, torrents, rivers, lakes; its wild and domestic animals, and its beasts of prey—all are pictured in the Psalms with a noble simplicity to which we find no parallel elsewhere.

For purposes of devotion it has been used as much by Christians as by Jews. It is quoted seventy times in the New Testament. It is also valuable as supplying additional fragments of history unrecorded in other books.

Table of the Authorship and Compilation of the Psalms.[1]

Books.	*Psalms.*	*Authorship.*	*When or by whom collected for use in the Temple.*
I.	1–41	David	David.
II.	42–49	The Levites	Time of Hezekiah.
	50	Azariah	
	51–71	David	
	72	David or Solomon	
III.	73–85	The Levites	Time of Josiah.
	86	Hezekiah	
	87–89	The Levites	
IV.	90–106	Various: e.g. Moses, Ezra,	Ezra or Nehemiah.
V.	107–150	The Prophets	

Headings. There are only fifty Psalms without some heading, and these are mainly in Part V, composed by Ezra and Nehemiah, who

[1] From Blunt's Annotated Prayer Book.

probably arranged the book in its present form, and may have omitted their own names. The headings were already ancient in the time of the LXX, but their authority has been much disputed.

To many of David's Psalms there are "Dedications," or "Inscriptions:" e.g. "To the chief Musician on Neginoth upon Sheminith" (vi). Some are supposed to contain musical directions, thus :—

Ps. v. . . *Nechiloth*, "wind instruments," marks the nature of the accompaniment.

Ps. vi. . . *Neginoth*, "stringed instruments," marks the nature of the accompaniment.

Ps. vi. . . *Sheminith*, "upon the eighth," or octave, is to be a bass solo.

Ps. vii. . . *Shiggaion*, "wandering, erratic," refers to a gentle, running accompaniment.

Ps. viii. . *Gittith*, "from Gath," denotes either a tune or a musical instrument on which the accompaniment is to be played, brought by David from Gath, and, probably, jubilant.

Ps. ix. . . *Muth-labben*, "a dirge," probably some well-known tune; or to be sung by "male trebles," i.e. boys.

Ps. ix. 16. . *Higgaion*, "meditation," either marks a pause, the commencement of a recitative, or the change to a minor key.

Ps. xvi. . . *Michtam*, "engraven in gold," seems to mark its popularity, or its value as an outpouring of thankfulness.

Ps. xxii. . *Aijeleth Shahar*, "the hind of the morning," may refer either to some tune, or, more probably, to the use of this psalm at the hour of the morning sacrifice.

Ps. xxxii. . *Maskil*, "an instruction," seems to refer to the subject-matter, or to its being "Recitative."

Ps. xlv. . . *Shoshannim*, "lilies," or "six strings," may either be the name of a sweet tune, or the accompanying instrument with six strings.

Ps. xlvi. . *Alamoth*, "virgins," i.e. for "treble voices"; cp. 1 Chron. xv. 20.

Ps. liii. . . *Machalath*, "lute," either the accompaniment, or a lively tune.

Ps. lvi. . . *Jonath-elem-rechokim*, "mute dove among strangers," i.e. either a tune so called—a dirge—or referring to the subject-matter, David in exile.

Ps. lvii—lix, lxxv. *Al-taschith*, "destroy thou not."

Ps. cxx. . *Ma'aloth*, "ascents" or "steps" ("degrees," A. V.), the pilgrims' song of those returning from captivity; or to be sung on the steps of the inner temple court.

Selah, "eternally, for ever." According to some, *forte;* according to others, *piano*. In the LXX. regarded as a musical or rhythmical note, the *key-note;* or a *symphony;* or a *pause;* or *Da Capo;* or a blast of trumpets. It occurs seventy-one times in the Psalms, and three times in Habakkuk.

To the chief Musician is prefixed to fifty-three. It is variously interpreted: either that the *music* was composed by the chief Musician, to whom David dedicated the Psalm; or, that for "to" we should read "by," and understand by "the chief Musician" (i.e. David himself) the composer of the words.

Classification according to Subjects.

1. *Instructive.* On the perfection of God's law: 19, 119. On the blessing of piety, misery of vice: 1, 5, 7, 9–12, 14, 15, 17, 24, 25, 32, 34, 36, 37, 50, 52, 53, 58, 73, 75, 84, 91, 92, 94, 112, 119, 121, 125, 127, 128, 133. On vanity of human life: 39, 49, 90. On duty of rulers: 82, 101.

2. *Devotional.* **Prayer.**—Penitence: 6, 32, 38, 51, 102, 130, 143. Resignation: 3, 16, 27, 31, 54, 56, 57, 61, 62, 71, 86. Contrition: 13, 22, 69, 77, 88, 143. In severe trouble: 4, 5, 11, 28, 41, 55, 59, 64, 70, 109, 120, 140, 141, 143. In affliction: 44, 60, 74, 79, 80, 83, 89, 94, 102, 129, 137. When deprived of public worship: 42, 43, 63, 84. Intercession: 20, 67, 122, 132, 144.

   Praise.—For God's providential care: 23, 34, 35, 91, 100, 103, 107, 117, 121, 145, 146. Of God's attributes: 8, 19, 24, 29, 33, 47, 50, 65, 66, 76, 77, 93, 95–97, 99, 104, 111, 113–115, 134, 139, 147, 148, 150.

   Thanksgiving.—For individual mercies: 9, 18, 22, 30, 34, 40, 75, 103, 108, 116, 118, 138, 144. For general or national mercies: 46, 48, 65, 66, 68, 76, 81, 85, 98, 105, 124, 126, 129, 135, 136, 149.

3. *Prophetical*, chiefly of the Messiah: 2, 16, 22, 40, 45, 68, 69, 72, 97, 110, 118.

4. *Historical:* 78, 105, 106.

Alphabetical Table of the First Line of Each Psalm.

	PSALM
As the hart panteth after the water-brooks	42
Be merciful unto me, O God, be merciful unto me	57
Be merciful unto me, O God: for man would swallow me up	56
Behold, bless ye the Lord	134
Behold, how good ... it is for brethren to dwell together in unity	133
Bless the Lord, O my soul: and all that is within me bless his holy name	103
Bless the Lord, O my soul. O Lord my God, thou art very great	104
Blessed are the undefiled in the way	119
Blessed be the Lord my strength	144
Blessed is every one that feareth the Lord	128
Blessed is he that considereth the poor	41
Blessed is he whose transgression is forgiven	32
Blessed is the man that walketh not in the counsel of the ungodly	1
Bow down thine ear, O Lord	86
By the rivers of Babylon, there we sat	137
Consider mine affliction, and deliver me (ver. 153)	119
Deal bountifully with thy servant (v. 17)	119
Deliver me from mine enemies	59
Deliver me, O Lord, from the evil man	140
Do ye indeed speak righteousness	58
Except the Lord build the house	127
For ever, O Lord, thy word is settled in heaven (ver. 89)	119
Fret not thyself because of evildoers	37
Give ear, O my people, to my law	78
Give ear, O Shepherd of Israel	80
Give ear to my prayer, O God	55
Give ear to my words, O Lord, consider my meditation	5
Give the king thy judgments, O God	72
Give unto the Lord, O ye mighty	29
God be merciful unto us, and bless us	67
God is our refuge and strength	46
God standeth in the congregation of the mighty	82
Great is the Lord, and greatly to be praised	48
Have mercy upon me, O God	51
He that dwelleth in the secret place of the most High	91
Hear me when I call, O God of my righteousness	4
Hear my cry, O God	61
Hear my prayer, O Lord, and let my cry come unto thee	102
Hear my prayer, O Lord, give ear to my supplications	143
Hear my voice, O God	64
Hear the right, O Lord	17
Hear this, all ye people	49
Help, Lord; for the godly man ceaseth	12
His foundation is in the holy mountains	87
Hold not thy peace, O God of my praise	109
How amiable are thy tabernacles, O Lord	84
How long wilt thou forget me, O Lord	13
I cried unto God with my voice	77
I cried unto the Lord with my voice	142
I cried with my whole heart (ver 145)	119
I hate vain thoughts (ver. 113)	119
I have done judgment and justice (v. 121)	119
I love the Lord, because he hath heard my voice	116
I said, I will take heed to my ways	39
I waited patiently for the Lord	40
I was glad when they said unto me, Let us go into the house of the Lord	122
I will bless the Lord at all times	34
I will exttol thee, my God, O king	145
I will extol thee, O Lord	30
I will lift up mine eyes unto the hills	121
I will love thee, O Lord, my strength	18
I will praise thee, O Lord, with my whole heart	9
I will praise thee with my whole heart	138
I will sing of mercy and judgment: unto thee, O Lord	101
I will sing of the mercies of the Lord	89
If it had not been the Lord who was on our side	124
In Judah is God known	76
In my distress, I cried unto the Lord	120
In the Lord put I my trust	11
In thee, O Lord, do I put my trust; let me never be ashamed	31
In thee, O Lord, do I put my trust: let me never be put to confusion	71
It is a good thing to give thanks unto the Lord	92
Judge me, O God, and plead my cause	43
Judge me, O Lord	26
Keep not thou silence, O God	83
Let God arise, let his enemies be scattered	68
Let my cry come near before thee, O Lord (ver. 169)	119
Let thy mercies come also unto me (v. 41)	119
Lord, how are they increased that trouble me	3
Lord, I cry unto thee: make haste	141
Lord, my heart is not haughty	131
Lord, remember David, and all his afflictions	132
Lord, thou hast been favourable unto thy land	85
Lord, thou hast been our dwelling-place	90
Lord, who shall abide in thy tabernacle	15

	PSALM
Make a joyful noise unto God	66
Make a joyful noise unto the Lord, all ye lands	100
Make haste, O God, to deliver me	70
Many a time have they afflicted me	129
My God, my God, why hast thou forsaken me	22
My heart is inditing a good matter	45
My soul cleaveth unto the dust (ver. 25)	119
My soul fainteth for thy salvation (ver. 81)	119
Not unto us, O Lord, not unto us	115
O clap your hands, all ye people	47
O come, let us sing unto the Lord	95
O give thanks unto the Lord; call upon his name	105
O give thanks unto the Lord, for he is good	107
O give thanks unto the Lord; for he is good	118
O give thanks unto the Lord; for he is good	136
O God, my heart is fixed	108
O God, the heathen are come into thine inheritance	79
O God, thou art my God	63
O God, thou hast cast us off	60
O God, why hast thou cast us off for ever	74
O how love I thy law (ver. 97)	119
O Lord God of my salvation	88
O Lord God, to whom vengeance belongeth	94
O Lord my God, in thee do I put my trust	7
O Lord our Lord, how excellent is thy name	8
O Lord, rebuke me not in thine anger	6
O Lord, rebuke me not in thy wrath	38
O Lord, thou hast searched me, and known me	139
O praise the Lord, all ye nations	117
O sing unto the Lord a new song; for he hath done marvellous things	98
O sing unto the Lord a new song; sing unto the Lord	96
Out of the depths have I cried unto thee, O Lord	130
Plead my cause, O Lord	35
Praise waiteth for thee, O God	65
Praise ye the Lord. Blessed is the man that feareth the Lord	112
Praise ye the Lord: for it is good to sing praises unto our God.	147
Praise ye the Lord. I will praise the Lord	111
Praise ye the Lord. O give thanks unto the Lord	106
Praise ye the Lord. Praise God in his sanctuary	150
Praise ye the Lord. Praise, O ye servants of the Lord	113
Praise ye the Lord. Praise the Lord, O my soul	146
Praise ye the Lord. Praise ye the Lord from the heavens	148
Praise ye the Lord. Praise ye the name of the Lord	135
Praise ye the Lord. Sing unto the Lord a new song	149
Preserve me, O God: for in thee do I put my trust	16
Princes have persecuted me without a cause. (ver. 161)	119
Rejoice in the Lord, O ye righteous	33
Remember the word unto thy servant (ver. 49)	119
Righteous art thou, O Lord (ver. 137)	119
Save me, O God, by thy name	54
Save me, O God; for the waters are come in unto my soul	69
Sing aloud unto God our strength	81
Teach me, O Lord, the way of thy statutes (ver. 33)	119
The earth is the Lord's, and the fulness thereof	24
The fool hath said in his heart, There is no God	14
The fool hath said in his heart, There is no God	53
The heavens declare the glory of God	19
The king shall joy in thy strength	21
The Lord hear thee in the day of trouble	20
The Lord is my light and my salvation	27
The Lord is my shepherd	23
The Lord reigneth, he is clothed with majesty	93
The Lord reigneth; let the earth rejoice	97
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The mighty God, even the Lord, hath spoken	50
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They that trust in the Lord shall be as mount Zion	125
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Wherewithal shall a young man cleanse his way (ver. 9)	119
Why boastest thou thyself in mischief	52
Why do the heathen rage	2
Why standest thou afar off, O Lord	10

PROVERBS. The Hebrew title of this book is *Mishlê* ("by-words," "proverbs," "similitudes"); in the LXX. it is called Παροιμίαι ("Proverbs"), and similarly in the Vulgate *Liber Proverbiorum.*

It is a manual of practical rules of life, as the Psalms are a manual of daily devotion; the former guiding the actions, the latter the thoughts. It is a book of daily lessons for all ages and states of men and women. "Wisdom" is religion; and "folly" is irreligion.

It may be divided as follows:—1. Introduction,—the value of wisdom (i—ix). 2. The Proverbs (strictly so called) of Solomon (x—xxii. 16). 3. Another introduction, on the study of wisdom (xxii. 17—xxiv). 4. A second volume of true Proverbs, collected by those who were set by Hezekiah to restore the Temple worship, among whom were Isaiah and Hosea (xxv—xxix). 5. An Appendix, containing the instructions of Agur to his pupils Ithiel and Ucal, and of the mother of Lemuel to her son (xxx, xxxi).

It is generally allowed that the main portion (x—xxii. 16) is the work of Solomon, consisting of Proverbs composed or collected by himself, and that the other portions have been collected and added to it subsequently, the original title being preserved for the whole of the compilation, just as was done for the Psalms.

Date and Authorship. The date of this final arrangement is uncertain, but it was most probably in the time of Hezekiah. Modern critics are divided in their opinion whether the first part of the book (i—ix) belongs to the seventh or ninth century B.C., and the arguments on either side are alike inconclusive. It is also a matter of dispute whether it is earlier or later than the Song of Solomon and the Book of Job, many passages in the latter bearing such a striking resemblance to the Proverbs as to leave no doubt that the writer of the one book was familiar with the other. The Jews attributed the Song of Solomon to the early youth, the Proverbs to the mature age, and Ecclesiastes to the declining years of Solomon, while others have assigned them all to the last portion of his life. There has never been any doubt of the Canonicity of the book, except on the part of some writers among the Jews themselves.

ECCLESIASTES ("The Preacher"), called in Hebrew *Koheleth*, is generally supposed to have been written by Solomon at the close of his life, after his lapse (1 Kings xi. 1–13), and to contain the expression of his penitence. He holds himself up as a warning to others: from its title, some suggest that he delivered it in public. It is a narrative of the attempts of a worldling in various ways to find happiness. He alternates between study, pleasure, sensuality, refinement, luxury,

misanthropy, construction, mechanical skill, book-making. All are unsatisfying, and leave a void; the conclusion being that everything is vain and empty but the fear of God, and that subservience to Him is the only perfect freedom. "Wisdom" is here used in the modern sense, viz. possession of knowledge.

The Canonicity of this book is acknowledged by Jews and early Christian writers; but the former did not rank it among the poetical books, the greater part of it being prose.

Both the age and the authorship of this book are controverted. By the intermixture of the Hebrew with Aramaic words it is thought to belong to the same period as the Books of Ezra and Nehemiah, with which its subject-matter seems to accord; e.g. the expression of misery under a tyrannical government, sudden vicissitudes of fortune, the tone of despondency, the moral and religious declension, and the condition of literature,—all seem to indicate a state of things more like that subsequent to the return from the Captivity than that of the golden age of Solomon. The attempts, however, to fix its date have, so far, manifested very little unanimity.

SONG OF SOLOMON, or **CANTICLES.** This poem is said to be the only remaining one of the 1,005 songs composed by Solomon (in the Hebrew idiom it is called *The Song of Songs*, or the best of them all); and Jewish and Christian tradition both agree in this. It has been thought to have been a Marriage Ode composed by him on his nuptials with the daughter of Pharaoh, or with some native of Palestine (espoused some years later), of noble extraction, but inferior to her husband (ii. 1, 6; vii. 1); and its language is held to be figurative of the union between Christ and His Spouse, the Church.

It is a poem in which there are two characters, a male (Shelomoh, *Peaceable*), and a female, called by the same name with a feminine termination (Shulammith). There are treble and bass solos, which occasionally glide into a duet (ii. 7; iii. 5; viii. 4), terminating in a chorus of virgins (iii. 6–11; v. 9; vi. 1, 13; viii. 5, 8, 9). The parts of the two principal characters are not distinguished in our translation, as they are in the Hebrew, by the use of masculine and feminine pronouns and adjectives; but they may be thus marked: Shulammith begins a treble solo (i. 2–6), followed by a dialogue or duet (of about a verse each), to ii. 3, terminating in the duet (ii. 6, 7). Then Shulammith sings a solo (ii. 8–13), answered by Shelomoh (ii. 14, 15), and he again by her (iii. 1–4), gliding into the duet (iii. 5), and the chorus of virgins (from ver. 6 to the end of that chapter).

Chap. iv. commences with a sonnet from Shulammith in praise of her

lover, answered by him, singing her praises in turn. The same compliments are repeated with little variation by Shelomoh (chap. vii), in praise of his spouse. The two intervening chapters (v and vi) seem to be sung by Shulammith and the chorus, and chap. viii by them all chorally.

Ewald, with much reason, has conjectured that it is not the composition of Solomon, nor yet a marriage ode; but that it had its origin in the loving cry of the faithful Church still remaining in the kingdom of the ten tribes, when rent away from the house of David. Thus, "Solomon" is the head of the Jewish Church, personified in the Temple, the centre of devotion and love of the faithful spouse now excluded from it, but whose heart still yearns towards it. The compulsory attendance on the worship at Dan and Beth-el is well portrayed by—"My mother's children were angry with me; they made me the keeper of the vineyards; but *mine own vineyard* (God's Church) have I not kept." And again, as the worship of the calves was the beginning of Baalism, well might the faithful Israelite Church, forced to a false worship, hide its face and cry, "Look not upon me, because I am black; because *the Sun* hath looked upon me."

This view is sustained by the imagery used by the two speakers one of the other: that applied to the man being such as is applicable to the physical features of Judæa; that to the woman such as belongs rather to the northern kingdom. Again, the neck of Shelomoh is like the "tower of David" (iv. 4); he lives amidst the daughters of Jerusalem, and among the roes, harts, and hinds of the field, "leaping upon *the mountains*" (ii. 7, 8); while Shulammith lives under Lebanon, "a dove in the clefts of the rock, in the secret stairs" (ii. 14); her eyes are like fishpools in Heshbon, her nose as the tower of Lebanon, her head like Carmel (vii. 4, 5). All names of places used in the imagery of her by Shelomoh, or by her of herself, are taken from the ten tribes, even extending to those beyond the Jordan.

Date and Authorship. With the exception of a few Talmudists (who ascribe it to the time of Hezekiah), there is a general consent of all critics, down to the last century, that it is a genuine work of Solomon, though the date at which it was written is disputed. Kennicott placed it in the time of Ezra and Nehemiah, on account of certain Chaldaisms in the Hebrew text, which, according to Gesenius, are provincialisms peculiar to the northern part of Palestine, existing in the age of Solomon, to which period he attributes the composition. There seems nothing whatever in the subject-matter which could identify it with the post-Babylonish period. Its first verse attributes it to Solomon.

The more probable time of its composition would seem to be that of Rehoboam, and it would appear as if it were an *eirenikon* (overture of peace) between the two hostile kingdoms of Israel and Judah, reminding them that they were brethren (compare iii. 11; v. 16; viii. 2, 5). The mention in juxtaposition of the two rival royal cities in the time of Jeroboam and Rehoboam, viz. Tirzah and Jerusalem (vi. 4); of the "threescore valiant men of Israel," expert in war, coming out of the wilderness (iii. 6–8); and of "the company of two armies," with the appeal to Shulammith to *return* (vi. 10), all seem to point to the conclusion of hostilities recorded in 1 Kings xii. 23, 24, or after the chastisement of Jeroboam by Abijah (2 Chron. xiii).

Shelomoh would seem to be a personification of "Salem" (Jerusalem), and this ode would thus portray the yearning of the bereaved Israelite Church towards the holy Temple on Mount Zion after the separation of the ten tribes. This more fitly typifies the love between the Church and Christ than an "Epithalamium" on the marriage of Solomon with a heathen princess; while the terms of endearment lose all their grossness when applied to two nations with their distinctive physical features,—a view which is strengthened by the constant transition (in the original Hebrew) from the singular to the plural (or collective) pronouns.

The Canonicity of this book has never been doubted, the evidence in its favour being as strong as that in support of the other books; but, among the Jews, no one under thirty years of age was allowed to read it.

4.—THE PROPHETICAL BOOKS. Jonah, Joel, Amos, Hosea, Isaiah, Micah, Nahum, Zephaniah, prophesied *before* the Captivity; Jeremiah, Habakkuk, Ezekiel, Daniel, *during* it; and Haggai, Zechariah, Malachi, *after the Restoration*, and in the chronological order given here. The arrangement of these books in our Bible is ruled chiefly by the matter; the four greater books being placed first without regard to the date of their composition.

ISAIAH (*Salvation of Jehovah*), the son of Amoz (not the same name as Amos), prophesied about "Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah." His tribe and family are uncertain, but he is believed to have been of the seed-royal of Judah. Under Uzziah and Jotham religion declined, luxury increased; under Ahaz idolatry was rampant, and the Temple closed. Isaiah warned and reproved in vain, till Hezekiah listened to his voice, and made him his adviser. He is said to have been sawn asunder in the reign

of Manasseh, on whose accession, however, he must have been nearly ninety years of age.

The first verse seems to be the heading of the whole book, which consists of a series of visions, followed by a few miscellaneous prophecies and historical facts. These visions are placed in chronological order, but only one of them is strictly "a vision" (i.e. a waking dream), the rest being subjective rather than objective pictures of future events. It is difficult to assign any of them to the reign of Jotham, except, perhaps, some of the "burdens"; but those of the reigns of Uzziah, Ahaz, and Hezekiah are indicated by the writer himself. The first portion of the book relates chiefly to the Jewish nation and its enemies, with predictions about Assyria (then in its zenith), Babylon (in its infancy as a power), Moab, Egypt (the great rival of Assyria), Philistia, Syria, Edom, and Tyre (the great mercantile power), and a few historical chapters concerning Hezekiah. The second portion embraces a forecast of the whole period between the Captivity and the close of the Christian Dispensation, the return from Babylon being used to prefigure the Advent of the Messiah and the redemption of the people. The prophecies regarding the Messiah's birth, passion, glory, rejection by the Jews, and acceptance by the Gentiles, are so exact as to have earned Isaiah the name of the "Gospel Prophet."

Principal Subjects of Prophecy:—

I. The Captivities and Restoration of Judah and Israel (xxxix. 6, 7).

II. The ruin and desolation of Babylon, Tyre, Damascus, Egypt, &c., and the destruction of Syria and Israel (vii. 12; xlvii. 7, 15).

III. The conquests and conduct of Cyrus, who is mentioned by name, with his liberation of the Jews, nearly 200 years before his birth (xliv. 28; xlvi. 1–5).

IV. *Prophecies respecting the Messiah:—*

1. His Forerunner (xl. 3).
2. His Birth (vii. 14).
3. His Family (xi. 10).
4. His Name and Kingdom (ix. 6, 7).
5. His Rejection by the Jews (viii. 14).
6. His Acceptance by the Gentiles (xlix. 6).
7. His Miracles (xxxv. 5, 6).

Many eminent German critics, of the last and present century, have called in question the genuineness of the last twenty-seven

chapters, on the ground that their stand-point is the Babylonish Captivity, from whence the author looks forward to succeeding events, and forewarns his people of what seems to be coming, and hence sketches out the career of the Messiah. They think it impossible for a prophet to mention Cyrus by name 200 years before his birth. The whole force of this objection rests upon the denial of all true prophetic inspiration. It has been ably refuted by other German critics, an excellent *résumé* of whose arguments will be found in Keil's *Einleitung*. It is difficult to imagine that such a writing in such an age should have been issued anonymously, and it must be borne in mind that the integrity of the whole book has been universally admitted by all Jews and Christians of former centuries. Moreover, forty-seven of the sixty-six chapters are quoted, directly or indirectly, in the New Testament, and in twenty-one cases Isaiah is named as the author of the prophecy. It must be conceded therefore that external evidence is wholly against the objection.

JEREMIAH (*Appointed by Jehovah*) was the son of Hilkiah, a priest of Anathoth (a small village close to Jerusalem). He began to prophesy in the thirteenth year of Josiah's reign, about seventy years after Isaiah's death, and continued to do so all through the troubled times of the Babylonian invasion. His utterances were regarded as of evil omen by the rulers of Jerusalem, and he was subjected to cruel persecution. He saw the city besieged and taken, his warnings neglected but fulfilled, his fellow-citizens carried captive, and Jerusalem a heap of ruins; and in an adjoining cave he wrote his Lamentations over it. A remnant rallied round him after the murder of Gedaliah, and were forbidden by God, through his mouth, to flee into Egypt; but they accused him of falsehood, and, disregarding the Divine command, carried him with them into that country (xliii), where, according to Jerome, he was put to death, having prophesied for about forty years.

His prophecies are not in chronological order, but seem to have been re-arranged according to their subjects, viz.: (1) Warnings to the Jews. (2) Survey of all nations, with an historical appendix. (3) Prediction of brighter days to come, with a similar appendix. (4) Prophecies regarding Egypt. The concluding chapters (from li. 34) are supposed to have been compiled from the later portions of 2 Kings, and may have been added by Ezra. Jeremiah was contemporary with Zephaniah, Habakkuk, Ezekiel, and Daniel. He foretold the precise date of the Captivity, the fate of Zedekiah, the Return of the Jews, the future decay of Babylon, and the fall of many

other nations. He is said to have buried the ark; and he predicted the abrogation of the Law, the inauguration of a spiritual worship, the blessing of the Atonement, the call of the Gentiles through the Gospel, and the final acceptance of the Jews.

Bunsen and Ewald consider that the prophecies seem to be most naturally grouped together by the recurrence of the formula, "The word of the Lord came to Jeremiah," as follows: 1. (Chap. i): An introduction, probably prefixed to the whole at the final revision. 2. (ii—xxi): Probably the roll written by Baruch (xxxvi. 32), after the roll read in the ears of Jehoiakim had been burnt by him. 3. (xxii—xxv): Shorter prophecies delivered against the kings of Judah and false prophets. 4. (xxv—xxviii): Two great prophecies of the fall of Jerusalem. 5. (xxix—xxxi): The message of comfort for the exiles in Babylon. 6. (xxxii—xliv): The history of the last two years before the capture of Jerusalem, and of Jeremiah's work during that and the subsequent period. 7. (xlvi—li): The prophecies against foreign nations, ending with the great predictions against Babylon. 8. (lii): The supplementary narrative, which is also a preface to the Lamentations.

The LXX. translation contains so many differences of reading, as well as variations in the arrangement of the chapters, that it would seem to have been made from some other recension of the Hebrew than any now extant; or else, the translators endeavoured to make the meaning more plain, and the arrangement more methodical. The genuineness of the book has never been seriously questioned; neither can its date be doubted. Gesenius conjectures that more than thirty Psalms (v, vi, xiv, xxii—xli, lii—lv, lix—lxxi) were composed by Jeremiah; if so, they are a valuable record of the hymnology of that period.

LAMENTATIONS. An appendix to the preceding, in the shape of a pathetic ode, expresses Jeremiah's grief for the destruction of Jerusalem and its Temple, and the miseries of slavery and famine, inculcating the benefit of chastisement. It is full of pathetic tenderness.

Chaps. i, ii, and iv. each consist of twenty-two verses, beginning with the successive letters of the Hebrew alphabet. Chap. v. contains the same number of verses, not, however, alphabetically arranged; while chap. iii. has three verses to each letter of the alphabet, every verse in each trio beginning with the same letter. The book, however, is not one poem divided into five chapters, but consists of five distinct poems. Its original Hebrew title was Ekah (*How*), which is

its first word, and was a common prefix to a song of wailing. The acrostic arrangement was probably intended to assist the memory.

Date and Authorship. The external evidence rests entirely on a preface in the LXX.: "And it came to pass, that after Israel was led captive, and Jerusalem was laid waste, Jeremiah sat weeping, and lamented with this lamentation over Jerusalem;" which is followed by Josephus and others. The internal evidence connects it in style and subject-matter so closely with the book of Jeremiah's prophecies, as to leave no doubt as to the authorship. Some have supposed it to be the lamentation over the death of Josiah (2 Chron. xxxv. 25), mentioned by Josephus as extant in his time (*Antiq.* x. 5); but this conjecture does not accord with the tone of these poems, which evidently portray Jerusalem in ruins, and leave no doubt that they were composed after its destruction by Nebuchadnezzar.

Its Canonicity has never been doubted; but it is regarded as the work of an inspired prophet, rather than as a prophetic inspiration. It has been variously placed among the sacred writings; either between Ruth and Ecclesiastes, among the five *Megilloth* ("rolls"), as in the Hebrew, or grouped with Jeremiah's writings, but separated from the prophetical book by that of Baruch, as in the LXX.

EZEKIEL (*God will strengthen*), son of Buzi, was a priest carried captive with other nobles by Nebuchadnezzar (B.C. 599), before the destruction of Jerusalem. He was settled with a Jewish colony on the banks of the Chebar (*Khabûr*), 200 miles N. of Babylon, where he saw visions. He lived for only twenty-seven years after, and did not begin to prophesy till the fifth year of his exile.

His prophecies may be divided into two parts. *First*, those spoken before the destruction of Jerusalem, to disabuse the people of all false hope of succour from Egypt, instilling into them the certainty of God's vengeance, and exhorting them to sincere repentance. The *Second* part is full of consolation, exciting hopes of future restoration on their true repentance, and the final glory of God's people in a renovated land and a new Jerusalem, with the outpouring of God's blessings upon them, and the future resurrection of the flesh. Between these two parts is an intervening portion, denouncing God's judgment on the seven heathen nations around them. This was written between the commencement of Nebuchadnezzar's siege of Jerusalem and the news of its fall.

This book contains many visions, parables, and proverbs. The illustrations are often taken from buildings and their ornaments, showing the writer to have been more familiar with a city than

with rural life. He mentions Daniel by name (xxviii. 3); and as they were in exile together, they were probably well known to each other.

Summary. 1. Ezekiel's call (i—iii. 15). 2. The general carrying out of the commission (iii. 16—vii). 3. The rejection of the people, because of their idolatrous worship (viii—xi). 4. The sins of the age rebuked in detail (xii—xix). 5. The nature of the judgment, and the guilt which caused it (xx—xxiii). 6. The meaning of the now commencing punishment (xxiv). 7. God's judgment denounced on seven heathen nations (xxv—xxxii). 8. Prophecies, after the destruction of Jerusalem, concerning the future condition of Israel (xxxiii—xxxix). 9. The glorious consummation (xl—xlviii).

Hebrew tradition asserts that Jeremiah and Ezekiel exchanged writings in their lifetime, so that those of the former were read in Babylon, and those of the latter in Jerusalem. There are many similarities in the two books which favour this supposition,—especially as the character of the two writers is so different that a resemblance in their writings would seem to be due to a mutual interchange of thoughts.

Canonicity. The great obscurity of the book (from its allegorical form), and the apparent discrepancy between it and the Pentateuch (cp. xviii. 20, and Ex. xx. 5), led the Jews to place it among "the Treasures," which no one might read before the age of thirty; and, for the same reason, the Sanhedrin hesitated to give it a place among the Canonical books of the prophets for public reading in the synagogue. But on no other ground has its Canonicity been disputed, nor has its genuineness been seriously impugned.

There are no direct quotations from it in the New Testament, though in the Revelation there are several allusions and parallel passages which show that it was known to the writer.

DANIEL (*God's Judge*) was one of the princes of the royal family of Judah. He was made a eunuch in the palace of the King of Babylon, and rose to be chief of the wise men, and "ruler over the whole province of Babylon." Carried captive at the age of from twelve to eighteen, in the fourth year of Jehoiakim (eight years before Ezekiel), he prophesied during the whole period of the Captivity, and even two years after the Return. He did not accompany the Jews back to Jerusalem, but died in exile when more than ninety years of age. B.C. 603 he interpreted Nebuchadnezzar's dream, which brought him into notice. Twenty-three years later, the Three Children were, in his absence, saved from the fiery furnace. Ten years afterwards he

interpreted the king's second dream, and acted as viceroy during the seven years of that monarch's madness. He lived in retirement during the reign of Belshazzar, who preferred younger counsellors, till the writing on the wall called him forth (B.C. 538). Afterwards he was promoted to the highest post of government by Darius, which he retained under Cyrus (536), thus serving under three dynasties—the Chaldean, the Median, and the Persian.

His book consists of two distinct volumes, the prophecies of the latter being synchronous with some of the historical events narrated in the former: e. g. the first vision occurred in the first year of Belshazzar (B.C. 555); the second in 553; the third in the first year of Darius (538); the last in the third of Cyrus (534). The historical part (chaps. ii. 4—vii) is in Chaldee; the prophetical in Hebrew. In the former Daniel is spoken of in the *third* person, in the latter in the *first;* but he is believed to have been the author of both portions. Our Lord speaks of him as a prophet (Matt. xxiv. 15). An allusion is made to him in Heb. xi. 33, 34; and his language is adopted in the Revelation of John the Divine, which is the counterpart of his book in the New Testament.

Chap. ii. predicts the course of the Five Great Empires of the world, which should succeed each other in supremacy—viz. the Babylonian, Persian, Grecian, Roman, and Christian. In chap. vii. the four worldly empires, under the figure of four beasts, are viewed in their religious aspect. In chap. viii. is predicted the struggle between the Persian and Grecian powers, and the rise of the corrupting influence of Antiochus Epiphanes ("the little horn"), which prepared the way for the final overthrow of the Jews by the Romans. Then follow the precise prophecies regarding the Messiah. In seven weeks (forty-nine years) the city would be rebuilt; in sixty-two weeks (434 years) Christ would begin His ministry, and in the middle of one week (three and a half years) He would be cut off. Chap. x. foretells the opposition of the Persian power to the restoration of the Jews; while chap. xi. more minutely predicts the history of the four Persian kings, that of Alexander and his successors, till the conquest of Syria by Rome, followed by a forecast of the growth of the supremacy of Christ's kingdom to the end of the world.

This book is the first of a series of apocalyptic writings, which culminate in the Revelation of John the Divine. It has exercised far greater influence on Christian theology than any other writing of the Old Testament, depicting, as it does, not merely the Advent of the Messiah, but the effect and influence of His human existence upon

the whole future of the human race. Hence, Daniel's writings are not forewarnings of coming events, or divine threats of punishment, neither are they strictly prophetic; but they have a far wider range, disclosing the philosophy of history, both sacred and profane, revealing to the Jews the great mission destined for them in the regeneration of mankind. Thus, with Ezekiel, the latter portion of the Book of Daniel forms the connecting link between the prophecies of the Jewish dispensation and the more universal revelation of Christ and His followers.

This traditional interpretation (which dates back as far as the Second Book of Esdras and the Epistle of Barnabas) is rejected by some modern commentators, because it is thought to lose sight of the cyclic development of history; so that the Divine utterance, which has its first fulfilment in one period, receives a further and more complete one in the corresponding part of some other period. According to them, the four empires are, the Babylonian, Median, Persian, and Greek; while the fifth (the Christian), striking the feet of the composite image, crushed the foundations of them all (viz. heathen mythology), and prepared the way for its own supremacy over all future dominions. Each of these has its antitype in the Christian era—Babylon in Rome, Media in Byzantium, Persia, with its divided power, in the Teutonic races, while the great Northern nations may hereafter rival the conquests of Alexander;—all these being eventually superseded in the triumph of Christ's second Kingdom, as the former empires were by His first Advent. In this way the Book of Daniel is both a prophecy and a revelation.

Date and Authorship. No doubt was expressed as to the authorship of Daniel, or as to the reality of the events narrated in the book, until the fourth century A.D., when Porphyry denied the truth of the prophecies concerning Antiochus Epiphanes (in whose reign he supposed the work to have been written), while affirming the historical accuracy of the preceding ones. A considerable number of modern German critics have rejected the whole book as spurious, on the ground that the earlier chapters record miracles surpassing belief, and that the prophetic portion represents historic events in such minute detail as to preclude the possibility of its being written before those events. These objections are founded on a disbelief in miraculous power and in prophetic inspiration; and those who advanced them assign the composition of the book to the period between B.C. 170 and 164. But it is impossible to believe that an impostor would have written what professed to be one continuous book partly in Chaldee and partly in Hebrew, intermingled with

Greek words. The tone of the whole is thoroughly Eastern, and the Jewish tradition is most reasonable, that each historical event was recorded at the time it happened, and each vision also, by Daniel himself; that these documents were conveyed, with other sacred works, from Babylon to Jerusalem, at the time of "the Return," and that they (as well as the Visions of Ezekiel) were put together in their later form by the "Great Synagogue." Dr. Pusey says, "that neither its language, nor its historical references, nor its doctrines imply any later date than that of Daniel himself; but that, contrariwise, the character of its Hebrew exactly fits with the period of Daniel, that of its Chaldee excludes any later period: that the minute, fearless touches, involving details of customs, state institutions, history, belong to a contemporary," &c.

Canonicity. This was never doubted until the last two centuries, though the exceptional nature of the book caused it to be isolated by the Jewish canonists, who hesitated to give it a place among the prophets, but arranged it with the Babylonish documents between Esther and Nehemiah. Its popularity in early times was so great that large additions and alterations were introduced into the LXX. version, which became entirely discredited, and was superseded by that of Theodotion. The latter, as well as the Vulgate, retained the principal additions, which are relegated to the Apocrypha in the English Bible; and the old LXX. was long totally lost, and only discovered and published in the last century.

JONAH (*Dove*), son of Amittai (*true*), the author and subject of the book called by his name, was born at Gath-hepher, in Zebulun, two miles from Sephorim. He is the same prophet who is sent to Jeroboam II (2 Kings xiv. 25), in answer to the bitter cry of affliction that rose from Israel. The deliverance then worked by God brought no return of allegiance to Him. Jonah is next sent with a message of warning to their threatening invaders, the Assyrians. The contrast between the Gentile sailors and heathen Ninevites and the prophet is so greatly in favour of the former, as to stamp the narrative with truthfulness. The writer leaves us with his impetuous will unbroken (though rebuked) and unexplained, while he closes his book with God's words of tender mercy. The clue to his unwillingness and murmuring may have been his foreknowledge that the nation, so spared, was destined to be God's instrument for the punishment of his native country. The King of Nineveh was the Pul of Scripture.

The Genuineness of the book is proved by the character of the

language and the archaic idioms which pervade it; and the second chapter shows the writer to be imbued with a knowledge of the Psalms, which he *adapts* to his own needs, but does not *quote*.

It is also corroborated by the accuracy of its historical and geographical details, and by our Lord's own affirmation of its truth and of its typical significance. But some German critics, who disbelieve in miracles, regard it as fabulous or parabolic, and ascribe its composition to the time of Josiah. It has, however, been regarded as Canonical both by Jews and Christians, and is ranked among the prophetical books because of its typical reference to the Resurrection of the Messiah.

Hosea, Joel, Amos, were contemporaries. It is most probable that Joel prophesied to Judah at the same time that Amos forewarned Israel, and that these two slightly preceded Hosea, who, like Amos, was sent to the Israelites.

HOSEA (*Salvation*) prophesied for sixty years during the reigns of the last six kings of Israel (Jeroboam II to Hoshea). He began to prophesy before Isaiah, with whom he was contemporary. The idolatry of Jeroboam had produced all kinds of vice; the kings were profligate; the priests had introduced shameful rites throughout the land; God was forgotten; the rulers looked to Assyria or to Egypt for help in their misfortunes, and Hosea compares their defection to the unfaithfulness of a wife to her marriage vows. His illustrations are taken from rural and domestic pursuits (e. g. snaring of birds, sowing, reaping, threshing, and baking of bread). He gives us some insight into the modes of life of that day, e. g. the women were decked with earrings and jewels; the feasts and sabbaths were "days of mirth;" the people sacrificed on mountain tops, burnt incense on hills, "under oaks, and poplars, and elms;" while "troops of robbers wait for a man." This book is quoted by our Lord, by the Evangelist Matthew, and the apostles Peter and Paul.

It may be divided into two parts: (1) A symbolical representation (i—iii) of the adoption of the people, their rebellion and rejection, the conversion of the Gentiles, and the final restoration of Israel. (2) Prophetic discourses, illustrated by images of the most vivid character.

JOEL (*Jehovah is God*) was of the tribe of Reuben, and the son of Pethuel, and lived not later than the time of Uzziah, for he does not mention Assyria by name among the foes of Judah. The Jews say that he lived in the time of the drought (2 Kings viii. 1) of Elisha;

but we should probably understand that mentioned by Amos (iv. 7). The book begins with a warning of an impending visitation of locusts and drought, regarded as a figurative picture of threatened invasions, the "northern army" being that of Assyria, at that time unknown to them. The prophet exhorts the people of Judah to repentance, fasting, and prayer, to avert these calamities: promising a blessing in their stead, and the outpouring of the Spirit on all flesh, with a warning of the destruction of Jerusalem as typical of the final judgment in the Valley of Jehoshaphat; the foundation of a new city, and the inauguration of Messiah's kingdom in peace and prosperity. This book is quoted by Peter (Acts ii. 16—21), and Paul (Rom. x. 13).

Date. Both the style and subject-matter confirm the Hebrew tradition that Joel was the earliest of the prophets of Judah, since he foretells, in general language only, the future evils which were to come upon them from the Northern invasion, which was evidently still distant, since the prophecy is vague and there is an absence of particularity. Some modern critics have conjectured that he prophesied in the reign of Hezekiah, others in that of Manasseh, others in that of Josiah. The LXX. places the book after that of Amos and Micah.

AMOS (*Burden*) prophesied to the ten tribes within the twenty-five years during which Uzziah and Jeroboam II were contemporary (B.C. 809—784), "two years before the earthquake" (see Zech. xiv. 5). He was, till sent by God to prophesy at Beth-el against the worship of the calves, a shepherd of Tekoa in Judah, and a dresser of sycamore trees. But he must also have preached at Samaria, since he rebukes the vices of a capital—extreme luxury, revelry, debauchery —and contrasts them with the excessive poverty and oppression of the poor. Israel was at the height of its prosperity (under Jeroboam II the poor were oppressed, luxury abounded, and God was forgotten). He preached against the nations around the two kingdoms (Syria, Philistia, Tyre, Edom, Ammon, and Moab). He then describes the state of Israel and Judah, and especially charges Ephraim with ingratitude and obduracy. Next follow symbolical visions of successive punishments on Israel, culminating in ruin; but beyond that rises a hope of restored glory in the kingdom of the Messiah, in which the Gentiles will participate. In chap. vii. the idolatrous priest Amaziah complains to Jeroboam, who orders Amos to quit his kingdom. From this incident we have Beth-el depicted to us as a summer residence of the king, with its chief Temple of the Calves

and its hierarchy of royal chaplains (vii. 13), and the result of Amos' words of woe, that they had roused the people from one end of the land to the other. His illustrations are from agricultural pursuits: e. g. "a cart full of sheaves," "corn sifted in a sieve," the "latter-growth after the king's mowings," "every cow at the breach that is before her," &c.

The book presupposes an acquaintance with the Law of Moses, and implies that the proper form of worship was in accordance with it. It also bears strong evidence that the writer was familiar with the Book of Job, who, on that account, has been thought by some to have lived near Tekoa (see JOB). As the book is not a series of distinct prophecies, but one connected whole, there is no doubt that it was written in its present form by Amos after his return from Beth-el to Tekoa, though it probably reproduced, in more logical form, the substance of his preaching while at Beth-el.

Summary. 1. (i. 1—ii. 3): He denounces the sins of the nations bordering on Israel and Judah. 2. (ii. 4—vi. 14): He describes the state of those two kingdoms, especially the former. 3. (vii. 1—ix. 10): He reflects on the previous prophecy, relates his visit to Beth-el, and sketches the impending punishment of Israel, which he predicted to Amaziah. 4. (ix. 11–15): He depicts the Advent of the Messiah, and the final restoration of His people.

MICAH (*Who is like unto Jehovah?*) was a native of Moresheth-gath, east of Eleutheropolis. He follows the three previous prophets, and Isaiah (who survived him), reiterating their warnings. He died in the days of Hezekiah (Jer. xxvi. 18, 19). He is referred to as a prophet by Jeremiah; his language is quoted by Zephaniah (iii. 19), and Ezekiel (xxii. 27), and by our Lord (Matt. x. 35). He depicts the ruin of both kingdoms; portrays the future and better destinies of the people; shows the mercy and justice of God in contrast with the ingratitude of His people; and foretells the invasions of Shalmaneser and Sennacherib, the dispersion of Israel, the cessation of prophecy, the destruction of Jerusalem and of Assyria, the birthplace of Christ, His Divine nature, and the universality of His Kingdom.

According to the superscription, he prophesied during the reigns of Jotham, Ahaz, and Hezekiah, i.e. for a period of about fifty years, since Jotham came to the throne B.C. 756 and Hezekiah died B.C. 697. Hebrew tradition asserts that he transmitted from Isaiah, to Joel, Nahum, and Habakkuk, the mysteries of the *Kabbala*. One prophecy (iii. 12) belongs to Hezekiah's reign, and probably preceded the great Passover (Jer. xxvi. 18).

Summary. Although the prophecies were probably delivered at different times, they have been cast into one complete whole in their present form, no doubt by the prophet himself. They are divided into three sections, each marked by a formula, "Hear ye," each beginning with denunciation and ending with a promise.

Section I. The Advent of Jehovah for judgment of the idolatry of Israel and Judah. 1. (i—ii. 13): Forewarning of impending judgment. 2. Its cause—the unfaithfulness of prophets. 3. The threatened punishment; viz. the scourge of an Assyrian invasion. 4. Promise of restoration.

Section II. Judgment on Jerusalem. 1. Rebuke of the rulers of the people (iii. 14). 2. Rebuke of false prophets (iii. 6). 3. Punishment in the desolation of Mount Zion (iii. 9–12). 4. Restoration of Zion, of its Temple, and of the people, with a gathering-in of all nations under the sovereignty of the Messiah (iv. 1—v. 15). [Ewald divides this portion into four strophes.]

Section III. Dialogue between Jehovah and His people, in justification of His government (ch. vi).

NAHUM (*Consolation*) was a native of Elkosh, whose site is unknown, but it was traditionally a little village in Galilee. He is thought to have prophesied after the Captivity of the ten tribes, and between the two invasions of Sennacherib, whom Hezekiah had bribed with the treasure of the Temple. He comes as a *consoler* from Jehovah, foretelling the death of Sennacherib, and the overthrow of Assyria; but his book is chiefly the sequel to that of Jonah; the latter having warned Nineveh of impending punishment, which God remitted on its repentance, Nahum now repeats the denunciations.

Jonah concluded with the declaration of God's mercy, "slow to anger," and "repenting of evil." Nahum begins by announcing the certainty of His judgment. Nineveh had sunk back into its old sins of violence, robbery, and bloodshed, with blasphemy and hostility against God. Nahum pronounces its sentence. Its destruction was near, and would be swift and complete. There are three very distinct predictions: (1) The sudden destruction of Sennacherib's army (i. 12), and his death in the house of his god (i. 14). (2) The inevitable capture of Nineveh by the sudden irruption of the river in the midst of the siege (ii. 6). (3) Its utter desolation (iii). In Nahum's time it was the largest and most opulent city in the world. It was captured by Cyaxares (about B.C. 606), and utterly destroyed, so that its very site was unknown a century or two after its fall. Its ruins have been explored by Botta, Layard, and others during the

present century, and numerous Assyrian antiquities have been brought to Europe.

Date and Authorship. Some commentators, both ancient and modern, have assigned Alkush, on the Tigris, as the place of his birth, considering him to be the son of an Israelite captive, and the vivid picture of Nineveh to have been drawn by him from personal observation; while they also affirm that the interspersion of Assyrian words in his book points to that country as the scene of his prophecies. Others deny that internal evidence favours any other than a Palestinian origin of the work, which accords with the greatest weight of external evidence. The time of his prophecy is no less controverted. Some make him contemporary with Hosea, Amos, and Jonah (in the reign of Joash); others, with Zechariah, Haggai, and Malachi; and, while some German critics place him in the time of Ahaz, Hezekiah, Manasseh, or Josiah, Josephus distinctly states (Antiq. ix. 11) that he prophesied in the reign of Jotham.

ZEPHANIAH (*Jehovah hath guarded*), whose pedigree, traced by himself (chap. i. 1), is generally allowed to connect him with king Hezekiah, prophesied at the beginning of Josiah's reign (B.C. 642–611). For fifty years prophecy was silent, during most of which time the wicked reign of Manasseh hurried on the judgments of God. The book commences with a general warning against Judah, and the idolatrous worship of Baal and Moloch, followed by judgments threatening Philistia, Moab, Ammon, Ethiopia, and Nineveh, and concluding with special reproofs to Jerusalem, illuminated by the promise of restoration to glory in the latter days. There is much similarity of expression between this book and that of Jeremiah.

Summary. I. The judgment on Judæa, and its causes (chap. i). II. A call to repentance, with a promise of restoration and return to peace (ii). III. Reproof of Jerusalem, and the vice of its people (iii. 1–7). IV. Promises of restoration of the people, and destruction of their enemies (iii. 8–20).

HABAKKUK (*Embrace*) was a younger contemporary of Jeremiah, and prophesied in Judah during the first half of the reign of Jehoiakim, when the invasion of Nebuchadnezzar was imminent. He did not accompany the captives, but, like Jeremiah, he lamented the iniquities of his country in the midst of its ruins. Habakkuk foretells the destruction of the Chaldæans, portraying their pride and self-confidence; expostulates with God for destroying His own people by such wicked instruments; and on a re-assurance of the final triumph

of faith, he pours forth a sublime song of praise for the power and mercy of Jehovah, with a prayer for the redemption of His people, and confidence in His mercy. This book is quoted in Acts xiii. 41; Rom. i. 17; Gal. iii. 11; Heb. x. 37.

The subscription, "To the chief singer on my stringed instruments," shows that it was used as a psalm, in which the prophet took a part, and was incorporated into the Temple service. Hence Habakkuk must have been a Levite. The whole is a colloquy between him and God. It opens with a plaintive recitative of "the faithful," struggling under the painful spectacle of the good among God's people suffering from the oppression of the evil, interspersed with God's answer of judgment awaiting them from the Chaldees. This is followed by the prophet's appeal for the righteous who will suffer with the wicked, which swells into a vivid picture of the Chaldæan scourge sweeping irresistibly before him; and then there is a brief silence of expectation for the reply, which (chap. ii) reveals the judgment upon Chaldæa. Then rises the note of prayer, which introduces the great hymn of faith, recounting the miraculous deliverances of old as earnests of future ones, and closing with the vision of all nature desolate, and God's enemies prostrate, but faith exultant in the God of salvation.

Date. The Rabbis fix the time of this prophecy in the reign of Manasseh, with which its subject seems to accord; but modern German critics prefer that of Josiah, while others have made Habakkuk contemporary with Ezekiel and Daniel in Babylonia, and with Haggai and Zechariah in Judæa.

OBADIAH (*Worshipper of Jehovah*) prophesied, it has been conjectured, *before* the destruction of Jerusalem (B.C. 588) and the conquest of Edom (583). As Nahum had foretold the downfall of Assyria, and Habakkuk that of Chaldæa, so Obadiah predicts that of the implacable foe of Israel, Edom, warning the Edomites not to rejoice in the day of their brother's calamity (for the Hebrew tenses are *future*, not *past* as in our translation). He foretells the utter annihilation of Edom, and contrasts it with the future restoration of Israel, which should also possess the land of Edom and Philistia, and enjoy the promises of her offspring, the Messiah.

Verses 1 to 8 are extremely similar to a passage in Jeremiah (xlix. 14 foll.). This similarity has caused a doubt which of the two prophets repeated the denunciations of the other; and therefore the exact date of this book is rendered uncertain, some advocating its priority to that of Jeremiah, others ascribing it to a later date.

Dr. Pusey maintains that the Hebrew future determines the question in favour of the priority of the Book of Obadiah. Those who take the opposite view conjecture that the occasion of this prophecy was the hostility shown by the sons of Esau to their brethren the Israelites at the time of the Babylonish invasion. They seem to have rejoiced in the downfall of Jerusalem, and to have cut off those Jews who attempted to fly through Idumæa into Egypt. Hence arose the prayer of the Jewish captives in Babylon (Ps. cxxxvii. 7), and the answer to it in the denunciations of Obadiah, who predicts the Divine retribution on Edom, and the future glory of Israel in the occupation of Idumæa. This prophecy was partially fulfilled by Nebuchadnezzar, and further by the entire subjugation of Edom by John Hyrcanus, which thenceforth vanishes from history; but its completion, in the possession of Idumæa by the Israelites, must still be anticipated after the final return of that people to their promised inheritance; and therefore this book is the favourite study of the Jews to this day.

Summary. 1. The Edomites fancied themselves secure in the fastnesses of their rocks (ver. 3). 2. The spoiler should utterly destroy them (vers. 4–16). 3. The chastisement inflicted on the Jews should be but temporary; and, after their return from captivity, they should possess Edom and Philistia, and at length rejoice in the glorious reign of the Messiah (17–21).

The Prophets after the Restoration are HAGGAI, ZECHARIAH, MALACHI. Jewish tradition identifies them with the three men with Daniel when he saw the vision (Dan. x. 7). After the Captivity they were members, it is said, of the "Great Synagogue" of 120 elders.

HAGGAI (*Festive*) was probably born at Babylon, and accompanied Zerubbabel to Jerusalem; though some consider that he had seen the glory of the old Temple before its destruction (see ii. 3), and that he was one of the very aged exiles who laid the foundation of the new Temple in tears (Ezra iii. 12). He was inspired by God to rouse the people to support Zerubbabel and Joshua (the High Priest) in building the Temple, after the work had been suspended for fourteen years in consequence of the counter-edict obtained by the Samaritans from Artaxerxes. When the decree of Cyrus was confirmed by Darius, the people were in a lethargic state, preferring their own temporal prosperity to the restoration of God's house, till drought and mildew wrung penitence from them. The prophecy is short and condensed. Haggai reproves their lethargy, and promises a blessing upon the work. In twenty-four days they recommence the building. The youthful Zechariah is moved to second Haggai's work, but, after one

brief prophecy, is silenced. After four weeks they become despondent, and compare the new Temple with the old; but Haggai foretells greater glory for the former. Two months later he again rebukes their slowness, and promises Divine favour. He finally appeals to Zerubbabel, as heir of the house of David, and predicts the stability of the Kingdom of God amidst the ruin of temporal sovereignties. He only prophesied for four months. He is quoted in Heb. xii. 26.

Haggai and Zechariah are associated in the LXX. in the titles of Psalms cxxv, cxxvi, cxlv—cxlviii; and they are mentioned in 1 Esdras vi. 1; vii. 3.

ZECHARIAH (*Whom Jehovah remembers*), the son of Berechiah, and grandson of Iddo, was probably of the tribe of Levi, born in Babylon, and likewise came to Jerusalem with Zerubbabel. He began to prophesy two months after Haggai (i. 1), and continued during two years, encouraging the Jews to prosecute the erection of the Temple. He also foreshadowed the history of the people and of the Christian Church. The book is full of allusions to the Advent of the Messiah, and is frequently quoted in the New Testament. It consists of three parts: (1) Nine visions of the glory of the kingdom and worship of the Messiah (i—vi). (2) A colloquy between the prophet and a deputation from Babylon, regarding the fasts of penitence for the destruction of the Temple, and his exhortation to convert them into feasts of restoration (vii, viii). (3) The history of the Jews and of the Church to the final judgment (ix—xiv).

Summary. *Section* I. The nine visions, viz. 1. (i. 7–17): A rider on a red horse, among the myrtle-trees, symbolising a general peace over the whole land, and the cessation of opposition to the building of the Temple. 2. (i. 18–21): Four horns (i.e. four enemies of the Jews), and four carpenters, by whom they are broken. 3. (ii. 1–9): A man with a measuring-line, enlarging the boundaries of Jerusalem; i.e. her increase, enclosing the Gentiles. 4. (iii): Joshua (the High Priest), changing filthy garments for new ones, signifies the restoration of Judah, and advent of "The Branch." 5. (iv): A golden lamp, fed by two olive-trees; i.e. the rebuilding of the Temple, and future glorification of the Church by the unction of the Holy Spirit. 6. (v. 1–4): A flying roll; i.e. vengeance on the ungodly. 7. (v. 5–11): A woman, pressed into an ephah by a leaden weight, and borne eastward; i.e. repression and banishment of idolatry. 8. (vi. 1–8): Four chariots issuing from two brazen mountains; i.e. the course of Divine Providence. 9. (vi. 9–15): Crowning of Joshua; i.e. the regal and priestly office of "The Branch."

Section II. Colloquy between the prophet and exiles regarding the fasts.

1. (vii). The nature of a true fast.
2. (viii). On conversion of fasts into feasts.

Section III. The future destiny of the Jewish Church and people. 1. (ix. 1–7): Peace under Alexander's rule. 2. (ix. 12–17): Revival of power under the Maccabees. 3. (xi—xii. 12): A reverse (caused by the rejection of Messiah—punished by the destruction of Jerusalem). 4. (xii. 3–14): A period of penitence and hope. 5. (xiv): Return of the Messiah to Jerusalem in triumph over His enemies, and the inauguration of theocratic glory.

Date. The style of the book, and the frequent Chaldaisms, establish the lateness of its composition. The difference between the earlier and later portions has led some modern critics to doubt the genuineness of the last six chapters, but their conjectures have been satisfactorily refuted.

MALACHI (*Messenger of Jehovah*), the last of the prophets, was contemporary with Nehemiah. He prophesied about B.C. 420.

According to one tradition, he was born at Sopha in Zebulon, after the Captivity, died young, and was buried there. According to another, "Malachi" was not a name, but an office, and some go so far as to declare that Haggai, Malachi, and John the Baptist were angels in human form. Hence, one Hebrew Targum identifies the writer of this book with Ezra, another with Zerubbabel, a third with Nehemiah. Internal evidence is conclusive in favour of the writer living after the death of Ezra and the second immigration of captives, since the abuses noted in the book are exactly those which Nehemiah reformed. The new Temple was already built, and its services fully re-established. Malachi reproves the profanity of the priests; foretells the sudden appearance of the Messiah to purify that Temple and its congregation; he rebukes the frequency of mixed marriages and divorces; threatens Israel with rejection for their impiety, and the adoption of the Gentiles; and closes with a prediction of the harbinger of the Sun of Righteousness, and a warning against infringement of the law of God.

The style is prosaic and rhetorical, rather than poetic, and more closely resembles a written philosophical discourse than the oracles of the Hebrew prophets. In the LXX. and Vulgate it consists of four chapters, as in the A.V.; but in the Hebrew, chapters iii. and iv. form but one. It is quoted as Scripture in the New Testament (Mark i. 2; ix. 11, 12; Luke i. 17; Rom. ix. 13).

The prophecy naturally divides itself into three sections: I. (i. 2—ii. 9): Jehovah is represented as the loving father and ruler of His people. It may be subdivided thus: 1. (i. 1–8): Jehovah asserts and proves His love to His people by reference to the punishment of Edom. 2. (i. 6—ii. 9): Rebuke of the priests, as the leaders of spiritual defection. II. (ii. 10–16): The prophet's reproof of mixed marriages and divorces, portrayed by the deserted wives weeping at the altar. III. The sudden appearance in the Temple of the Lord as the Judge, preceded by His forerunner. This section may be thus subdivided: 1. (ii. 17—iii. 5): A threat of punishment. 2. (iii. 6–12): A call to repentance. 3. (iii. 13—iv. 6): Reproof of distrust in God; forewarning of the final separation of good and bad; of the final judgment; and advent of the Messiah, heralded by Elijah. Thus prophecy closes with the announcement of the Messiah's coming, and prepares the people for the appearance of His precursor, John the Baptist, in the spirit and power of Elias (Matt. xi. 14; xvii. 10–13).

VI. SUMMARY OF THE APOCRYPHAL BOOKS.

THESE books form part of the sacred literature held in high esteem by the Alexandrian Jews, and appended by them to the LXX. translation of the Old Testament. They are for the most part, if not wholly, the product of the era subsequent to the commencement of the Captivity; part having their origin in Babylonia, during or after the Captivity, part belonging to the last three centuries B.C., when prophecy, oracles, and direct revelation had ceased. They form the historical link between the Old and New Testament, and have also a linguistic value in connexion with the Hellenistic phraseology of the latter. They differ from the former in the marked absence of prophetic teaching, of Divine revelation, and of religious poetry; while they point (as in the Book of Wisdom) to a spiritual kingdom which shall be eternal. The account there given of the Exodus suggests the existence of traditionary narratives (besides that which is contained in the Pentateuch), from which certain additions found in the New Testament (e.g. in Stephen's speech) were derived. The LXX. had been formed on a Hebraic mould, so that Hebraisms were sure to manifest themselves; but in the Apocrypha (much of which was originally written in Greek) we find the same Hebraic cast of thought and expression. Thus the Hellenistic phraseology of the New Testament was not a new thing, even when applied to original composition, but had become habitual.

As to their Canonical authority, Josephus seems to reject it. The

early Christians differed in opinion respecting them, but received them as part of the sacred literature. Melito, referring to the Hebrew Canon, separated them from the authoritative and Divine records. Jerome called them "apocryphal" (hidden, secret, and so spurious), affirming that "the Church doth read them for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine."

In the Western Church they gradually rose in esteem, until the Council of Trent affirmed the Canonicity of the major part; but they are treated by the more critical Roman divines as "deutero-canonical."

It is not generally supposed that the books were written by those whose names they bear, but rather that the names of men illustrious in Hebrew history (e.g. Ezra and Solomon, whose writings bore most resemblance to them), were affixed to them by the writers. They are valuable historically, as supplying us with the struggles of the Jews under the Syrian Kings, of which the records elsewhere are scanty.

THE BOOKS OF ESDRAS, although quoted largely by Josephus, by Athanasius, and by some other early Christian writers, do not seem to have been ever regarded as strictly "Canonical."

The First Book appears to be a compilation of narratives by different authors, the original part of the document being confined to chapters iii—v. 6. Chapter i. is a repetition of the last two chapters of the second book of Chronicles, with some abridgments and variations of text. The rest of the book is a transcript of portions of Ezra and Nehemiah, with the apparent intention of narrating the legend about Zerubbabel, and of explaining the great obscurities of the Book of Ezra; but it is impossible to reconcile the various parts either with Holy Scripture or with one another, and therefore the latter portion of the book is thought by many not to be the work of a single author. Only Greek and Latin versions of the book are known to exist.

The Second Book. The more ancient title was the "Revelation of Ezra," but it is more commonly known as the "Fourth Book of Ezra." The original text seems to have been in Greek, from which Arabic, Ethiopic, and Latin translations have been made; and the English version has been entirely taken from the Latin. This text contains certain interpolations (chaps. i, ii; xv, xvi), which seem to be of Christian origin, and omits a long passage after chap. vii. 35, on the "intermediate state" and "intercession of departed souls," probably rejected on dogmatic grounds. From internal evidence it would seem to have been written in

Egypt, by a Jew, between B.C. 100 and A.D. 100. It consists of angelic revelations and a series of visions, teaching some of the mysteries of the moral world, and the final triumph of the righteous.

Revelation I. On the unsearchableness of God's purposes, and the signs of the last age.

II. On the progress of the plan of Providence, and the growth of evil.

III. Answers objections to the narrow limits prescribed for the hope of regeneration; and foretells the second advent of the Messiah.

Vision I. A woman (Sion) lamenting the death of her only son (i.e. the city of Solomon) on his bridal day; but her sorrow is turned into joy at the appearance of a newly-built city.

II. An eagle (Rome), rising from the sea, spreads its wings over the earth, undergoes various transformations, is rebuked by a lion (Messiah), and is burnt up.

III. A Man (Messiah), flying on the clouds, destroys by the blast of His mouth the opposing powers of the world, gathers the lost tribes of Israel, and gives them the city of Sion.

The last chapter records the appearance of the Lord in a burning bush, who gives to Ezra the books of the Law which had been burnt; and Ezra dictates to the scribes the twenty-four Canonical books, and seventy books of secret mysteries.

THE BOOK OF ESTHER consists of certain interpolated passages found in the Septuagint Version of Esther, which are not in the original Hebrew copy. They fill up the narrative, and supply the Name of God as the Prime Mover in the events, which Name nowhere occurs in the original. These interpolated passages are supposed to have been inserted at a later date by the Alexandrine Jews. Jerome removed them from the text, and placed them, with some explanations, among the uncanonical books; but his notes have been swept away, and these disconnected fragments printed consecutively, as if they formed a complete continuation of the Canonical book.

THE BOOK OF WISDOM. The original seems to be in Greek, and is contained in the chief biblical MSS.; but there is an ancient Latin version older than the time of Jerome, and translations in Armenian, Syriac, and Arabic (of which the last two are paraphrastic).

It consists of two main parts: I. (Chaps. i—ix): The praise of wisdom in its moral and intellectual aspects: 1st, as the source of immortality in contradiction to the theory of sensualists; 2nd, as the practical guide of moral and intellectual life. II. (Chaps. x—xix): The doctrine of wisdom in its historical aspect: 1. An illustration

of the influence of wisdom in the reward of the virtuous and the punishment of the vicious, both in the case of individuals (from Adam to Moses), and of nations (e.g. the Egyptians and Canaanites); followed by (chaps. xv—xix) a contrast between the fortunes of idolatrous and religious people. The harmony pervading the whole book contradicts the opinion that it is a compilation from several authors who wrote at different times, though some have attributed the former part to Solomon, and the latter to a subsequent translator of his work. It possesses the highest literary excellence, and is comparable for sublimity of thought, rhetorical power, and command of language with some of the finest productions of classical antiquity.

Its diction, as well as its doctrine, points to a Greek original, unfettered by Hebrew idioms. The doctrine of the creation of the world from uncreated matter, the pre-existence of souls, the pervading influence of the Divine Spirit throughout the universe, the absence of the Christian doctrine of the resurrection of the body, and of any reference to the regeneration of humanity by the Messiah, while immortality is vividly depicted as the reward and consequence of wisdom, all point to Alexandria as the place of its composition, and to a period anterior to Christianity, in which Hebrew thought and Greek philosophy of various schools had become fused together.

Its date is variously conjectured, from B.C. 150—B.C. 50; but its style and diction seem to point to an earlier date than that of Philo, to whom it has been ascribed. Passages in Paul's writings suggest his acquaintance with this book, but no quotation from it is found earlier than the second century A.D., when it seems to be treated as inspired Scripture. With Proverbs and Ecclesiastes it forms a sacred trilogy, in which the doctrine of Wisdom is developed, as an eternal existence with the Creator, acting on created matter, as the source of life, and continuing in the land of spirits; thus laying the foundation for the Christian doctrine of the existence and influence of the Divine Word and Holy Spirit. All the questions connected with this book are fully examined by the Rev. W. J. Deane, in his edition recently published (Clarendon Press, 1881).

ECCLESIASTICUS is so called in the Vulgate and A.V. from its local name in the African Church, gained from its practical use as a Church Lectionary or "Reading Book." Its more general name is that of "The Wisdom" or "The Proverbs of Jesus the Son of Sirach." Both internal evidence and the testimony of Jerome sufficiently attest the existence of a Hebrew original (now lost), which was subsequently

translated, with some additions, by the grandson of the author, resident in Alexandria, in the reign of Euergetes (see the *Prologues*). The date of this translation is rendered uncertain from there being two monarchs bearing that title, viz. Ptolemy III and Ptolemy VII; and this uncertainty is not corrected by the mention among Hebrew worthies of "Simon, the son of Onias" (chap. l. 1), since this appellation would apply equally to Simon I and Simon II.

The book was not placed by the Hebrews among the Canonical Scriptures, nor is it so classed by Jerome; but it is quoted as such, and even attributed to Solomon, by many Christian writers after the second century. The text followed in the LXX, Vulgate, and A.V. is based on the translation above mentioned, but the order of its various portions is not uniform. It consists of a number of proverbs and wise sayings of ancient Hebrews, collected together by the compiler, who has appended to them additions of his own.

Its whole tone is Palestinian, without any trace of Greek philosophy. God is the Creator, Preserver, and Governor of the universe; the hope of restoration rests upon the future advent of Elias, and that of a resurrection seems fading away; religion has degenerated into minute external ritual observances; righteousness is imprisoned in innumerable legal enactments; and there is a tone of despondency underlying the exhortations to cheerfulness and resignation, which seems to point to a period between the termination of the "Great Synagogue" and the rise of the Maccabees.

THE BOOK OF BARUCH. This book, which bears the name of the companion of Jeremiah, was not regarded by the Jews as Canonical. No reference is made to it in the New Testament, or by the Apostolic Fathers; but subsequent Christian writers refer to it as the work of Jeremiah. No Hebrew version of it is known, and all others seem to be derived from a Greek original. It consists of two parts, the style and diction of the first portion being Hebraistic, and of the second Hellenistic, which suggests that the former had a Hebrew original, and was probably written during the Persian period, while the latter was written in Greek, at Alexandria, about the time of the War of Liberation.

From the unity of the book, as it now stands, the writer of the second portion would seem at the same time to have translated the former; but the Epistle of Jeremiah (chap. vi) is considered to be the work of a later writer, not earlier than the first century B.C.

It is the only book in the Apocrypha formed on the model of the ancient prophets.

The first part (chaps. i–iii. 8) consists of an introduction, followed by a confession and prayer. The second part (chap. iii. 9 to the end) contains a rebuke of Israel for their sins, with a lamentation of Jerusalem over her children, followed (by an abrupt transition) by a triumphant apostrophe to Jerusalem, foretelling the return of her children and their abiding glory.

APOCRYPHAL ADDITIONS TO DANIEL. These three fragments are not found in the original text of the Book of Daniel, but have their origin in the LXX. version, and seem to embody certain popular traditions embellishing historical facts.

1. **The Song of the Three Children** supplements the narrative in Daniel iii, and gives a supposed prayer of Azarias for deliverance from the fiery furnace, an account of the means by which the Three Children were saved, followed by a hymn of thanksgiving, sung by them in the fire, and which has been used in Christian worship, under the name of the "*Benedicite*," ever since the fourth century A.D. The prayer and also the hymn seem to have been similarly used in the Jewish Church after the Captivity.

2. **The History of Susanna** does not claim to form part of the Book of Daniel, but only to be an appendix to it. It is doubtless founded on an historical fact of Daniel's early career in Babylon, which has been embodied in a narrative for moral purposes, and seems to have an echo in an incident in our Saviour's life. By Christian writers it is made to bear an allegorical form, Susanna representing the Church, tempted to infidelity by Jewish and Pagan adversaries, and crying to God for help.

3. **Bel and the Dragon**, called in the LXX. "*Part of the Prophecy of Habakkuk*," forms a preface to the plot against Daniel to cast him into the den of lions, and supplies the motive, which seems wanting in the original narrative. With this, however, it incidentally coincides in one important feature, viz. a threatened revolt of the princes against Darius unless he ratifies their decree, which is likewise alluded to in the Book of Daniel, and appears in striking contrast to the autocratic power of that king's predecessors.

THE PRAYER OF MANASSES. The original prayer of the penitent king of Judah existed when the Book of Chronicles was written (2 Chron. xxxiii. 18), but has been long lost. This version is found in some copies of the LXX., and in the "*Apostolic Constitutions*," with a legend of his miraculous deliverance from captivity. Its date and authorship are both uncertain; but it is thought, from internal

evidence, to have been written by a Jew, well acquainted with the LXX. only; and the doctrine of repentance, therein displayed, suggests a date approximating to the Christian era.

TOBIT. The standard text is that of the LXX, from which all other known versions are derived; but the style and subject of the narrative would suggest a Hebrew or Chaldee original. It has the appearance of an Oriental story, employed as a medium of moral and religious instruction, rather than of an embellished historical event; but its general agreement with fact seems not to have been doubted until modern times, although no corroboration of any portion of the narrative is to be found in any historical work. The influence of good and evil spirits on human affairs, here portrayed, belongs to the belief of a period later than the Babylonish Captivity.

From internal evidence the writer seems certainly to have been a Jew, resident in the East (probably at Babylon), while the kingdom of Media was still standing, and the complete restoration of Jerusalem not yet effected. The date, therefore, must be fixed between Nehemiah and Alexander the Great, most probably about B.C. 350.

The book has been more highly esteemed by Christians than by Jews. It presents a most vivid and pleasing picture of domestic life, and the influence of religion upon it, among the captive Jews, and in this respect it bears a strong affinity to the historical part of the Book of Job.

JUDITH. Of existing texts, both a Greek and a Latin version seem to have equal claims to be regarded as genuine, since neither is a translation of the other, but they differ materially in words and expressions, and especially in names and numbers. Jerome mentions a Chaldee version, with which he had compared the others; and there would seem to have been some earlier original, most probably in Syro-Chaldaic. The geographical and historical references in the book are so irreconcileable with known facts that there is little doubt that the book is an historical fiction, intended to revive a spirit of heroism in the Jews of Palestine, when it had been completely crushed out by a long period of oppression. It would seem as if the invasion of Judæa by Antiochus Epiphanes (B.C. 168), and the atrocities committed by Athenæus at Jerusalem, with the heroic resistance offered by the unknown mother and her seven sons, who all suffered martyrdom (2 Macc. vii. 27, &c.), suggested this story, to stimulate others to follow their example, and that to it is due the patriotism which resulted in their deliverance under the Maccabees. It is probable that the leading characters were taken from historical

personages of the period, disguised under fictitious names, though some have regarded them as purely allegorical.

MACCABEES. There are four books bearing this title, but only the first and second have been regarded as worthy of a place among the sacred writings, because they supply the Hebrew history of the second century B.C., written after the model of the Books of Chronicles, though not under Divine inspiration. The origin of the name is doubtful, some attributing it to the initial letters of the war-cry (see below, p. 78), others to the final letters of Abraham, Isaac, and Jacob, and others again deriving it from *Makkâbâh*, "a hammer."

First Book of Maccabees. Both ancient testimony and internal evidence point to a Hebrew original, written in Palestine, most probably between B.C. 120 and 100; but the English version is taken from a Greek translation, made at Alexandria (by some unknown hand), and annexed to the LXX. It consists of an introduction, containing a brief sketch of Alexander's conquest, followed by the invasion and oppression of Antiochus Epiphanes, culminating in his attempt to extirpate Hebrew nationality and worship. The main body of the work narrates the struggle for independence, beginning with Mattathias, and ending with Simon. It comprises a period of 33 years (B.C. 168–135). After an enumeration of the Maccabæan family, it relates the exploits of Mattathias and his five sons, by whom the struggle is carried on to a successful issue. The history divides itself into three distinct epochs, each stamped with the individuality of its leader—first, Judas; second, Jonathan; third, Simon—each of whom fell a victim to his patriotism.

The Second Book of Maccabees seems to be a compilation, made from some extant materials furnished to the compiler at Alexandria. The main portion of the book is derived from a previous work, called the "Five Books of Jason, of Cyrene" (probably the son of Eleazar). From internal evidence these books appear to have been written in Greek, between B.C. 125 and A.D. 70. The source from which the first two chapters are taken is very doubtful; and, from the extravagance of the legends contained in them, they are not believed to be authentic, but to be the work of the unknown compiler, who is supposed to have written his book at Alexandria about the end of the second century B.C.

It is the main source from which the history anterior to the Maccabees is derived, comprising a period of 25 years from B.C. 185 (?)–161, so that a portion of the narrative is chronologically anterior to

1 Maccabees, another is contemporaneous with it, and a third is supplementary. It may be thus divided: 1. The two introductory chapters, addressed by the Council at Jerusalem to the Jews at Alexandria. 2. The history of Heliodorus (chap. iii). 3. The beginning and course of the great persecution (chaps. iv—vii). 4. The fortunes of Judas to the restoration of the Temple service (chaps. viii—x. 9). 5. Reign of Antiochus Eupator (chaps. x. 10—xiii). 6. From the treachery of Alcimus to the final triumph of Judas (chaps. xiv and xv).

The main feature of the book is its high religious tone. In it are depicted the Divine influence over human events, retributive justice, the connexion between the visible and spiritual world, and the doctrine of a future resurrection. Holding these opinions, the compiler seems to have used historical events in support of them rather than to have adhered to strict accuracy of detail; hence there are many discrepancies between this book and 1 Maccabees which are otherwise inexplicable.

VII. CHRONOLOGY OF THE OLD TESTAMENT, ACCORDING TO USHER.

1. Historical Summary from Adam to Christ.

At the Fall of man the promise of a restorer of the race was given, and was afterwards at intervals renewed; but it was open to the whole of mankind, "the seed of the woman," until the time of Abraham, when it was restricted to his family; "in *thy* seed shall all the families of the earth be blessed." Abraham, called by God to leave his native place Ur (at that time the capital of Chaldæa), retires to Haran, with his father and the rest of his family. On his father's death, five years later, he is again bidden to travel to the south-west, passes through Damascus, and reaches Shechem (in the centre of the land, in the pass between Ebal and Gerizim), where God meets him and makes a covenant with him. Pursuing his journey he stops at Beth-el, where God renews the covenant. He still goes southward till he reaches Egypt, whence he is bidden to return; and he retraces his steps to Beth-el, where Lot leaves him, after which God promises him the whole land. He then removes southward to Mamre, where Ishmael is born, circumcision instituted, Isaac promised by the angel, and the destruction of Sodom revealed. After that event Abraham removed to Beer-sheba, where he lived the last seventy-five years of his life. Here Isaac was born and spent all his days. Jacob, at seventy-seven

years of age, fled to Padan-Aram, returning after twenty years; settled at Shechem, removed to Beer-sheba, and was driven by famine into Egypt, where his descendants remained 215 years. Moses, by God's command, led them to the wilderness of Sinai, where they received from God a code of laws—social, political, and religious—and a complete constitution, with civil and ecclesiastical officers. After forty years' wandering in the wilderness, they entered Canaan, conquering on their way the aboriginal inhabitants east of Jordan, but sparing those akin to them. The extermination of the Canaanites in Palestine was miraculous, but incomplete because of the lethargy of the invaders. The succeeding 400 years of occupation was a period of listless anarchy, both priests and people being faithless to the theocracy, content with the indolent enjoyment of an exuberant land, of which the surviving remnants of the Canaanites (Philistines) and the kindred tribes of Hebrews (Amalekites, Edomites, Moabites, Midianites) tried to dispossess them. This warfare continued, until David subjugated the latter and made the former peaceful subjects, and Israel obtained full inheritance of the promise from the River of Egypt to the Euphrates, a sovereignty which lasted till the end of Solomon's reign.

A civil rupture rent the kingdom in twain. Ten tribes revolting sought to consolidate a separate sovereignty by establishing a rival worship, of which the two great shrines were at Dan and Beth-el. This rapidly declined into Baalism, which attained its zenith under Ahab, and was punished first by incursions of the Syrians, and afterwards by the invasion of the Assyrians, who carried the people captive, and colonised the country with a mixed idolatrous race, who mingled their native worship with that of Israel. From these sprang the "Samaritans," who intermarried with some of the Jews, borrowed their rites, accepted the Pentateuch, and set up a false temple on Gerizim. The two tribes, 133 years later, were carried captive by the Babylonians; but after seventy years (B.C. 536), a portion of them returned, and rebuilt Jerusalem and the Temple, the government being vested in a Persian Satrap resident at Damascus.

As the *faith* of Abraham had been rewarded by the inheritance of Canaan, the *unfaithfulness* of his descendants had forfeited it, and they were all sent back to that heathen land "between the rivers," from which their progenitor was divinely called; from which exile ten tribes never returned, but the remnant (principally of the tribe of Judah) came back, cured of idolatry, and looking hopefully for the restoration of their kingdom and the birth of the Promised Seed.

As the early undivided monarchy produced the devotional books of

Holy Scripture, the later monarchy brought forth the earlier, and the Captivity the later prophets, with warnings from the past, and encouragement for the future; but the glorious picture which they drew of the Messiah's kingdom raised a mistaken conception of a temporal sovereignty, which the oppression of successive tyrants (between the Captivity and the birth of Christ) was intended to correct. The fiery trial through which the people passed, and the new life which it evoked, are recorded in the Books of the Maccabees; while the moral decline of those who remained in exile, and their substitution of superstition for religion, are painfully exhibited in the Book of Esther, and those apocryphal narratives, which are valuable literary and historical documents, but have been rejected from the Canon of Holy Scripture.

2. Table of Dates from the Creation to the Birth of Christ.

B.C.	
4004	The Creation and Fall of Man.
2348	The Deluge.
2207	Babel; dispersion of Noah's descendants. (*Dr. Angus*, 2247.) [Job's *supposed date.*]
1998	Death of Noah.
1996	Birth of Abraham.
1921	Call of Abraham.
1910	Birth of Ishmael.
1896	Birth of Isaac.
1872	Sacrifice of Isaac.
1836	Birth of Esau and Jacob.
1728	Joseph sold into Egypt.
1706	Jacob and his sons go down into Egypt.
1689	Death of Jacob.
1571	Birth of Moses.
1531	Moses' flight into Midian.
1491	Moses at the burning bush. The Exodus.
1451	Entrance into Canaan.
1444	Allotment of Canaan.
1338	Deborah and Barak. (*Dr. Angus*, 1316.)
1296	Ruth's marriage to Boaz. (*Dr. Angus*, 1256.)
1291	Gideon's victory over Midian. (*Dr. Angus*, 1249.)
1188	Jephthah's vow.
1156	Birth of Samson.
1155	Birth of Samuel.
1116	Death of Samson and Eli.
1096	Saul anointed king.
1064	David anointed king (1 Sam. xvi); his victory over Goliath.
1060	David's flight from Saul.
1056	Saul's death. David made king of Judah.
1049	David made king of the whole twelve tribes; takes Jerusalem.
1025	Revolt of Absalom.
1016	Rebellion of Adonijah.
1016	Death of David. Accession of Solomon.
1004	Dedication of the Temple.
976	Death of Solomon. Revolt of Ten Tribes.
	Monarchical Period. (*See* p. 67.)
536	Return of the Jews under Zerubbabel. Cyrus.
516	Dedication of the second temple.
458	Ezra goes to Jerusalem; collects the Scriptures.
429	Completion of the wall of Jerusalem, under Nehemiah. (*Dr. Angus*, 445.)
397	The close of prophecy (Mal. iv).
332	Alexander the Great visits Jerusalem.

FROM THE CREATION TO THE BIRTH OF CHRIST (*continued*).

B.C.

320 Ptolemy Lagi takes Jerusalem.
312 Seleucus obtains Syria.
300 Simon the Just, High Priest.
285 LXX. version begun at Alexandria.
216 Ptolemy Philopator tries to enter the Holy of Holies.
203 Antiochus the Great obtains Palestine.
200 Sect of Sadducees founded.
170 Antiochus Epiphanes takes Jerusalem; profanes the temple.
165 Judas Maccabæus purifies the temple.
141 Sovereignty and priesthood conferred on Simon and his heirs.
135 The Pharisees.
130 Temple on Gerizim destroyed.
65 Pompey reduces Syria to a Roman province.
54 Crassus plunders the temple.
37 Herod the Great takes Jerusalem.
25 Herod rebuilds Samaria.
22 Herod builds Cæsarea.
17 Herod begins to rebuild the temple.
6 Birth of John the Baptist.
5 Birth of JESUS CHRIST.

3. TABLE OF THE DIVIDED MONARCHY.

B.C.	JUDAH.	ISRAEL.
976	Rehoboam.	Jeroboam I.
959	Abijah.	
956	Asa.	
955	... ...	Nadab.
953	... ...	Baasha.
931	... ...	Elah.
930	... ...	Zimri.
930	... ...	Omri.
917	... ...	Ahab.
915	Jehoshaphat.	
898	... ...	Ahaziah.
897	... ...	Jehoram.
889	Jehoram.	
885	Ahaziah.	
883	Athaliah (*Queen*).	Jehu.
877	Joash.	
855	... ...	Jehoahaz.
838	Amaziah.	Jehoash.
823	... ...	Jeroboam II.
808	Uzziah.	
771	... ...	Zachariah.
770	... ...	Shallum (1 month).
770	... ...	Menahem.
761	... ...	Pekahiah.
759	... ...	Pekah.
756	Jotham.	
742	Ahaz.	
730	... ...	Hoshea.

THE DIVIDED MONARCHY (*continued*).

B.C.	JUDAH.	ISRAEL.
726	Hezekiah.	
721	... ...	*Captivity* of the Ten Tribes.
697	Manasseh.	
642	Amon.	
640	Josiah.	
609	Jehoahaz (3 months).	
609	Jehoiakim.	
606	*Captivity* of Two Tribes.	
599	Jehoiachin (3 months), tributary prince.	
599	Zedekiah, tributary prince.	
588	Destruction of the Temple. Complete Captivity.	

VIII. GENEALOGY FROM ADAM TO JACOB.

B.C. 4004 TO 1836.

1. Adam.
2. Seth.
3. Enos.
4. Cainan.
5. Mahalaleel.
6. Jared.
7. Enoch.
8. Methuselah.
9. Lamech.
10. Noah.
11. Shem.
12. Arphaxad.
13. Salah.
14. Eber.
15. Peleg.
16. Reu.
17. Serug.
18. Nahor.
19. Terah.
20. Abram.
21. Isaac.
22. Jacob.

JACOB'S SONS.

1. Reuben,
2. Simeon,
3. Levi,
4. Judah,
5. Issachar,
6. Zebulun,

} Sons of Leah.

7. Dan,
8. Naphtali,

} Sons of Bilhah.

9. Gad,
10. Asher,

} Sons of Zilpah.

11. Joseph,
12. Benjamin,

} Sons of Rachel.

IX. ITINERARY OF THE JOURNEYINGS OF THE ISRAELITES TO THEIR SETTLEMENT IN CANAAN.

Rameses (from), near *Port Said*, to [1]SUCCOTH (?). *Southward.*
To the borders of the Wilderness of EGYPT. *Southward.*

Pi-hahiroth (to), between MIGDOL (*Suez*) and the (Red) Sea. *Eastward.*
Through the Red Sea to the "WELLS OF MOSES."

[1] Succoth (*Booths*) was probably not a place, but only an encampment, so called from the temporary booths, hastily made from the boughs of trees, to shelter the fugitives during their Sabbath rest, for they would not be provided with tents.

Etham (Wilderness of).

Shur (Wilderness of). Three days without water.

Marah. Bitter water sweetened. *Southward.*

Elim. Twelve wells, seventy palm-trees. *Southward.*

Sin (Wilderness of). Quails and manna sent. *Eastward.*

Rephidim. Water from the rock of Horeb. *Eastward.*
Battle of Rephidim.
Massah and Meribah.
Altar of Jehovah-nissi.

Sinai, in the third month. *Northward.*

Sinai (from), through the Wilderness of PARAN or ZIN.

STATIONS.

Taberah ("burning"). Murmurings at fatigue; punishment by fire; *three days' journey.*

Kibroth-hattaavah ("graves of lust"). Murmurings for flesh; flock of quails, and plague.
Council of seventy elders.

Hazeroth. Sedition of Aaron and Miriam, and leprosy of the latter.

Kadesh-barnea. Twelve spies sent to Canaan.
Ten spies destroyed; forty years' wandering declared; defeat of the Israelites.
Rebellion of Korah, Dathan, and Abiram.
Rebellion of the congregation (14,700 die of plague).

Forty Years' Wanderings in the Wilderness of Zin.

Kadesh-barnea (return to). Water from rock at Meribah; the sin of Moses and Aaron.
Death of Miriam.
Refusal of passage through Edom.

Mount Hor (in Moab). Death of Aaron.

Hormah ("utter destruction"). Defeat of Canaanites.

Edom (circuit of borders of). Crossing Zared (*R.*), through Moabites' territory, to Arnon (*R.*).
Plague of fiery serpents.
Free passage refused by Sihon; his defeat.

Edrei. Similar refusal by Og, king of Bashan; his defeat.
These two victories gave to Israel possession of the whole country E. of Jordan, from the River Arnon (which falls into the Dead Sea) to Mount Hermon.

Shittim. Alliance of Moabites, Ammonites, and Midianites, under Balak, against Israel. Balaam's fruitless attempt to curse Israel. Fornication of Israel, and defection to worship of Baal. 24,000 slain by a plague. Zeal of Phinehas. Defeat of Midian; Balaam slain.

Moab (plains of). Review of Israelite army, 625,030 males above twenty years old (B.C. 1451). Book of the Wars of the Lord.
Repetition and confirmation of the Law by Moses, to the new generation of Israel. Moses' view of Canaan from Pisgah. His death.

Jordan (crossing the).

Gilgal (encampment at). Circumcision.

Jericho (fall of). March on Ai.

Ai (its capture). Achan's sin.

Shechem. The whole congregation (half on Mount Ebal, half on Mount Gerizim) swear to the Covenant, in presence of the ark. The Law written on twelve stones on Ebal; the cursings read from the same mountain, and the blessings from Gerizim.

Gilgal (return to). Treaty with Gibeonites.

Gibeon (march to relief of).

Beth-horon. Defeat of Adoni-zedek and four other kings.
Conquest of Southern Canaan.

Merom. Defeat of Northern Canaanite confederacy.

Shiloh. Settlement of the twelve tribes in their possessions.

X. MIRACLES IN THE OLD TESTAMENT.

Miracles.	*References.*
In Egypt.	
Aaron's rod turned into a serpent	Exod. vii. 10–12.
The ten plagues :—	
1. Water made blood	—— 20–25.
2. Frogs	—— viii. 5–14.
3. Lice	—— 16–18.
4. Flies	—— 20–24.
5. Murrain	—— ix. 3–6.
6. Boils and blains	—— 8–11.
7. Thunder and hail	—— 22–26.
8. Locusts	—— x. 12–19.
9. Darkness	—— 21–23.
10. Firstborn slain	—— xii. 29, 30.
Parting of the Red Sea	—— xiv. 6, 21–31.
In the Wilderness.	
The curing of the waters of Marah...	—— xv. 23–25.
Feeding with manna	—— xvi. 14–35.
Water from the rock, at Rephidim	—— xvii. 5–7.
Death of Nadab and Abihu	Lev. x. 1, 2.
Burning of the congregation at Taberah ...	Numb. xi. 1–3.

Miracles.	*References.*
Death of Korah, Dathan, and Abiram, &c. ...	Numb. xvi. 31–35.
Budding of Aaron's rod, at Kadesh...	—— xvii. 8.
Water from the rock, at Meribah	—— xx. 7–11.
The brazen serpent	—— xxi. 8, 9.
Stoppage of the Jordan stream	Josh. iii. 14–17.
In Canaan.—Under Joshua.	
Fall of Jericho	—— vi. 6–25.
Staying of sun and moon	—— x. 12–14.
Under the Kings.	
Death of Uzzah	2 Sam. vi. 7.
Withering of Jeroboam's hand, and destruction of the altar at Beth-el	1 Kings xiii. 4–6.
By Elijah.	
The staying of the cruse of oil and meal at Zarephath	—— xvii. 14–16.
The raising of the widow's son at Zarephath...	—— 17–24.
The burning of the sacrifice on Mount Carmel	—— xviii. 30–38.
Burning of the captains and their companies...	2 Kings i. 10–12.
Dividing of Jordan	—— ii. 7, 8.
By Elisha.	
Dividing of Jordan	—— ii. 14.
Cure of waters of Jericho	—— 21, 22.
Destruction of mocking children at Beth-el ...	—— 24.
Supply of water to the allied armies in Moab .	—— iii. 16–20.
Multiplication of the widow's oil	—— iv. 2–7.
Raising the Shunammite's son...	—— 32–37.
Healing the deadly pottage	—— 38–41.
Feeding one hundred men with twenty loaves .	—— 42–44.
Cure of Naaman's leprosy, and its transfer to Gehazi	—— v. 10–14, 27.
Making an iron axe swim	—— vi. 5–7.
Smiting the Syrian army	—— 18–20.
Resurrection of dead man by touching Elisha's bones	—— xiii. 21.
Recorded by Isaiah.	
Destruction of Sennacherib's army	—— xix. 35.
Return of sun by the dial of Ahaz	—— xx. 9–11.
During Captivity.	
Deliverance of the Three Children from the fiery furnace	Dan. iii. 19–27.
Deliverance of Daniel from the lions	—— vi. 16–23.
Miscellaneous.	
Smiting of Philistines, and fall of Dagon ...	1 Sam. v. 3–12.
Smiting of Uzziah with leprosy	2 Chron. xxvi. 16–21.
Deliverance of Jonah from the great fish ...	Jonah ii. 1–10.

XI. PARABLES IN THE OLD TESTAMENT.

Parables.	*By whom spoken.*	*References.*
The ewe lamb	Nathan to David	2 Sam. xii. 1–4.
The two brethren, and avengers of blood ...	Widow of Tekoah ...	—— xiv. 1–11.
Escaped captive	Man of the sons of the prophets to Ahab ...	1 Kings xx. 35–40.
Vineyard and grapes ...	Isaiah to Judah and Jerusalem	Isaiah v. 1–7.
Eagles and vine	Ezekiel to Israel	Ezek. xvii. 3–10.
Lions' whelps	„ „	—— xix. 2–9.
The boiling pot	„ „	—— xxiv. 3–5.
Parabolic Fables.		
Trees choosing a king ...	Jotham to Shechemites..	Judg. ix. 7–15.
Micaiah's vision	... ...	1 Kings xxii. 19–23.
Thistle and cedar... ...	Jehoash to Amaziah ...	2 Kings xiv. 9.

XII. SPECIAL PRAYERS IN THE OLD TESTAMENT.

Of whom recorded.	*References.*	*Subjects.*
Aaron and priests	Num. 6. 22–26 ...	The Aaronic blessing of Israel.
Abraham	Gen. 15. 2	For a son.
Abraham	— 17. 17, 18 ...	For Ishmael's acceptance.
Abraham	— 18. 23	For mercy on Sodom.
Abraham's servant	— 24. 12	Success in his mission, when sent to find a wife for Isaac.
Agur	Prov. 30. 1	For moderation in his desires.
Asa	2 Chr. 14. 11 ...	When going to battle with Zerah the Ethiopian.
Daniel	Dan. 9. 4	For restoration of Jerusalem.
David	2 Sam. 7. 18	Prayer for blessing on his house.
David	Ps. 51	After his sin with Bath-sheba.
David	2 Sam. 24. 17 ...	After numbering the people.
David	1 Chron. 29. 10–19..	Thanksgiving at close of life.
Elijah	1 Kings 17. 20 ...	For the restoration of the widow's son.
Elijah	— 18. 36 ...	For Divine attestation of his mission.
Elijah	— 19. 4	For death.
Elisha	2 Kings 6. 17	For his servant's eyes to be opened.
Elisha	— 6. 18	That the army sent to take him may be blinded.

Of whom recorded.	*References.*	*Subjects.*
Ezekiel	Ezek. 9. 8	Intercession for his people.
Ezra	Ezra 9. 6	Confession of sin in the people's alliances with the heathen.
Habakkuk	Hab. 3. 1–16	For revival of God's work.
Hannah	1 Sam. 1. 11	For the gift of a son.
Hezekiah	2 Kings 19. 15; Is. 37. 16.	For protection against Sennacherib.
Hezekiah	— 20. 3; Is. 38. 3.	When dangerously ill.
Hezekiah	2 Chr. 30. 18 ...	For the unprepared who had eaten of the Passover.
Israel	Deut. 21. 6–8 ...	Expiation of undiscovered murder.
Israel	— 26. 5–10 ...	Confession on presenting first-fruits.
Israel	— 26. 13–15 ...	The prayer of the tithing year.
Jahez	1 Chr. 4. 10	For the Divine blessing.
Jacob	Gen. 32. 9	For deliverance from Esau.
Jehoshaphat ...	2 Chr. 20. 6	For protection against armies of Moabites and Ammonites.
Jeremiah	Jer. 14. 7	In a great famine.
Jeremiah	— 15. 15–18 ...	For comfort.
Jonah	Jonah 2. 2	For deliverance from the great fish.
Joshua	Josh. 7. 7–9	After Achan's sin.
Levites	Neh. 9. 5	Confession of God's goodness, and their nation's sins.
Manoah	Judg. 13. 8, 9 ...	For Divine guidance in training his child.
Moses	Ex. 32. 11; Deut. 9. 26.	Forgiveness for the people's idolatry.
Moses	— 33. 12	For the Divine presence.
Moses	Num. 10. 35, 36 ...	At the setting forth and stopping of the ark.
Moses	— 11. 11–15 ...	For Divine help to govern the Israelites.
Moses	— 12. 13	For Miriam, for cure from leprosy.
Moses	— 14. 13–19 ...	For the people disappointed at the spies' report.
Moses	— 27. 15	For a successor.
Moses	Deut. 3. 24	To enter Canaan.
Nehemiah	Neh. 1. 5	For the remnant in captivity.
Nehemiah	— 4. 4	For protection against Sanballat and Tobiah.
Samson	Judges 16. 28 ...	To be avenged on his enemies.
Solomon	1 Kings 3. 5–9 ...	For wisdom to govern Israel.
Solomon	1 Kings 8. 23; 2 Chr. 6. 14.	Dedication of the Temple.

XIII. BRIEF HISTORICAL SUMMARY OF THE INTERVAL BETWEEN THE OLD AND NEW TESTAMENTS,

TAKEN CHIEFLY FROM

JOSEPHUS AND THE BOOKS OF MACCABEES.

EZRA and Nehemiah left a settled form of government in Palestine, the centre of which was Jerusalem. Here was established a council of elders and priests, who formed an ecclesiastical court, interpreting the Law, and enforcing its observance. These were called the "Great Synagogue." They were to the new settlement after the Captivity what the "elders that overlived Joshua" (Josh. xxiv. 31) were to the Israelites who came out of Egypt.

It was the Jewish theory that the Law was given in a twofold form, viz. the *written* and the *oral;* the former consisting of brief official enactments, the latter entering into more copious details. With the former code, immutably formalised by God, they said the latter was orally taught to Moses on Mount Sinai by the same Divine Author as the authoritative interpretation thereof, with the command to commit the one to writing, but to transmit the other only by word of mouth. This oral law was repeated by Moses to Joshua, who handed it on to the elders who succeeded him, and they to the prophets, who, in their turn, passed it from one to another till it reached Jeremiah, who, through the medium of Baruch, conveyed it to Ezra, and he to the Great Synagogue, which Nehemiah also supplied with a library of all the sacred books he could collect (2 Macc. ii. 13). This body of elders lasted about 150 years, when it expired in its last survivor, the High Priest Simon the Just, B.C. **291**. They are said to have numbered 120. To them the Jews owe the 613 Precepts; and this oral tradition may be considered the groundwork of the Talmud. It is to this "Great Synagogue" and its oral tradition that our Lord refers in the Sermon on the Mount, in the words, "it was said by them of old time" (Matt. v. 27), and elsewhere in His allusions to "the traditions of the elders."

Ezra and Nehemiah also set up synagogues in country towns, as places of worship on the sabbath, and as schools of instruction and theological discussion during the week. Attached to each was a

body of "Rulers," who were both civil magistrates and ecclesiastical presbyters. Palestine was subject to Persia at this time, and formed part of a province under the Satrap of Syria, but these elders were allowed to administer the government with the high priest as their responsible head.

According to Jewish tradition, related by Josephus (*Antiq.* xi. 8. 1. ff.), and repeated in the Talmud, in later Jewish writers, and in the Chronicles of Abulfeda, and supported in some of its main features by historical facts (such as the freedom of Palestine from tribute during the Sabbatical years, &c.), Alexander the Great visited Jerusalem (B.C. **331**) to punish the Jews for their refusal to transfer their allegiance to him, when summoned to do so during his siege of Tyre. After the reduction of Tyre and Gaza he is said to have approached Jerusalem with hostile intent; but Jaddua the high priest, in conformity with a dream, awaited his approach, clad in his priestly robes of hyacinth and gold, and accompanied by a train of priests and citizens arrayed in white. Alexander, moved by the novel spectacle, did reverence to the high priest and kissed the sacred inscription on his mitre, alleging that he had seen in a dream that same venerable form, who had promised him success in his Eastern campaign. To this incident are said to be due the peculiar privileges accorded by Alexander to the Jews in Palestine, Babylonia, and Media, which they continued to enjoy under his successors, and which were afterwards confirmed and enlarged by the Romans. After subduing Egypt, and building Alexandria, he invited a number of Jews to settle there, granting them many privileges and immunities.

Alexander's conquests broke down the barriers separating one kingdom from another, and especially those between the Asiatic and European states. Men learned to understand each other's thoughts, while Greek literature and intelligence spread over the East, and the Greek language became almost universal. After the battle of Ipsus (B.C. **301**) Palestine was a kind of neutral territory between the rival empires of Syria and Egypt; and while from time to time the prey of each, its strategic importance enabled it to make favourable terms with whichever empire it acknowledged to be supreme. Internally it was able to resist the revolution which Greek supremacy effected. Ezra's Constitution was fully developed, a powerful hierarchy had substituted the idea of a Church for that of a nation, and the Jew mixed with other peoples and lived in other lands without losing any of his allegiance to his own Deity or to his peculiar customs. As a whole, the Jewish nation realised their mission as the teachers of religion to the world, and were ready to

fulfil it. The opportunity and power to do so were furnished by Alexander's conquests. While they learnt independence from the example of Greece, and soon became divided into sects (analogous to the typical forms of Greek philosophy), this freedom of thought was modified, in their case, by the contemplative temper of the East. Henceforward Alexandria exercised a greater influence on Judaism, in its relation to other nations, than did Jerusalem, since that city was the point of contact between Eastern and Western thought. Ptolemy Soter's invasion of Judæa (B.C. **320**) led to a further settlement of Jews at Alexandria (partly as captives, partly as colonists). Under his successor, Ptolemy Philadelphus (B.C. **285**), learning was fostered, and an alliance was attempted between Jewish revelation and Greek philosophy, each reacting on the other. The most important result of this was the translation of the Hebrew Scriptures into Greek (the LXX.), which became known all over the world, and thus prepared the way for the universal spread of Christianity. So Egypt disciplined and educated anew these appointed teachers of religion. It first impressed upon a nation the firm unity of a family, and then, in due time, re-connected a mature people with the world from which it had been called out.

The same patronage was extended to the Jews, throughout his reign, by Ptolemy Euergetes, who conformed to the Mosaic rites by sacrificing at Jerusalem, and conferred privileges on the high priest which rendered him an almost independent tributary prince.

Thus there were two great centres of Judaism existing contemporaneously, and each exercising a distinctive influence, viz. (1) the gradually-decaying Jerusalem, the home of the Pharisee, and the capital of the Hebrew proper, whose ritual was that of Moses, and whose sacred and only literature was the Hebrew Scriptures and commentaries thereon; and (2) Alexandria, the capital of the Hellenist, or Greek-speaking Jew, who mingled Greek culture and independence with Jewish autonomy and Oriental contemplation and allegory. The latter infused a new spirit into Judaism, which became divided into two great parties, known, in Gospel times, as "Pharisees" and "Sadducees"; the former representing the extreme phase of Hebraism, and the latter the corresponding ultra-development of Hellenism.

A third element was introduced by the followers of Antiochus Epiphanes, who brought in a mixture of Greek and Roman paganism, and sought to break down the pure morality of Hebraism by the introduction of heathen licence. His father, Antiochus the Great, had alternately won and lost the Syrian provinces, in a succession of conflicts (from B.C. **223** to **198**) with the Ptolemies. He was

eventually successful, in combination with Philip III of Macedon. He was hailed by the Jews as their deliverer from subjection to Egypt, and confirmed the privileges they had previously enjoyed under Alexander and his successors.

Under Antiochus Epiphanes (B.C. **173**), the Hellenising party were in the majority at Jerusalem, and the high priesthood was obtained by purchase from Antiochus, who made use of his money and a victorious army to buy over the unscrupulous and to massacre the faithful, until he established heathenism in the Holy City, proscribed the use of the Mosaic ritual, and promulgated those infamous "Decrees" which led to the revival of the ancient patriotism under the Maccabees. He erected the statue of Jupiter on the altar of burnt-offering, committed all books of Scripture to the flames, and prohibited the worship of God.

During these struggles, the high priests played a conspicuous but not a very honourable part, being too often the creatures of whatever civil power chanced, for the time, to be in the ascendant.

Succession of High Priests. Those of the first century were of no political importance. Their names are Eliashib, Joiada, Jonathan or Johanan, and Jaddua (whose brother Manasseh married a Samaritan wife, for which he was banished from Jerusalem, whereupon he set up a spurious form of Jewish ritual in a temple built under his direction on Mount Gerizim; see John iv. 20). According to Josephus, it was this Jaddua who met Alexander the Great at Mizpeh. Onias I, son of Jaddua, succeeded his father about the time of the death of Alexander the Great. He was succeeded by Simon I (said by Josephus to have been named "the Just," though this title is applied by others to Simon II), who was the last teacher of the "Great Synagogue," and closes the list of the righteous in Ecclesiasticus (chap. l). He was followed by his brothers Eleazar and Manasseh, in succession; after whom came Onias II, son of Simon I. (B.C. **240**), whose avarice, and consequent refusal to pay the tribute, paved the way for the subsequent rupture with Egypt, which was temporarily averted by Joseph, who farmed the tribute from Ptolemy. Onias II was succeeded by his son, Simon II (supposed by some to be "Simon the Just"), who was followed by Onias III (B.C. **198**), through whose prayers the intended spoliation of the Temple by Antiochus is said to have been averted. He was treacherously supplanted by his brother Jason (B.C. **175**), who bought the office from Antiochus Epiphanes. But that monarch shortly after sold the office a second time to Menelaus (Onias IV), Jason's brother, by whom the rightful high priest

(Onias III) was murdered, for which crime Menelaus was executed by command of Antiochus. These internal dissensions were the cause of a secession of the most faithful Jews, under the lawful high priest (Onias V, son of Onias III), to Alexandria, where he sought to give to the Hellenistic Jews a unity which was no longer possible in Judæa; and the Mosaic ritual and polity were, for a time, transferred to the colony near Heliopolis (called Onias, after its founder) and its temple. The precise site of this temple is supposed to be Tel-el-Yahood, or Tel-el-Yahoodeeyeh, twelve miles N.E. of Heliopolis, between Cairo and Zagazig.

In this period the prophecies of Daniel (viii. 20–25) were fulfilled. The one horn of the "he goat" was Alexander the Great, and the "four horns" which sprang up when it was broken were his four generals, among whom his kingdom was divided (Cassander, Lysimachus, Ptolemy, and Seleucus); and the "little horn" (vii. 8) was Antiochus Epiphanes, by whom the daily sacrifice was taken away for 2,300 days, and whose conquest of Egypt was stopped by ambassadors from Rome (the Fourth Empire) landing at Alexandria (xi. 31, 32) and requiring him to withdraw from that country.

The determination of Antiochus to stamp out Judaism produced a recoil. It culminated in the attempt of Antiochus to force the Jews publicly to eat the flesh of swine sacrificed on God's altar in honour of Jupiter. One aged scribe refused, and was followed by a mother and her seven sons, who all suffered martyrdom with the extremities of torture. In the city of Modin, Mattathias, a priest of the Asmonæan family, slew with his own hand a Jew, who was about to offer idolatrous sacrifice, and the royal officer who presided. Aided by his five sons, he rallied the faithful round him, threw down the heathen altar, fled to the mountains, and raised the standard of liberty, on which were inscribed M.K.B.I., the initials of their Hebrew war-cry, *Mi-Kamoka Bâelim, Jehovah*, "Who is like unto thee, O Lord, among the gods?" (Exod. xv. 11), from which the insurgents got the name of *Maccabees*, whence the eldest son and successor of Mattathias is known in history as Judas Maccabæus. Under him they were victorious. Antiochus, stricken by God, died of a loathsome disease. The Maccabees recovered Jerusalem, purified the Temple, and restored its worship, holding for eight days (in December, B.C. **165**) the first "Feast of Dedication," which continued to be annually observed in our Lord's time (John x. 22).

Maccabæan Period. The Maccabæan family continued to hold the main sway over the people, who retained their local customs, but were obliged to make terms with the Romans, under whose pro-

tection they enjoyed considerable freedom. Although the Israelites were scattered over many countries, Jerusalem was still their religious and political centre, in its Temple alone were sacrifices offered, and to it flowed in the poll-tax of half a shekel from Jews all over the world. The Roman Government acknowledged and confirmed their independent local administration, as a peculiar *imperium in imperio*, by the following decrees:—

(B.C. 47.) Julius Cæsar (for services in the Alexandrine war) gave to Hyrcanus and his heirs (1) all rights accorded to the high priest by law or courtesy; (2) the privilege of being *Patroni* of all Jews that were aggrieved: hence all Jews throughout the world had a direct appeal to Cæsar through the high priest, whose ambassadors had everywhere a free passage; (3) exemption from all tribute every seventh year, "because they neither sow nor reap;" (4) peculiar liberty to "meet and assemble together, and comport themselves according to the custom of their fathers and their own laws."

(B.C. 44.) On the death of Cæsar and Hyrcanus, all the edicts of the former, whether recorded in the Treasury or not, were confirmed by the Senate, in the Consulate of Dolabella and Antony. Thus the Jews, wherever they lived, were exempt from taxation at certain times, and free from military service; were allowed to maintain their peculiar customs, and looked to their high priest in Jerusalem as their ecclesiastical and civil superior in all that related to religious or ceremonial observances. But, for maintenance of order and general political government, a Roman official (*procurator*), supported by a military organisation, presided over all Syria. This official at first was one allied to both interests, and to whom was delegated the nomination to the high priesthood, viz. Herod the Great (B.C. 37), an Idumæan by birth, but descended from a Philistine slave. With the aid of Roman troops he deposed the last Asmonæan prince, Antigonus, married his niece Mariamne (grand-daughter of Hyrcanus the high priest), and became a nominal sovereign, subject to Rome. A heathen at heart, a savage in character, a brute in passions, and a fawning slave to the Imperial Court, he made use of his position to betray his country to the Romans by fostering immorality, cultivating alien customs, sapping religious faith, encouraging mutual distrust, corrupting the priesthood, and massacring the nobles. He rebuilt the Temple on the most gorgeous scale, intending it to be the proud monument of his dynasty; but it was really the whitened sepulchre that concealed the foul impurity of his family and the loathsome corruption into which he had plunged his people.

The loss of political liberty drove the Jewish spirit to an inward

self-exaltation and spiritual pride, with a senile fondness for dwelling on the glories of the past. The Jews turned to minute interpretation of and refinements on the Law, to exaggerated expectations of fulfilment of prophecy, and literal attention to trivial acts of worship. Pharisees, Scribes, and Lawyers were more in esteem than Priests and Levites, and the teaching was rhetorical and disputatious, rather than dogmatic and authoritative. Hence arose the two great rival schools of Gospel times, the Pharisees and Sadducees (*see* pp. 150, 151).

The literature of this period is confined to the Books of Apocrypha, the merit of which is unequal. Highest in rank are the two treatises "Wisdom" and "Ecclesiasticus," which possess high literary and moral excellence. Next are "Baruch," "The Song of the Three Children," "The Prayer of Manasses;" then the historical books; and last, the Babylonian stories, which show the decline of faith and increase of superstition among those Jews who remained in Babylon.

The New Testament.

XIV. GENUINENESS AND INTEGRITY OF THE NEW TESTAMENT.

ITS GENUINENESS. **External Evidence.** The existence and authority of the several books in the New Testament are attested by quotations in a series of Christian writers which begins with the immediate successors of the Apostles. Clement of Rome, for example, refers expressly to 1 Corinthians as the work of Paul. Polycarp, who had heard John, does not quote the sacred writers by name, but his Epistle contains many references to their writings. His pupil Irenæus quotes almost every book of the New Testament, and often names the writers. So do Tertullian and Clement of Alexandria in the next generation. Origen not only bears testimony by quotation, but speaks definitely on the subject of authorship. He mentions that the genuineness of 2 Peter and 2 and 3 John was not unquestioned; and, with regard to the Epistle to the Hebrews, he attributes the thoughts to Paul and the actual authorship to some unknown writer. Eusebius discusses in his Ecclesiastical History the question of the Canon. He affirms the four Gospels, the Acts of the Apostles, the fourteen Epistles of Paul, 1 John, and 1 Peter, to be universally esteemed genuine. He states that the Epistles of James and Jude, 2 Peter, and 2 and 3 John, were read publicly in most churches, but were not universally accepted. Of the Revelation he speaks with some uncertainty. We possess in the Latin Fragment, first published by Muratori in 1740, something like a full list of the New Testament Scriptures from a writer who describes himself as contemporary with Pius Bishop of Rome, *c.* A.D. 150. A similar list may be made out from the Syriac Version, which can hardly be later than the second century. In that Version, 2 Peter, 2 and 3 John, Jude, and the Revelation are wanting. In the fourth century complete lists are abundant, and they agree for the most part with our present Canon. The great Athanasius enumerates unhesitatingly all the Scriptures of the New Testament as we have them now; and so do the Latin Fathers Augustine and Jerome. Vestiges of the questions mentioned by Eusebius may be traced one or two centuries later in the East: in the West there is no trace of them after Jerome's time.

ITS INTEGRITY. **Early Copies**[1]. There is no MS. of the New Testament, or of any part of it, extant which was written within the first three centuries. Of the MSS. which were written in the fourth century or later, some (as was the case with the four first named below) contained the whole of the New Testament and of the Greek Version of the Old; some contained the whole of the New Testament without the Old; the great majority contained portions only of the New Testament, such as the Gospels, the Pauline Epistles, the Catholic Epistles, and so on. The New Testament was translated into Latin and into Syriac as early as the second century, but of these Versions there are no copies extant which were written so early as the oldest of the Greek MSS. Of the Greek MSS. the most important are the following :—

(1) **Sinaitic**, known to critics as ℵ (Cent. iv), in the *St. Petersburg Library;* found by Tischendorf in the convent of St. Catherine on Mount Sinai in 1859. The New Testament is entire ; and is followed by the Epistle of Barnabas, and part of the "Shepherd" of Hermas.

(2) **Alexandrine**, known as A (Cent. v), in the *British Museum;* given by Cyril Lucar, Patriarch of Constantinople, to Charles I in 1628. Some parts of the New Testament are missing (Matt. i. 1—xxv. 6 ; John vi. 50—viii. 52 ; 2 Cor. iv. 13—xii. 6). At the end stands the First Epistle of Clement, and part of the Second.

(3) **Vatican**, known as B (Cent. iv), in the *Vatican Library*. The First and Second Epistles to Timothy and the Epistles to Titus and Philemon are wanting : Heb. ix. 14 to the end, and Revelation, have been supplied by a modern hand (Cent. xv).

(4) **Ephrem's**, known as C (Cent. v), a palimpsest, in the *Paris Library*. It contains fragments of the LXX, and of almost every book in the New Testament. The original writing was effaced in the twelfth century, and Greek translations from Ephrem Syrus' works were written over it.

(5) **Beza's**, known as D (Cent. vi), in the *Cambridge Library;* found by Beza in the monastery of St. Irenæus at Lyons in 1562, and presented by him to the University of Cambridge. It is a Græco-Latin MS. of the Gospels and Acts, with a small fragment of 3 John.

(6) **Clermont**, known as D_2 (Cent. vi), in the *Paris Library;* once in Beza's possession. It is a Græco-Latin MS. of Paul's Epistles.

[1] For further information on the subject of this section, see Hammond's 'Outlines of Textual Criticism applied to the New Testament' (ed. 4, Clarendon Press, 1884).

(7) **Laudian**, known as E (Cent. vi), in the *Bodleian Library*. It is a Græco-Latin MS. of the Acts.

(8) **Parisian**, known as L (Cent. viii), in the *Paris Library;* one of the most important of the later Uncial MSS. It contains the four Gospels (except Matt. iv. 22—v. 14; xxviii. 17–20; Mark x. 16–20; John xxi. 15–25). It agrees in a remarkable manner with the quotations found in Origen, and with the Vatican MS.

Approximate number of extant Greek MSS.:—

Uncial.—Gospels, 34; Acts and Catholic Epistles, 10; Paul's Epistles, 14; Revelation, 4.

Cursive.—Gospels, 629; Acts and Catholic Epistles, 232; Paul's Epistles, 283; Revelation, 105.

The NEW TESTAMENT is the Sacred Scripture of the Last Dispensation, in which a NEW COVENANT is made between God and man, whereby all mankind are offered the privileges of (1) *adoption* as sons of God, (2) *incorporation* into Christ's Church, (3) *inheritance* in the kingdom of heaven. As no preference is given to any particular family or people, but these privileges are freely offered to all,—the *offer*, the incorporated *society* who accept it, the *faith* (or terms of membership), are all said to be *Catholic*, or universal, i. e. *open* to all, not necessarily *accepted* by all. This offer is called the Gospel, the Preacher of which is Christ; and He is also the Head of the Society, which is called the Church, or "Body of the Lord."

The BOOKS of the NEW TESTAMENT have, to some extent, their counterpart in the OLD. Thus, the FOUR GOSPELS correspond with the PENTATEUCH, as they contain an account of the Origin and Law of the Covenant; the ACTS of the APOSTLES with the HISTORICAL BOOKS (especially Joshua and Judges); the twenty-one EPISTLES with the PROPHETS; and REVELATION with the concluding portions of DANIEL and EZEKIEL.

XV. SUMMARY OF THE BOOKS OF THE NEW TESTAMENT.

Divisions of the New Testament:—

1. *Constitutional and Historical.*
   1. THE FOUR GOSPELS: two by Apostles, two by missionary Evangelists.
   2. THE ACTS OF THE APOSTLES, forming the link of connexion between the historical and didactic portions.

2. *Didactic.*
   1. The PAULINE EPISTLES, viz.:
      a. Doctrinal: addressed to Churches, viz. Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Hebrews.
      b. Pastoral: addressed to Timothy and Titus.
      c. Special: addressed to an individual (Philemon).
   2. CATHOLIC EPISTLES, addressed to the Church at large:
      a. One of James.
      b. Two of Peter.
      c. Three of John.
      d. One of Jude.
3. *Prophetic.* The Revelation of John the Divine.

1. *HISTORICAL.*

1. **THE FOUR GOSPELS.** The Gospels (Εὐαγγέλιον, *Evangelium*) contain the "Good Tidings" of salvation through Jesus Christ. The first three give a general view of our Lord's Life and Teaching, and so are called "Synoptical"; the fourth is supplementary and doctrinal. They are not four Gospels, but one Gospel under four aspects, as presented to the minds of four different writers, supposed to have been prefigured by the four cherubim seen by Ezekiel in his vision (chap. i): Matthew as a MAN; Mark as a LION; Luke as an OX; John as an EAGLE. The first emphasises the *historical* import of the Life of Christ; the second His Royal dignity; the third His Sacrificial character; the fourth His Divinity.

MATTHEW gives the human descent of our Lord from Abraham, as evidence of His being the promised seed, in whom all nations should be blessed. Thus Christ completes the Old Testament history and covenant. He is the one Antitype in whom all has been fulfilled; in Him the Old Testament passes into the New; the prohibitions of the Law into the encouragements of the Gospel; Sinai into the Mount of Beatitudes; the prophetic into the teaching office; priesthood into redemption by suffering; kingship into the supremacy of Almighty grace restoring a fallen world.

The writer was the son of Alphæus, and a Hebrew. Before his conversion he was named Levi, and was a publican and collector of the tolls and customs of persons and goods crossing the lake at Capernaum. He wrote his Gospel mainly for his fellow-countrymen.

Papias, in the first half of the second century, says that he wrote it in Hebrew, and the same statement is found in other Fathers. It is possible that he put forth two editions, one in Hebrew and one in Greek; the former, perhaps, about 42, the latter about 69 A.D.

Its arrangement is not chronological, but in groups, in which Jesus, the offspring of Abraham, fulfils the promises of the Old Testament. His doctrine and life are the fulfilment of types, prophecies, and hopes, but are disappointing to false aspirations of degenerate Judaism. The conflict, provoked by this disappointment, apparently terminates against Him; really it completes His triumph and establishes His kingdom, since His death reconciles the world to God, which is the basis of His new constitution. Thus, fulfilling the old covenant, He transforms the typical into the eternal theocracy, and He is the true Christ,—eternal Prophet, Priest, and King.

The true character of the Messiah is attested:—

1. By His lineal descent, and Divine revelation at His birth (i—iv).
2. By the manifestation of His triple office (Prophet, Priest, and King), in conflict with the popular ideas (v—xvi).
3. By unfolding the true nature of His kingdom and its future history, in contrast with that of the ancient world (xvi—xx).
4. By His self-sacrifice and humiliation (xxi—xxiv).
5. By prophetic revelations of the judgment on the Jewish nation and on the world (xxiv, xxv).
6. By His sacerdotal presentation of Himself as the atoning sacrifice (xxvi, xxvii).
7. By His glorification at the right hand of power (xxviii).

This Gospel is peculiarly characterised by repeated reference to the Law and Prophets (i. 23; ii. 6, 15, 18; iii. 3; iv. 15; viii. 17, &c.); by careful enunciation of such teaching as would awaken Jews, and correct their false views; and by warnings of national calamities.

MARK, who bore also the Hebrew name *John*, was son of Mary, whose house at Jerusalem became the refuge and earliest church of the Christian community. He was nephew of Barnabas, and the attendant of Barnabas and Paul on their first mission; but returned home from Perga (Acts xiii. 5, 13), afterwards attaching himself to Barnabas, though subsequently reconciled to Paul (Col. iv. 10). He is the reputed founder of the Alexandrine Church.

He was attached to Peter (1 Pet. v. 13), from whom he obtained some materials for his Gospel. This is affirmed by Papias and other Fathers. It has been thought that he had the Gospel of Matthew before him; but other explanations may account for the

close resemblance between the two. At all events he frequently supplied new graphic touches to the narrative from some independent source: e.g. Christ is among "wild beasts"; the fig-tree dried up "from *the roots*"; Jesus is asleep "on a pillow" (i. 13; xi. 20; iv. 38). His theme is "Judah is a young lion" (Gen. xlix. 9; Hos. xi. 10); and he depicts the Saviour as the conqueror of all Satanic powers, with a brevity and vividness which add force to the heroic character portrayed. Hence he gives only a few burning words of controversy and denunciation, not the longer discourses of our Lord; event succeeds event in rapid succession; he accumulates negatives; his favourite word is "immediately"; his tenses are present; and he supplies often the very vernacular words used in the occurrences (iii. 17, 22; v. 41). The Messiah seems to rouse every emotion of the soul—amazement, fear, confidence, hope, joy—and adapts His Divine power to temper each. The rapidity and completeness of His achievements, the pervading influence of His Name throughout the world, His victory over death, and exaltation to the throne of glory, are the grand characteristics of the Divine Redeemer. These are heightened and relieved by regular intervals of pause and rest, preparatory to fresh campaigns; for Mark narrates only the three years' ministry of our Lord.

I. Preparation; Christ's appearance by the side of the Baptist (i. 1–13). II. His conflicts in Galilee after His baptism (i. 13—ix). III. His victories in Peræa (x). IV. His conflicts in Judæa (x—xv). V. His Resurrection and Ascension.

LUKE was probably of Gentile extraction (Col. iv. 10–14), a native of Antioch, and a faithful colleague of Paul. His superior education is proved by the literary excellence of his writings (viz. the Gospel and the Acts of the Apostles, which are but two volumes of one work). His preface, in pure Greek, betokens a careful study of documentary and other evidence. He speaks of attempts made by "many" others to write a Life of Christ. Though it is the same Gospel, it is narrated with peculiar independence, containing additional matter, greater accuracy in preserving the chronological order of events, and in complying with the requirements of history. Luke tested tradition by documentary records (e.g. i. 5; ii. 2; iii. 1); by comparing the oral testimony of living witnesses (i. 2, 3); and only when he had "perfect understanding of all things from the very first," ventured to compile a "Life of Christ" as a perfect *man*, restoring human nature, and offering Himself a sacrifice for all mankind. To him we are indebted for the history of the birth and childhood of Jesus and the

Baptist, for the liturgical hymns, and the scene in the synagogue at Nazareth (vi), which were probably communicated by the Virgin Mary. The *physician* shows himself in the particular details of diseases; the *artist* in the vivid pictures of life-like scenes; the companion of Paul in the extension of the Gospel to Gentiles (iv. 16–30), and in the favour shown by Jesus to "publicans and sinners" (vii. 36–50; xxiii. 39–43). Hence His genealogy is traced up to Adam, the progenitor of the whole race.

I. The miraculous birth of Jesus and His forerunner; His manifestation in childhood, and growth to manhood (i and ii). II. The testimony to His Messiahship (iii and iv). III. His ministry in Galilee (iv—xvii). IV. His Passion, Resurrection, and Ascension (xviii—xxiv).

JOHN, brother of James and son of Zebedee, was one of the earliest and also the youngest of our Lord's disciples, honoured with the distinction "whom Jesus loved." His Gospel was written at the close of the first century or beginning of the second, long after the others had become well known throughout Christendom. He had all of them before him; he supplied what they had omitted, corrected false impressions produced by reading them, and gave the cue for their deeper interpretation. He indirectly refers to and corroborates much that they have recorded, but abstains from traversing the same ground. He only narrates one miracle which is common to all the Gospels (the feeding of the 5,000), but gives us four others peculiar to him—the change of water into wine; the healing of the impotent man, and of one born blind; and the raising of Lazarus. While the events narrated by the Synoptists are mainly those which took place in Galilee, John's Gospel is almost wholly occupied with Christ's ministry in Judæa, and one-third of it is devoted to the sayings and doings of the last twenty-four hours of His life. He omits all the Parables given by the Synoptists.

Generally, his Gospel is rather a compilation of distinct dissertations than a continuous narrative. It connects the Redemption of mankind with the Creation by the same Source of Life. Its subject is "The Eternal Word made Flesh," (1) as pre-existent, (2) as incarnate, (3) as revealing the Father, (4) as connecting humanity with Divinity through His own incarnation by means of spiritual agency. Hence the transmission of this spiritual influence through material substances is *evidenced* by the first miracle (ii); *expounded* to Nicodemus (iii); *allegorised* to the Samaritan woman (iv); *exemplified* in the impotent man (v); *symbolised and emphasised* in the feeding

of the 5,000, and subsequent discourse (vi). The Revelation of the Father is developed by miracle and parable in vii—x; His life-giving power communicated to human nature temporarily and eternally by spiritual agency in xi—xiii; the perpetual transmission of that power from Himself to mankind through His apostles, and their commission to execute their functions, in xiv—xxi. Many additional scenes in His Passion, and especially Pilate's efforts to release Him, are furnished only by John. His reckoning of time is in accordance with the division of the day at midnight, which is identical with our own.

2. ACTS OF THE APOSTLES.

This book, according to internal and external evidence, was written by Luke, and forms the sequel to his Gospel. It is the history of the foundation and spread of the Christian Church—the former under Peter (i—xii), the latter under Paul (xiii—xxviii). It was founded on the Day of Pentecost; its first sons were Jews; hence it appeared only a Jewish sect in Judæa, and the former part of the book is occupied with its establishment there, with arguments in its favour, and with challenges to disprove the fundamental fact of Christ's Resurrection. Its first development into an organised community, with official staff, provoked the first persecution and martyrdom, which precipitated its extension to Samaria and Syria, and caused a new and more independent centre of operations to be planted at Antioch, whence under Paul (the first converted persecutor) it spread to Asia Minor, Greece, Rome, and various parts of the Gentile world. The motive influence was the direct impulse of the Holy Spirit, not any preconceived plan of the Apostolic body (ii. 4; xi. 17; xv. 6, 7, 9).

Analysis. A. *The Acts of Peter*:—Birth of the Christian Church, and Extension to Samaria, comprising (1) Foundation and Progress of the Church in Jerusalem and Judæa (i—viii); (2) First Persecution, and Extension to Samaria and to the Gentile family of Cornelius (viii—xi. 18); (3) Second Persecution, and Foundation of the Church at Antioch (xi. 19—xiii. 3).

B. *The Acts of Paul*:—Extension of the Church to the Gentiles.

(1) Paul's Call, and first Apostolic journey (xiii. 4—xv. 5); (2) Council of Jerusalem, fixing terms of admission (xv); (3) Second Apostolic journey (xv. 36—xviii. 22); (4) Third Apostolic journey (xviii. 23—xxi. 17); (5) Paul's imprisonment at Cæsarea, and voyage to Rome (xxi. 18—xxviii). So the progress is recorded from a small Jewish sect to the universal Church. In this book all the Articles of the Apostles' Creed may be found, chiefly in Peter's speeches (i—v).

2. *DIDACTIC.*

1. **THE PAULINE EPISTLES.** These are not in their chronological order; probably the earliest is 1 Thessalonians, and the latest that to the Hebrews. The subscriptions are destitute of authority.

a. DOCTRINAL.

ROMANS. This Epistle is a summary of God's dealings with mankind, from the first adoption of one portion to closer connexion with Him, i. e. to sonship and inheritance of a promise. This election of a particular family is illustrated by a master-potter selecting out of his bed of clay one portion for his choicest fabrics, meet vessels for the master's highest use: the *particular* clay was selected because of its freedom from flaw, and the rest rejected because tainted with flaws; but not rejected absolutely, since it has a position in the household, useful, but less honoured. The absence of flaw is freedom from worldliness or irreligion; its excellence is the possession of unquestioning faith—a special capacity for receiving the Divine impress, to be moulded at God's will, and so to convey to others, by precept and example, the Divine standard of perfection and the revelation of the truth. This was the peculiar quality seen by the Omniscient in the character of Abraham, which led to his call and adoption. Hence he became "the Father of the Faithful" and "the Friend of God." But it was a quality not transmitted by bodily generation; nor were the privileges accorded to Abraham, and promised to his seed, an inheritance descending by hereditary right, but resumed by God, the Giver, at each decease, and re-awarded at His decision, who "looketh on the heart." Hence "they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children" of God; i. e. "they which are the children of the flesh, these are not the children of God" (ix. 6–8). Acceptance by God is the reward of faith; by it Abraham, Isaac, Jacob, were adopted; from want of it, Ishmael, Esau, and the three eldest sons of Jacob were rejected, and finally the whole Jewish nation, the Gentiles being received instead through faith. Because of unbelief the former were broken off, and the latter stand by faith.

Summary. I. Sinfulness of the human race: (*a*) of the heathen (i); (*b*) of the Jews (ii); (*c*) Comparison of Jews and Gentiles. II. The Plan of Salvation explained (*a*) in theory (iii); (*b*) by illustration (iv, v). III. Its value: (*a*) union with Christ (vi); (*b*) as servants of Christ (vi); (*c*) supplying defects of the Law (vii). IV. Justification by Faith: (*a*) the Christian's duty and privilege; (*b*) cause of

rejection of some, election of others, of Abraham's seed; (*c*) blindness and final rejection of the Jews. V. Development of truth (xii—xv). VI. Personal communications (xv—xvii).

It was probably written from Corinth, A.D. 58, and sent by Phœbe (xvi. 1, 2).

1 and 2 CORINTHIANS. Two Epistles are addressed to this Church, which included not only the Corinthians, but those who lived in the adjacent towns of Achaia (the upper portion of the Morea, along the coast of the Gulf of Lepanto). Paul passed eighteen months at Corinth during his second missionary tour, visiting the neighbouring cities, and establishing Churches in them. Corinth was the great centre of commercial traffic on the overland route from Rome to the East; and also between Upper and Lower Greece. It possessed the only good harbour in that quarter, and, as it was the shortest and safest route, small vessels were dragged across the isthmus, larger ones transhipped their cargoes, and hence all the trade of the Mediterranean flowed through it, so that "a perpetual fair was held there from year's end to year's end"; to which were added the great annual gatherings of Greeks at the "Isthmian Games" (alluded to by Paul, 1 Cor. ix. 24–27). Hence it was proverbial for wealth, luxury, and profligacy. Its population, and that of Achaia, was mainly foreign, formed of colonists from Cæsar's army and of manumitted slaves (e. g. Tertius, Quartus, Achaicus, Fortunatus, &c.), settlers from Asia Minor, returned exiles from the islands, and at this time a large influx of Jews lately expelled from Rome (Acts xviii. 2).

Paul's preaching in the synagogue was acceptable till he boldly testified that Jesus was the Messiah: when persecution set in, he was ejected from the community, and brought before the Roman governor. Yet he formed a Church. His disciples were mostly of the lower orders, partly Jews, but mainly Roman freedmen and heathen Greeks, who became enthusiastic admirers of the Apostle. Here he wrote the second or both of his two Epistles to the Thessalonians, and one to the Romans; immediately after which he returned to Ephesus, and was succeeded in his mission by Apollos, who likewise made many converts. Apollos was imperfectly instructed in Christianity, but was well versed in the Jewish Scriptures, and very eloquent. There arose two factions,—one Jewish, clinging with Pharisaic attachment to the Law; the other Gentile, prone to push evangelical freedom to licence; professing the right faith, but claiming to indulge in absolute licentiousness. They joined freely in heathen sacrificial

feasts; degraded the Holy Communion into a festive banquet; women threw off the usual eastern veil of modest attire; and the Greek love of intellectual speculation and discussion ran riot on sacred subjects, till appeals on Christian disputes were brought before heathen tribunals, and even heathen morality was scandalised by incestuous intercourse.

The First Epistle. Amid such corruption, during three years, factions attained a formidable height. Paul was defamed by the Jewish party, and rumours of alarming disputes reached him, followed by a letter full of enquiries on matters of morality and doctrine, brought by a deputation of freedmen. Paul had already despatched thither Timotheus. He now writes the First Epistle to the Corinthians from Ephesus (A.D. 57), instead of going to them as he intended. Perhaps he deemed it his duty to stay for the great Pan-Ionian Festival to Diana, held that year at Ephesus.

Summary. I. Reproof of the Factions, contrasting human and Divine wisdom, his own simple preaching with the assumption of his followers, and the proper relation of teachers and disciples (i—iv. 20). II. Intercourse with Heathens: (*a*) Incest; (*b*) Lawsuits; (*c*) Church discipline (iv. 21—vi. 20). III. Answer to the Letter of the Corinthian Church: (*a*) Marriage; (*b*) Heathen feasts; (*c*) Public worship. 1. Male and female head-dress; 2. The Lord's Supper; 3. Exercise of spiritual gifts; 4. Unity and uniformity (vii—xiv. 40). IV. Resurrection of the Dead: the future state the aim and end of Christian life (xv). Conclusion; of a personal nature.

The Second Epistle. This was called for by the effect of the first. In the interval occurred the riot at Ephesus (headed by Demetrius), and Paul's expulsion. Timothy and Titus had both been sent to Corinth, and at Troas he waited their return in vain, till he was bowed down with anxiety and evil foreboding. Titus at last brought sufficiently cheering accounts: the Church, as a whole, had bowed to its "father's" reproofs; the incestuous man had been expelled and brought to repentance; the Gentile licence had been restrained; confidence between the Church and its founder had been restored; but the Judaisers had been reinforced by men bearing "letters of commendation" from some higher authority, and were now arrogant in their supremacy. This Epistle expresses two conflicting emotions: 1. Thankfulness for the removal of evils; 2. Indignation at the arrogance of his opponents.

The former Epistle is a careful and systematic intellectual treatise;

the latter is unstudied, expressing the natural feelings of a warm heart.

Summary. I. Its Occasion; A narrative of events, and assurance of his confidence (i, ii). II. His Apostolic Mission: (*a*) Its source (iii, iv); (*b*) Its difficulties (iv. 7—v. 10); (*c*) Its motive (v. 11—vi. 10). III. Intercourse with heathens (vi. 14—vii. 1). IV. Collection for fellow-Christians (viii, ix). V. His self-vindication (x—xiii).

GALATIANS. This Epistle is one of a set on doctrinal subjects, which should be read together—viz. those to Romans, Galatians, and Hebrews,—since they clearly define the relation of Jews and Gentiles to the Church of Christ, and form one whole treatise, each alone being incomplete. It has affinity also with those to the Corinthians, as it vindicates the writer against the defamation of Judaisers.

Galatia was inhabited by hordes of northern Gauls, who poured down into Asia (B. C. 300), conquered it, and settled there, but, being enervated by luxurious food and climate, were gradually driven inland to the central mountain fastnesses of Asia Minor. The people at first were barbarian, then mingling with Greeks, became tempered by Greek civilisation, and were finally subjugated by the Romans (B. C. 189). Enriched by the constant traffic of Armenian caravans to the Hellespont, many Jews settled there for trading purposes; and the inhabitants were a mixture of Scythian, Greek, Roman, and Hebrew. Paul traversed the country on his second journey. He was detained there by illness (Gal. iv. 13, 14), and converted many Jews and Greeks (iii. 27, 28). He visited it again on his third journey (Acts xviii. 23). Originally worshippers of those who were no gods (iv. 8), they were converted to Judaism (iv. 9), then by Paul to Christianity (iii. 1, 2), and again relapsed into Judaism under teachers who came forward after his visit (iv. 21–31). The Epistle was written from Ephesus, about A. D. 57, to prevent this lapse into Judaism. It resembles that to the Romans in the contrast therein presented between "the righteousness of the Law" and Justification by Faith.

Summary. I. *Narrative.* The Apostle's own conversion, and conflict against Judaism (i, ii). II. *Argument*, based on Old Testament history, showing how the Law was preparatory to the Gospel (iii, iv). III. *Practical Exhortation*, to use the liberty of the Gospel for the cultivation of true godliness.

EPHESIANS. The inscription of this letter to *the Ephesians* is doubtful, and it is thought to have been either a circular, of which

copies were sent to many adjacent churches, or to have been intended for communication to several (*see* Col. iv. 16). Ephesus was to Asia, as Corinth to Greece, the great port to which flowed the commerce of East and West. Its inhabitants were equally noted for licentious and luxurious life, and for cultivation of magical arts and fanatical worship of Diana (the personification of exuberant natural production). Her temple was one of the wonders of the world for its magnificent structure and extravagant enrichment. It was the great Pan-Ionian treasury, and the centre of worship and nationality, as that of Solomon was to the Jews; but a three years' sojourn there by the Apostle broke its power, till the annual festival brought about a temporary reaction (Acts xix).

This Epistle was probably written about A. D. 62, when Paul was a prisoner at Rome. It was not evoked by any relapse or special errors, but was written to establish those who had left heathenism, contrasting their present higher life with their previous degradation. Its summary of Christian revelation as the foundation of spiritual life is couched in language both fervent and sublime.

Summary. I. *Doctrinal.* (*a*) Thanksgiving for their call; (*b*) Enumeration of Christian privileges (i, ii); (*c*) The mystical union between Christ and His Church, drawn out first by revelation, and then by prayer.

II. *Practical.* An exhortation to make their life conformable to their profession: (*a*) By the unity with which the Spirit of Christ brings them to Him, casting out all feelings leading to discord; (*b*) By the purity of Christ, whose example they must follow; (*c*) By the example of His obedience, the mutual forbearance of all in their respective relations of life.

PHILIPPIANS. Philippi, a chief city in Macedonia, north of the Archipelago, was the scene of the last struggle of the Roman republic against despotism, where Brutus and Cassius, defeated by Augustus and Antony, committed suicide. Hence it became a Roman "colony," with full rights of citizenship, governed by Roman magistrates and laws,—in short, Rome in miniature. The Jews were few, and had no synagogue, but were allowed a small chapel outside the gate, in a secluded spot by the river's bank. Here Paul and Silas converted Lydia, came into contact with heathen Paganism (the worship of evil spirits), and were scourged and imprisoned, which led to the jailer's conversion and the founding of a faithful Christian community.

The Epistle was written during Paul's first imprisonment at Rome (Acts xxviii), in answer to expressions of sympathy and a substantial

gift sent by Epaphroditus, who had a dangerous illness at Rome. It is a letter of grateful affection mingled with personal sorrow; of joy on their behalf, of gloom at the ingratitude of others; of anxiety also as to his own future, caused probably by the increased rigour of his incarceration.

Summary. I. Prayer for their advancement in grace (i. 1–12). II. Effects of his imprisonment, and his future prospects (i. 13–30). III. Exhortation to follow the example of Christ (ii. 1–18). IV. Personal matters (ii. 19–30). V. Warnings against Judaisers (iii). VI. Personal appeals (iv. 1–7). VII. Final exhortation and commendation (iv. 8–23).

COLOSSIANS. Nothing is known of the foundation of the Church at Colossæ, a chief city of Phrygia; but the Christians there were in danger of relapse, from a tendency to asceticism, Judaism, and angel-worship. Paul sets before them the majesty and all-sufficiency of Christ, as the source of all spiritual blessings. Christian perfection is attained by the practical realisation of this truth influencing the daily life. The attention is fixed upon the Person of Jesus Christ, whose sacrifice completes the typical offerings of Judaism, and crucifies the old man with his affections and lusts, while the Resurrection unfolds a new life in Him, elevating the soul above earthly objects more effectually than by mere mortification of the flesh quenching the emotions of the heart, according to Stoic philosophy. The Epistle was probably written about A. D. 62, during Paul's imprisonment at Rome.

Summary. I. Thanksgiving for their faith, hope, and charity, with a prayer for their spiritual progress (i. 1–15). II. The supremacy and glorious pre-existence of Christ through all eternity, and His reconciliation of humanity to God the Father by His own Resurrection and Ascension to the right hand of power (i. 16–29). III. A stimulus to advance in the knowledge of Christ by the Apostle's own example and eager desire for their perfection, and by reference to the privileges of membership with Christ; and a warning against false teaching which endangered them (ii). IV. Moral and spiritual effects of their participation in Christ's Resurrection, both generally and in various social relations (iii). V. Concluding address to the whole Church, and special salutations and messages from individuals (iv).

1 and 2 THESSALONIANS. These Epistles were addressed to a Church in Northern Greece, where Paul on his second journey had suffered persecution (Acts xvii. 1–10). Thessalonica (*Saloniki*),

anciently called Therma, but re-named after the sister of Alexander the Great by her husband Cassander, who restored it, was the chief metropolis of Macedonia (a region extending N. to the Danube, E. to the Black Sea, W. to the Adriatic, S. to Achaia). The most populous city of that division of Europe, and its greatest port, it was to the West what Ephesus was to the East, and Corinth to Southern Greece. Situated on the sea-margin of a vast plain, watered by numerous rivers, half-way between the Adriatic and the Hellespont, at the entrance of the pass into the Macedonian plains, a busy commercial centre, with a constant tide of traffic ebbing and flowing, abroad by sea, inland by the two arms of Roman road, it was a fit centre of evangelisation, as "from thence the word of the Lord sounded forth [as from a trumpet] not only in Macedonia and Achaia, but also in every place" (1 Thess. i. 8). Here was the chief colony and chief synagogue of the Jews (even at the present day Saloniki has a Jewish population of 80,000 souls). Here Paul and Silas showed their unhealed stripes inflicted at Philippi (1 Thess. ii. 2), and for three sabbaths preached Jesus as the promised Messiah (Acts xvii. 2, 3). The Jews, failing in controversy, resorted to violence, set the city in an uproar, assailed Jason's house, where the Apostle was staying, and dragged Jason before the rulers.

The First Epistle. From the First Epistle, written probably from Corinth, A.D. 52, we learn:—The Apostle's primary success and unflinching courage in preaching; not flattering, but warning; not self-asserting, but displaying a blameless example; entreating, exhorting, rebuking; his self-support by manual labour. His converts were principally from idolatry (i. 9), but partly Jewish proselytes, some of whom were women of rank and influence (Acts xvii. 4).

Summary. I. Paul's gratitude for their eager acceptance of the Gospel, and fidelity in maintaining it; encouraging them under persecution by his own example. II. Practical exhortations: (*a*) against their besetting sin; (*b*) encouraging the cultivation of Christian virtues (iv, v). III. Consolation to those bereft of friends, by unfolding the glories of speedy resurrection, and transformation to a glorified body.

The Second Epistle. This Epistle was probably written, like the former, from Corinth, after Paul received an answer to the first, to correct an erroneous impression gained from the vividness of his picture of the resurrection (viz. that it was near at hand) which led to a neglect of practical duties.

Summary. I. Affectionate commendations, and exhortations to

perseverance. II. Answer to false anticipations of the Second Advent. III. Appeal for their prayers, and practical precepts for their guidance.

HEBREWS. The greatest weight of testimony favours the opinion that Paul was the *author* (though probably Luke was the *writer*) of this Epistle. It was probably composed by the former when in very strict custody, either at Cæsarea, or at Rome (A.D. 62–64), just before his martyrdom (2 Tim. iv. 6), when denied writing materials; and dictated by him to Luke, who then committed it to writing from memory. Some think we have only a Greek translation of an original Hebrew text. It was addressed especially to the Aramaic Christians of Palestine, now exposed to severe persecution from their fellow-countrymen, who adhered to the expected return of visible glory to Israel. Brought up in fond reminiscence of the glories of the past, they seemed in Christianity to be receding from their peculiar privileges of intercommunion with God, as a favoured people. Angels, Moses, the High Priest, were superseded by Jesus, the peasant of Nazareth; the Sabbath by the Lord's Day, the Old Covenant by the New; while temple and sacrifices were obsolete. What, they asked, did Christianity give in their place? And the writer answers, CHRIST; i.e. God for their Mediator and Intercessor: superior to Angels, because nearer to the Father; to Moses, because a Son, not a servant: more sympathising than the High Priest, and more powerful in intercession, because He pleads His own blood. The Sabbath is but a type of the Rest in heaven, the New Covenant is the fulfilment of the Old. Christ's atonement is perfect and eternal, and Heaven itself the true Jerusalem, of which the Church is the temple, whose worshippers are all advanced into the Holy of Holies.

Thus the *exceptional* ministration of angels is superseded by the *continuous* ministration of man.

The *legislative* ministration of Moses is perfected by the Divine Lawgiver.

The *typical* sacrifice of the High Priest is replaced by a real sacrifice of a Priest of a *higher order.*

The *indirect* communion with God is supplanted by the direct union of God and man in Christ, and the communion of the Head with His body, the Church.

This Epistle completes the trilogy of which those to the Romans and Galatians form part.

Summary. A. *Doctrinal.* Showing the superiority of the Christian to the Jewish Dispensation (i.—x. 18). I. Because its Author

is superior (*a*) to ANGELS, and in Him humanity is exalted above them (i—ii. 18): (*b*) to MOSES, because of (1) His position—He is the Builder, Son, Master, of the house; Moses merely part of, a servant in it; (2) His assured inheritance, viz. perfect eternal rest in heaven, instead of imperfect transitory rest in Canaan (iii—iv. 13): (*c*) to the AARONIC High Priest, (1) as to His *office*; (2) as to His *nature*; (3) as to His *vocation* (iv—v. 10). A digression of practical exhortation (v. 11—vi. 20): (*d*) to the PRIMÆVAL HIGH PRIEST of superior dispensation (vii. 1—28). II. Because the Old Covenant was imperfect, being incapable of making its members perfect. Comparison of the typical and real sacrifice of atonement, illustrated by the service of the sanctuary, compared with that of the Christian Sacrifice (viii. 1—x. 18). B. *Practical.* (*a*) Warning against relapse into Judaism; (*b*) encouraging to peace and holiness; (*c*) inculcating practical duties; (*d*) Conclusion. Special advice to individuals (probably catechumens).

b. PASTORAL.

1 and 2 TIMOTHY. Timothy was the son of a Greek father and a Jewish mother (Eunice), and was converted and circumcised by Paul at Iconium (Acts xvi. 3).

The First Epistle was probably written immediately after Paul's release from his first imprisonment, to counteract the Judaising influence so strongly at work everywhere against Paul's more liberal views of Christianity; and also to guide and encourage Timothy in the duties of his office, laying down rules of Church organisation for all times.

Summary. I. *Controversial* (i). Recalling the charge committed to Timothy, and Paul's claim to his allegiance; contrasting the truth with the false teaching of Judaisers. II. *Practical* (ii. 1—vi. 2). (*a*) Injunctions as to public worship generally, regarding both men and women; (*b*) Qualifications of ministers, and demeanour of their wives and families; (*c*) Special advice to Timothy himself (iv); (*d*) Directions respecting communities of widows, and presbyters (v); (*e*) Of servants. III. *Doctrinal* (vi. 3-21). Special exhortation to Timothy to peace, holiness, self-denial, steadfastness, humility, and to the promotion of almsgiving.

The Second Epistle. This Epistle was written (A.D. 66) from Rome, in the interval between one trial of the Apostle before the Emperor, and that at which he was condemned to death (iv. 16, 17). He viewed his case as desperate (iv. 16), and his martyrdom as imminent

(iv. 6-8); and he entreats Timothy to come to him at once (iv. 9, 21), to be with him at his last trial. It has all the tone of a farewell letter to a dear friend; full of love (i. 1–5), encouragement (i. 6—ii. 15), warning (ii. 16—iii. 9), adjuration (iv. 1–5), concluding with personal matters (iv. 6–22).

The Epistle furnishes a noble view of the consolation afforded by Christianity in the midst of suffering, and face to face with death. It alludes to a few otherwise unknown incidents of the life of Paul, between his two imprisonments; also of Timothy; viz. the falling away from Paul of some Asiatic converts of note (i. 15); the injury done him by Alexander, mentioned in Acts xix. 33; the lapse of Demas (iv. 10); his reconciliation with Mark (iv. 11); another visit to Corinth and Miletus (iv. 20), and probably to Troas (iv. 13); Timothy's presence with him on his *first* journey (iii. 11); the names of his grandmother and mother, and his consecration by Paul (i. 5, 6).

TITUS, a Greek by birth, is addressed by Paul as "mine own son after the common faith." He was the first Christian convert who was not circumcised, and was taken by Paul to Jerusalem to try the matter, when the Council decided against its necessity (Gal. ii. 3; Acts xv). It is not known when the Church in Crete was founded, but it is probable that it was after Paul's first imprisonment, on his way to Asia, and that he then left Titus in charge of it. His position was one of peculiar difficulty: the people had sunk into gross immorality, instability, and lying. Paul advises his deputy upon the course he should take. The Epistle resembles the first to Timothy, was probably written about the same time, and gives a condensed code of instruction on doctrine, morals, and discipline.

Summary. I. Apostolic salutation. II. Church Organisation: (*a*) Qualifications of elders, &c.; (*b*) Suppression of false teachers (i); (*c*) The Christian character of *aged* men and women, the *young* of both sexes, and *servants* (ii). III. Personal advice to Titus (iii).

c. SPECIAL (*to an individual*).

PHILEMON was an inhabitant of Colosse, of some considerable distinction, and a convert of Paul (ver. 19). He was a "fellow-labourer," probably only as a zealous layman, though some have thought the expression implies that he was ordained. His slave, Onesimus, had run away from him to Rome, having, perhaps, been guilty of misappropriation of his master's goods (ver. 18). Falling into Paul's hands, he was converted to Christianity, reclaimed to his

duty, and sent back to his master with this letter of reconciliation. It is remarkable for its delicacy, generosity, and justice. The Apostle maintains civil rights (even of slavery), confessing that Onesimus, though under the liberty of the Gospel, is still the slave of Philemon, and justly liable to punishment for desertion. The damage caused by his absconding Paul takes upon himself, playfully using his name "Onesimus" (*profitable*, both to thee and to me) as a means of urging his suit for pardon. As the returning slave was the bearer also of the Epistle to the Colossians, it was probably written at the same time (A.D. 62), near the close of Paul's first imprisonment at Rome.

2. CATHOLIC EPISTLES.

JAMES the Less, brother, or near relation, of our Lord, an apostle, had the oversight of the Church at Jerusalem (Acts xv. 13), where he remained until his martyrdom (A.D. 62). This Epistle, generally attributed to him, shows evident tokens of a degeneracy in the tone of Jewish Christians, to whom it is addressed, stimulating them to the exercise of higher principles. It reproves the prevailing vices of the writer's countrymen—hypocrisy, presumption, censoriousness, love of riches; and insists that true faith necessitates good works. It is remarkable for its eminently practical nature, the homeliness and aptness of its illustration, and the bold, plain-spoken rebukes of the wealthy oppressors of the poor. It was probably written near the close of James's life, and is addressed to the whole "twelve tribes."

Summary. I. On sincerity, and patience in afflictions (i. 1–15). II. Against hypocrisy and self-deceit (i. 16–27). III. Against adulation of the rich, and contempt of the poor; against false charity and spurious faith (ii). IV. On the duty of ruling the tongue, and cultivating peace. V. Warning against the corruption of the world, and the attempt to serve both God and mammon, by the consideration of the uncertainty of life (iv). VI. Against covetousness, impatience, oaths; with encouragement to mutual confession of faults, intercession, and holiness.

1 PETER. Simon Peter, son of Jonas, a fisherman at Bethsaida, was one of the foremost apostles, by whom three thousand were converted on the Day of Pentecost (Acts ii), and the first Gentile family admitted by baptism into Christianity (Acts x. 47, 48). He is said to have preached to the Jews scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, i.e. the countries of Asia adjacent to the Black Sea, to whom he addressed this Epistle from

Babylon, probably about A.D. 63. Its general design was to comfort them under afflictions.

Summary. I. The necessity, use, and transitory nature of earthly trials (i. 1–12). II. An exhortation to lead a holy life, and to follow the example of Christ, who died to purchase their glorification (i. 13—ii. 10). III. Practical advice as to their duty in various relations of life, e.g. as citizens, slaves, husbands, wives, &c. (ii. 13—iii. 8). IV. An exhortation generally to unanimity, peaceableness, sanctification; with a warning of the Second Advent, enforced by a reference to the previous judgments of God on those who neglected the preaching of Noah (iii. 9—iv. 19). V. Practical exhortation to pastors on their duties.

2 PETER. This Epistle was written when he apprehended his death (i. 14), and not long after the former Epistle, probably A.D. 65. It is also addressed, no doubt, to the same persons. It is valuable, as containing the last words to his converts of one of the original Twelve, and for certain personal traits, such as the mention of the Transfiguration by an eye-witness (i. 17, 18), and the commendation of Paul and his Epistles (iii. 15, 16).

Summary. I. An exhortation to persevere in faith and good works, by an assurance of the reality of the glorification of Christ as the perfect man, accepted by God, and the Messiah of prophecy (i). II. Warning of the certainty of punishment on impenitent sinners, by reference to past history, e.g. the Flood, and the overthrow of Sodom (ii. 1–10). III. Warning against false teachers, by the example of Balaam (ii. 11–22). IV. The certainty of the Second Advent, and its warning (*a*) to the godly, (*b*) to the wicked (iii).

1 JOHN. The tract called the First Epistle of John seems rather to partake of the nature of a doctrinal discourse, addressed to believers generally, but more particularly to Gentiles in Asia Minor, probably in the neighbourhood of its chief city, Ephesus.

Its date is uncertain. Some place it before the destruction of Jerusalem, others towards the end of the first century, thinking that it bears marks of combating the Gnostic heresy. Its aim seems to be to establish the true doctrine concerning the Person of Christ, as to His Divine and human nature, and that true communion with Him necessitates a holy life. The chief grace inculcated in this and the two following Epistles is *love*.

Summary. I. The true nature of fellowship with God, who is Light and Love, requiring purity and holiness (i—ii. 29). II. The

blessings and duties of sonship. The privilege of adoption demands the corresponding duty of conformity to Christ, the true Son (iii—iv. 6). III. The essential bond of fellowship and sonship is love, both to the Father and to one another (iv. 7—v. 18).

2 JOHN. This Epistle contains only thirteen verses, eight of which are found in substance in the First. It was probably written about the same time, but it is addressed "to the Elect Lady" (thought by some to mean the Church), and "her children"; or to "the Lady Electa," a person so called for her eminent piety. They are exhorted to persevere in love, faith, and godliness, and to beware of false teachers.

3 JOHN. A short address, of a similar kind, to "the well-beloved Gaius," of whom nothing certain is known, though he is supposed to be identical with the Gaius named in Rom. xvi. 23 and 1 Cor. i. 14. He is commended for his hospitality and piety; warned against the ambition and malice of Diotrephes (one in authority); and his friendly offices are besought for Demetrius.

JUDE, "brother of James," is supposed to be the Apostle (surnamed Thaddæus and Lebbæus), and a near relation of our Lord (Matt. x. 3; xiii. 55; Luke vi. 16).

This Epistle is remarkable for the quotation of an otherwise unrecorded saying of Enoch (ver. 14), and a tradition of a dispute between Michael the archangel and Satan regarding the body of Moses (ver. 9). Its date, place, and occasion are unknown; but it seems to denounce the same false teachers as those rebuked in 2 Pet. ii, and in very similar language; warning them by the example of the fallen angels, of Cain, the impenitent in the times of Noah, of the wicked cities of the plain, of Korah, and Balaam; affirming the certainty of the future judgment and punishment of the wicked.

3. *PROPHETIC.*

REVELATION (*Apocalypse*) of John the Divine. This is the only prophetic book of the New Testament, and much of it remains still unfulfilled. It closes the Canon of Scripture, and the revelation of God to man. There is satisfactory evidence of its genuineness. Justin Martyr, living sixty years after its supposed date, ascribes it to John; Papias acknowledges its inspiration; Irenæus (disciple of Polycarp, who was John's own disciple) testifies to the Apostle's authorship, and that he had himself received the explanation of one

passage in it from those who had conversed with the Apostle about it. To these may be added Clement of Alexandria, Theophilus, Tertullian, Origen, Cyprian, Jerome, Athanasius, &c.

John, after a vain attempt had been made to martyr him, was banished by Domitian to Patmos; but on the Emperor's death (A.D. 96) he returned, under a general amnesty, to Ephesus, and resumed the supervision of the Church there. While in exile he saw and recorded these visions, in the introductory chapters of which incidental evidence is furnished that a considerable interval must have elapsed between the foundation of the Asiatic Churches and the composition of this book: e.g. they are reproached for faults and corruptions that do not speedily arise; the Nicolaitans had separated themselves into a sect; there had been open persecutions, and Antipas had been martyred at Pergamos (ii. 13).

Summary. I. PREFATORY: The Divine authority of the record. The narrative of the first vision, respecting the Churches of proconsular Asia (i).

II. THE MESSAGES TO THE SEVEN CHURCHES (ii, iii): viz.—

(1) EPHESUS: reproof for forsaking its first love and first works.

(2) SMYRNA: commendation of works, poverty, endurance of persecution.

(3) PERGAMOS: reproof for false doctrine, immoral conduct, idolatrous pollution.

(4) THYATIRA: reproof to one party for similar corruptions; commendation to the other for their fidelity.

(5) SARDIS: reproof for spiritual deadness with mere nominal life.

(6) PHILADELPHIA: approval of its steadfastness and patience.

(7) LAODICEA: rebuke for lukewarmness.

These predictions have long been fulfilled; but much of the book is still a mystery, though generally regarded as prophetic of the history of the Church from the close of the first century to the end of time. By some the major part is considered to have had its fulfilment in the early ages of the Church; by others to have been gradually realised by successive religious revivals and persecutions; by others it is regarded as a picture of the historical epochs of the world and the Church. Its outline is as follows:—

III. THE PROPHETIC VISIONS: viz.—

(1) The Divine glory, sealed book, and the Lamb (iv, v).

(2) The vision of the opening of six seals; the sealing of 144,000 Israelites; the worship by innumerable multitudes of saints; and the opening of the seventh seal (vi, vii).

(3) The vision of an angel offering incense on the golden altar, followed by the sounding of six trumpets (viii, ix).

(4) The vision of an angel with an open scroll; seven thunders, and the angel's proclamation (x); measuring the temple and altar; the two witnesses; sounding of the seventh trumpet (x, xi).

(5) The vision of the woman and the dragon; the conflict between Michael and the dragon; rescue of the woman; the rising of a beast from the sea, and of another from the earth (xii, xiii).

(6) The vision of the Lamb and the 144,000 on Mount Sion; the proclamations of the three angels; the harvest and vintage (xiv).

(7) The pouring out of the seven vials of wrath (xv, xvi); the woman sitting upon the beast (xvii); the angel's proclamation of the fall of Babylon, followed by songs of praise and triumph (xviii, xix. 1–10).

(8) The vision of the "Word of God," attended by the faithful, who destroy the three great enemies, viz. the beast, false prophet, and confederate kings (xix. 11–21); the binding of the dragon for 1000 years; the reign of righteousness, and final conflict (xx. 1–10).

(9) Visions of the last judgment, the new heaven, new earth, new Jerusalem (xx. 11—xxii. 5), with closing addresses from the angel, Christ, and John, enjoining the universal proclamation of these visions, attesting the certainty and speedy accomplishment of the predictions, and concluding with final benediction (xxii. 6–21).

XVI. HARMONY OF THE GOSPELS.

B.C.	*Events.*	*Locality.*	*Matt.*	*Mark.*	*Luke.*	*John.*
	The DIVINITY of CHRIST	... ...	... ...	... ...	... ...	i. 1–5
	Preface	... ...	... ...	... ...	i. 1–4	
5	Annunciation of the birth of John the Baptist	Jerusalem ...	... ...	... ...	i. 5–25	
	Espousal of the Virgin Mary	Nazareth ...	i. 18	... ...	i. 27	
	The Annunciation of the birth of Jesus	,, ...	... ...	... ...	i. 26–38	
	The visitation of Mary to Elisabeth	Hebron, or Juttah	... ...	... ...	i. 39–55	
	Her return to Nazareth	... ...	... ...	... ...	i. 56	
	Joseph's vision	Nazareth ...	i. 20–25			
	Birth and infancy of John the Baptist	Hebron ...	... ...	... ...	i. 57–80	
4	Birth of Jesus	Bethlehem ...	... ...	... ...	ii. 1–7	
	Adoration by shepherds	,, ...	... ...	... ...	ii. 8–16	
	Circumcision	,, ...	i. 25	... ...	ii. 21	
	Presentation and purification	Jerusalem ...	... ...	... ...	ii. 22–29	
	Genealogies	... ...	i. 17	... ...	iii. 23	
3	Adoration by the wise men	Bethlehem ...	ii. 1–12			
A.D.	Flight into Egypt	Egypt	ii. 13–15			
	Massacre of the Innocents	Bethlehem ...	ii. 16–18			
1	Return to Nazareth	Nazareth ...	ii. 19–23	... ...	ii. 39	
	Childhood of Jesus	,,	... ...	... ...	ii. 40	
7	With the doctors in the temple	Jerusalem ...	... ...	... ...	ii. 46–50	
7–26	Youth of Jesus	Nazareth ...	... ...	... ...	ii. 51	
	Mission of John the Baptist.					
26	Ministry of John the Baptist	Bethabara ...	iii. 1–4	i. 1–8	iii. 1–6	i. 6–15
	Baptisms by him	,, ...	iii. 5	i. 5	iii. 7	
	Witness to Christ by him	,, ...	iii. 11, 12	i. 7, 8	iii. 15–18	

A.D.	*Events.*	*Locality.*	*Matt.*	*Mark.*	*Luke.*	*John.*
26	Baptism of Jesus by John the Baptist	Bethabara ...	iii. 13–17	i. 9–11	iii. 21, 22	
	Temptation of Jesus	Wilderness of Judæa ...	iv. 1–11	i. 12, 13	iv. 1–13	
	John the Baptist's second testimony...	Bethabara ...	... ...	... ...	... ...	i. 19–35
	Call of first disciples (five)	„ ...	... ...	... ...	... ...	i. 37–51
	Christ's First Appearance.					
27	First miracle, at Cana	Cana	... ...	... ...	... ...	ii. 1–11
	Visit to Capernaum	Capernaum ...	... ...	... ...	... ...	ii. 12
	First PASSOVER; first cleansing of temple ...	Jerusalem ...	... ...	... ...	... ...	ii. 13–23
	Discourse with Nicodemus	„ ...	... ...	... ...	... ...	iii. 1–21
	The Baptist's last testimony	Ænon	... ...	... ...	... ...	iii. 25–36
	Christ's visit to Samaria	Sychar	... ...	... ...	... ...	iv. 1–42
	„ return to Cana	Cana	... ...	... ...	... ...	iv. 43–46
	„ healing of nobleman's son	„	... ...	... ...	... ...	iv. 46–54
	First Public Preaching.					
27	Imprisonment of John the Baptist	Machærus ...	iv. 12	i. 14		
	Christ's preaching in Galilee:—					
	„ „ at Nazareth...	Nazareth ...	... ...	vi. 1	iv. 15–30	
	„ „ at Capernaum	Capernaum...	iv. 13	... ...	iv. 31	
	Call of Andrew, Peter, James, and John... ...	„ ...	iv. 18–22	i. 16		
	Miracles:—Casting out a devil	„ ...	... ...	i. 23	iv. 33	
	Healing Peter's mother-in-law ...	„ ...	... ...	i. 29	iv. 38	
	„ many sick and diseased ...	„ ...	... ...	i. 32	iv. 40	
	First General Circuit.					
27	*Preparatory Prayer*	... ...	... ...	i. 35	iv. 42	
	Circuit through Galilee	... ...	iv. 23–25	i. 39	iv. 44	

HARMONY OF THE GOSPELS (*continued*).

A.D.	*Events.*	*Locality.*	*Matt.*	*Mark.*	*Luke.*	*John.*
27	SERMON ON THE MOUNT...	Hill above Gennesaret ...	v.—vii. 27			
	Sermon in the boat; miraculous draught of fish	Gennesaret ...	... ...	... ...	v. 1	
	Healing of a leper	... ...	viii. 2–4	i. 40	v. 12	
	Retirement for prayer	... ...	... ...	i. 45	v. 16	
	Healing of palsied man	Capernaum ...	ix. 2	ii. 1	v. 17	
	Call of Matthew (Levi), supper, and discourse	,, ...	ix. 9	ii. 13–18	v. 27–33	
	Second Year's Ministry.					
28	Second PASSOVER	Jerusalem ...	... ...	... ...	... ...	v. 1
	Miracle at Bethesda, and discourse on it ...	,, ...	... ...	... ...	... ...	v. 2–47
	The Sabbath; plucking corn	Galilee... ...	xii. 1	ii. 23	vi. 1	
	The miracle of the withered hand	Capernaum ...	xii. 10	iii. 1	vi. 6	
	Opposition of Herodians	,, ...	xii. 14	iii. 6	vi. 11	
	Retirement for prayer	,, ...	... ...	iii. 13	vi. 12	
	Ordination of Twelve Apostles	,, ...	x. 2–4	iii. 14	vi. 13	
	SERMON IN THE PLAIN (of Gennesaret)... ...	,, (near)	... ...	... ...	vi. 17–49	
	Healing centurion's servant	,, ...	viii. 5–13	... ...	vii. 1	
	Raising son of widow of Nain	Nain	... ...	... ...	vii. 11	
	Message from John Baptist; Christ's testimony	Capernaum ...	xi. 2–7	... ...	vii. 17–24	
	Warning to Chorazin, &c....	,, ...	xi. 20–28			
	Mary Magdalene	Capernaum (?)	... ...	... ...	vii. 36	
	Second General Circuit.					
28	Through Galilee	Galilee... ...	... ...	iii. 19	viii. 1–3	
	Healing of a demoniac	Capernaum ...	xii. 22			
	Blasphemy against the Holy Ghost...	,, ...	xii. 24	iii. 22		
	The unclean spirit	,, ...	xii. 43			
	The interruption of His relatives	,, ...	xii. 46	iii. 31		

A.D.	*Events.*	*Locality.*	*Matt.*	*Mark.*	*Luke.*	*John.*
28	Parables:—The Sower	Plain of Gennesaret ...	xiii. 1–9, 18–23	iv. 1, 14–20	viii. 4, 11–15	
	„ Tares	„ ...	xiii. 24			
	„ Mustard seed	„ ...	xiii. 31	iv. 30		
	„ Leaven	„ ...	xiii. 33			
	„ Candle	„ ...	... ...	iv. 21	viii. 16	
	„ Treasure	„ ...	xiii. 44			
	„ Pearl	„ ...	xiii. 45			
	„ Net	„ ...	xiii. 47			
	Christ calms the storm	Sea of Gennesaret ...	viii. 24	iv. 37	viii. 23	
	Christ suffers devils to enter the swine	Gadara ...	viii. 28	v. 1	viii. 27	
	Parables:—Bridegroom	Capernaum ...	ix. 15			
	New cloth and new wine	„ ...	ix. 16, 17			
	Miracles:—Issue of blood...	Gennesaret ...	ix. 18	v. 22	viii. 41	
	Jairus' daughter	Capernaum ...				
	Two blind men	„ ...	ix. 27			
	Dumb spirit	„ ...	ix. 32			
	Third General Circuit.					
	Mission of the Twelve Apostles	... ...	x. 1	vi. 6–11	ix. 1–3	
	Death of John the Baptist	Machærus ...	xiv. 1	vi. 14	ix. 7	
	Feeding five thousand	Bethsaida ...	xiv. 13	vi. 30	ix. 12	vi. 1
	Walking on the water	L. Gennesaret	xiv. 25	vi. 48	... ...	vi. 19
	Discourse on the plain and in the synagogue...	Capernaum ...	xiv. 34	... ...	... ...	vi. 22–70
	Third Year's Ministry.					
	Discourse on pollution	„ ...	xv. 1–20	vii. 1–23		
	Syrophœnician woman	Phœnicia ...	xv. 21	vii. 24		

HARMONY OF THE GOSPELS (*continued*).

A.D.	*Events.*	*Locality.*	*Matt.*	*Mark.*	*Luke.*	*John.*
28	Miracles:—Healing of the deaf and dumb man	Decapolis ...	... ...	vii. 32		
	„ of many sick	„ ...	xv. 29			
	Feeding four thousand	Gennesaret ...	xv. 32	viii. 1		
	Parable of leaven	„ ...	xvi. 5	viii. 14		
	Healing blind man	Bethsaida ...	... ...	viii. 22		
	Peter's confession of Christ's Divinity	Cæsarea Philippi	xvi. 13	viii. 27	ix. 18	
	TRANSFIGURATION	Mount Tabor, or Hermon...	xvii. 1	ix. 2	ix. 28	
	Healing demoniac child	„ ...	xvii. 14	ix. 14	ix. 37	
	Prediction of His Passion	Galilee... ...	xvii. 22	ix. 30	ix. 43	
	The stater in the fish's mouth	Capernaum ...	xvii. 27			
	Lesson on docility	... ...	xviii. 1	ix. 33	ix. 46	
	„ forgiveness	... ...	xviii. 15	ix. 43		
	„ self-denial	... ...	xviii. 18			
	Parable of the unmerciful servant	... ...	xviii. 23			
	The FEAST of TABERNACLES	Jerusalem ...	... ...	... ...	... ...	vii. 2, 10
	Discourses	„ ...	... ...	... ...	... ...	vii. 10–46
	Officers sent to arrest Him...	„ ...	... ...	... ...	... ...	vii. 30, 46
	The adulteress	„ ...	... ...	... ...	... ...	viii. 3
	Discourses	„ ...	... ...	... ...	... ...	viii. 12
	Threatened with stoning	„ ...	... ...	... ...	... ...	viii. 59
	Healing of blind man, and discourses	„ ...	... ...	... ...	... ...	ix. 1
	Christ the DOOR	„ ...	... ...	... ...	... ...	x. 1
	„ GOOD SHEPHERD	„ ...	... ...	... ...	... ...	x. 11
	FEAST OF DEDICATION	„ ...	... ...	... ...	... ...	x. 22
	Christ's oneness with the Father	„ ...	... ...	... ...	... ...	x. 30
	„ retreat across the Jordan	Peræa ...	... ...	... ...	... ...	x. 40
	„ raising of Lazarus	Bethany ...	... ...	... ...	... ...	xi. 1
	„ retreat to Ephraim	Ephraim ...	... ...	... ...	... ...	xi. 54

A.D.	*Events.*	*Locality.*	*Matt.*	*Mark.*	*Luke.*	*John.*
28	*Christ's repulse by the Samaritans...	Samaria ...	... ...	... ...	ix. 53	
	*Mission of the Seventy	Galilee... ...	... ...	... ...	x. 1–17	
	*Parable of the Good Samaritan	Jerusalem ...	... ...	... ...	x. 30	
	*Visit to Martha and Mary	Bethany ...	... ...	... ...	x. 38	
	*The Lord's Prayer	Mount of Olives	vi. 9–13	... ...	xi. 2–4	
	Parable of the importunity of a friend	,, ,,	... ...	... ...	xi. 5	
	The dumb spirit...	Jerusalem ...	... ...	... ...	xi. 14	
	The rich fool	,, ...	... ...	... ...	xii. 16	
	God's providence to birds and flowers	,, ...	... ...	... ...	xii. 22–30	
	The barren fig-tree	,, ...	... ...	... ...	xiii. 6	
	The woman with an infirmity	,, ...	... ...	... ...	xiii. 11	
	*The mustard seed	,, ...	... ...	... ...	xiii. 18	
	*Healing the man with dropsy...	,, ...	... ...	... ...	xiv. 1–4	
	*Lesson on humility	,, ...	... ...	... ...	xiv. 7	
	Parables:—The Great Supper...	,, ...	... ...	... ...	xiv. 12	
	,, Lost sheep and piece of silver	,, ...	... ...	... ...	xv. 1	
	,, Prodigal son	,, ...	... ...	... ...	xv. 11	
	,, Unjust steward	,, ...	... ...	... ...	xvi. 1	
	,, Rich man and Lazarus ...	,, ...	... ...	... ...	xvi. 19	
	*The ten lepers	Samaria ...	... ...	... ...	xvii. 11	
	Parables:—Importunate widow	Jerusalem ...	... ...	... ...	xviii. 1	
	Pharisee and publican	,, ...	... ...	... ...	xviii. 9	
	Rich young man	,, ...	xix. 16	x. 17	xviii. 18	
	Labourers in the vineyard	,, ...	xx. 1			
	Ten pounds	,, ...	... ...	... ...	xix. 12	
	*Healing blind Bartimæus	Jericho... ...	xx. 29	x. 46		

* As an interval of nearly three months occurred between the Feasts of Tabernacles and Dedication, some place the events marked * in that interval, and vary their order, putting the "healing of the ten lepers" immediately after the "repulse by the Samaritans."

HARMONY OF THE GOSPELS (*continued*).

A.D.	*Events.*	*Locality.*	*Matt.*	*Mark.*	*Luke.*	*John.*
	The Last Passover.					
29	The supper in Simon's house	Bethany	xxvi. 6–13	xiv. 3–9		xii. 1
	Mary anoints Jesus	,,	xxvi. 7	xiv. 3		xii. 3
	Triumphal entry into the temple	Jerusalem	xxi. 1–17	xi. 1–11	xix. 29–41	xii. 12–20
	Retirement to Bethany	Bethany	xxi. 17	xi. 11		
	Cursing the fig-tree	Mount of Olives	xxi. 18	xi. 12		
	Cleansing the temple	Jerusalem	xxi. 12	xi. 15	xix. 45	
	Retirement to Bethany	Bethany		xi. 19		
	The withered fig-tree and its lesson	Mount of Olives		xi. 20		
	Discourses in the temple:—					
	The father and two sons	Jerusalem	xxi. 28			
	The wicked husbandmen	,,	xxi. 33	xii. 1	xx. 9	
	The wedding garment	,,	xxii. 1			
	Tribute money	,,	xxii. 15	xii. 13	xx. 20	
	The Sadducees and resurrection	,,	xxii. 23	xii. 18	xx. 27	
	,, Great commandment	,,	xxii. 34	xii. 28		
	,, Widow's mite	,,		xii. 41	xxi. 1	
	,, Eight woes	,,	xxiii.			
	Destruction of Jerusalem and of the world	,,	xxiv. 1	xiii. 1	xxi. 5	
	Parables:—The Ten virgins	Mount of Olives	xxv. 1			
	,, Talents	,, ,,	xxv. 14			
	,, Sheep and goats	,, ,,	xxv. 31			
	Warning of the betrayal	Bethany	xxvi. 1			
	The counsel of the Sanhedrin	Jerusalem	xxvi. 3	xiv. 1	xxii. 1	
	Judas' betrayal	,,	xxvi. 14	xiv. 10	xxii. 3	
	Preparation of the Passover	,,	xxvi. 17	xiv. 12	xxii. 7	
	Washing the apostles' feet	,,				xiii. 1–17
	The breaking of bread	,,	xxvi. 26	xiv. 22	xxii. 19	

A.D.	*Events.*	*Locality.*	*Matt.*	*Mark.*	*Luke.*	*John.*
29	"One of you shall betray me"	Jerusalem ...	... ...	... ...	xxii. 21	xiii. 18
	"Is it I?"	,, ...	xxvi. 22–25	xiv. 19		
	The giving of the sop. "That thou doest, do quickly"	,, ...	... ...	... ...	... ...	xiii. 26, 27
	Departure of Judas	,, ...	... ...	... ...	... ...	xiii. 30
	Peter warned	,, ...	xxvi. 34	xiv. 30	xxii. 34	xiii. 36
	Blessing the cup	,, ...	xxvi. 28	xiv. 24		
	The discourses after supper	,, ...	... ...	... ...	... ...	xiv—xvi.
	Christ's prayer for His apostles	,, ...	... ...	... ...	... ...	xvii.
	The hymn	,, ...	xxvi. 30	xiv. 26		
	The agony	Gethsemane...	xxvi. 37	xiv. 33	xxii. 39	xviii. 1
	His prayer (repeated thrice)	,, ...	xxvi. 39–44	xiv. 36–39	xxii. 42	
	His sweat, and the angel's comfort...	,, ...	... ...	... ...	xxii. 43, 44	
	The sleep of the apostles	,, ...	xxvi. 40–45	xiv. 37–41	xxii. 45, 46	
	Betrayal by Judas	,, ...	xxvi. 47–50	xiv. 43, 44	xxii. 47	xviii. 2–4
	Peter smites Malchus	,, ...	xxvi. 51	xiv. 47	xxii. 50	xviii. 10
	Christ heals the ear of Malchus	,, ...	... ...	... ...	xxii. 51	
	,, forsaken by His disciples	,, ...	xxvi. 56	xiv. 50		
	,, led to Annas	Jerusalem ...	... ...	... ...	... ...	xviii. 12
	,, tried by Caiaphas	,, ...	xxvi. 57	xiv. 53	xxii. 54	xviii. 15
	Peter follows Christ	,, ...	xxvi. 58	xiv. 54	xxii. 55	xviii. 15
	The high priest's adjuration	,, ...	xxvi. 63	xiv. 61		
	Christ condemned, buffeted, mocked	,, ...	xxvi. 66, 67	xiv. 64, 65	xxii. 63–65	
	Peter's denial of Christ	,, ...	xxvi. 69	xiv. 66	xxii. 55–59	xviii. 17–27
	Christ before Pilate	,, ...	xxvii. 1	xv. 1	xxiii. 1	xviii. 28
	Repentance of Judas	,, ...	xxvii. 3			
	Pilate comes out to the people...	,, ...	... ...	... ...	... ...	xviii. 28
	,, speaks to Jesus privately	,, ...	... ...	... ...	... ...	xviii. 33
	,, orders Him to be scourged	,, ...	xxvii. 26	xv. 15	... ...	xix. 1

HARMONY OF THE GOSPELS (*continued*).

A.D.	*Events.*	*Locality.*	*Matt.*	*Mark.*	*Luke.*	*John.*
29	Jesus crowned with thorns	Jerusalem	xxvii. 29	xv. 17		xix. 2
	„ exhibited by Pilate: "Behold the man!"	„				xix. 5
	„ accused formally	„	xxvii. 11	xv. 2	xxiii. 2	
	„ sent by Pilate to Herod, mocked, arrayed in purple	„			xxiii. 6–11	
	"Behold your King!"	„				xix. 14
	Pilate desires to release Him	„	xxvii. 15	xv. 6	xxiii. 17	
	„ receives a message from his wife	„	xxvii. 19			
	„ washes his hands	„	xxvii. 24			
	„ releases Barabbas	„	xxvii. 26			
	„ delivers Jesus to be crucified	„		xv. 15	xxiii. 25	xix. 16
	Simon of Cyrene carries the cross	„	xxvii. 32	xv. 21	xxiii. 26	
	They give Him vinegar and gall	Golgotha	xxvii. 34	xv. 23	xxiii. 36	
	They nail Him to the cross	„	xxvii. 35		xxiii. 33	xix. 18
	The superscription	„	xxvii. 37	xv. 26	xxiii. 38	xix. 19
	The Seven Words.					
	1. *Father, forgive them*	„			xxiii. 34	
	His garments parted, and vesture allotted	„	xxvii. 35	xv. 24	xxiii. 23–34	xix. 23
	Passers-by rail, the two thieves revile	„	xxvii. 39–44	xv. 29–32	xxiii. 35	
	The penitent thief	„			xxiii. 40	
	2. *To-day shalt thou be with me in Paradise*	„			xxiii. 43	
	3. *Woman, behold thy Son*, &c.	„				xix. 26, 27
	The darkness	„	xxvii. 45	xv. 33	xxiii. 44	
	4. *My God, my God, why hast thou forsaken me?*	„	xxvii. 46	xv. 34		
	5. *I thirst*	„				xix. 28
	The vinegar	„	xxvii. 48	xv. 36		xix. 29
	6. *It is finished*	„				xix. 30
	7. *Father, into thy hands I commend my spirit*	„			xxiii. 46	

A.D.	*Events.*	*Locality.*	*Matt.*	*Mark.*	*Luke.*	*John.*
29	Rending of the veil	Jerusalem ...	xxvii. 51	xv. 38	xxiii. 45	
	Opening of graves, and resurrection of saints...	„ ...	xxvii. 52			
	Testimony of centurion	Golgotha ...	xxvii. 54	xv. 39	xxiii. 47	
	Watching of the women	„ ...	xxvii. 55	xv. 40	xxiii. 49	
	Piercing His side	„ ...	... ...	... ...	... ...	xix. 34
	Taking down from the cross, and burial by Joseph of Arimathæa and Nicodemus... ...	„ ...	xxvii. 57-60	xv. 46	xxiii. 53	xix. 38–42
	A guard placed at the door, which was sealed	The Garden...	xxvii. 65, 66			
	The Great Forty Days.					
	Women carry spices to the tomb	„ ...	xxviii. 1	xvi. 2		
	An angel had rolled away the stone	„ ...	xxviii. 2			
	Women announce the resurrection	Jerusalem ...	xxviii. 8	... ...	... ...	xx. 1, 2
	Peter and John run to the tomb	The Garden...	... ...	... ...	xxiv. 12	xx. 3
	The women return to the tomb	„ ...	... ...	... ...	xxiv. 1	
	The guards report it to the chief priests... ...	Jerusalem ...	xxviii. 11-15			
	Appearances of Christ after His Resurrection.					
	1. To Mary Magdalene	The Garden...	... ...	xvi. 9, 10	... ...	xx. 14
	"All hail! Fear not. Touch me not." ...	„ ...	xxviii. 9	... ...	... ...	xx. 17
	2. To the women returning home	„ ...	xxviii. 9			
	"Go, tell my brethren that they go into Galilee; there shall they see me."					
	3. To two disciples going to Emmaus ... ... (*Exposition of prophecies on the Passion*).	Emmaus ...	... ...	xvi. 12	xxiv. 13	
	4. To Peter ... ... (1 Cor. xv. 5)	Jerusalem ...	... ...	... ...	xxiv. 34	
	5. To ten apostles in the upper room	„ ...	... ...	... ...	xxiv. 36	xx. 19
	"Peace be unto you. As my Father hath sent me, even so send I you."					

HARMONY OF THE GOSPELS (*continued*).

A.D.	*Events.*	*Locality.*	*Matt.*	*Mark.*	*Luke.*	*John.*
29	"*Receive ye the Holy Ghost. Whose soever sins ye remit*," &c.					
	6. To the eleven apostles in the upper room...	Jerusalem ...	... ...	xvi. 14	... ...	xx. 26
	"*Peace be unto you.*"					
	To Thomas:—					
	"*Reach hither thy finger*," &c.					
	"*Blessed are they that have not seen, and yet have believed.*"					
	7. To the disciples at the Sea of Tiberias...	Tiberias ...	... ...	... ...	... ...	xxi. 1–24.
	To Peter:—					
	"*Feed my sheep. Feed my lambs.*"					
	8. To eleven apostles on a mountain in Galilee (1 Cor. xv. 5)	Galilee... ...	xxviii. 16			
	"*All power is given unto me in heaven and in earth.*"					
	"*Go ye and teach all nations, baptizing them*," &c.					
	"*Lo, I am with you alway, even unto the end of the world. Amen.*"					
	9. To five hundred brethren at once . . ... (1 Cor. xv. 6)	Galilee, or Bethany				
	10. To James ... ... (1 Cor. xv. 7)					
	11. Ascension ... ... "	Bethany ...	... ...	xvi. 19	xxiv. 50, 51	
	12. To Paul ... ... (1 Cor. xv. 8)	Damascus (?)				

XVII. OUR LORD'S MIRACLES.

Miracles.	*Locality.*	*Matt.*	*Mark*	*Luke*	*John*
I. *Narrated in one Gospel only.*					
Two blind men healed	Capernaum ...	ix.			
A dumb demoniac healed	,, ...	ix.			
Stater in the mouth of the fish ...	,, ...	xvii.			
The deaf and dumb man-healed ...	Decapolis ...	...	vii.		
A blind man healed	Bethsaida ...	...	viii.		
When Christ passed unseen through the multitude	Nazareth ...	...	...	iv.	
Draught of fish	Bethsaida ...	...	...	v.	
Raising the widow's son	Nain	...	...	vii.	
Healing the woman with an infirmity	Jerusalem ...	...	...	xiii.	
,, ,, man with the dropsy ...	,, ...	...	...	xiv.	
,, ,, ten lepers	Samaria ...	...	...	xvii.	
,, ,, ear of Malchus, servant of the high priest ...	Gethsemane ...	...	...	xxii.	
Turning water into wine	Cana	...	...	...	ii.
Healing the nobleman's son (of fever)	,, ...	...	...	...	iv.
,, ,, impotent man at Bethesda	Jerusalem ...	...	...	...	v.
,, ,, man born blind ...	,, ...	...	...	...	ix.
Raising of Lazarus	Bethany ...	...	...	...	xi.
Draught of fish	Bethsaida ...	...	...	...	xxi.
II. *Narrated in two Gospels.*					
Healing the daughter of the Syrophœnician	Tyre	xv.	vii.		
Feeding the four thousand	Gennesaret (?)	xv.	viii.		
Cursing the fig-tree	Mount of Olives	xxi.	xi.		
Healing centurion's servant (of palsy)	Capernaum ...	viii.	...	vii.	
The blind and dumb demoniac ...	Galilee ...	xii.	...	xi.	
The demoniac in a synagogue ...	Capernaum ...	...	i.	iv.	
III. *Narrated in three Gospels.*					
Stilling the storm	Sea of Galilee	viii.	iv.	viii.	
The legion of devils entering swine...	Gadara ...	viii.	v.	viii.	
Healing Jairus' daughter	Capernaum ...	ix.	v.	viii.	
,, woman with issue of blood	Gennesaret ...	ix.	v.	viii.	
,, the man sick of the palsy ...	Capernaum ...	ix.	ii.	v.	
,, the leper	Gennesaret ...	viii.	i.	v.	
,, Peter's mother-in-law ...	Bethsaida ...	viii.	i.	iv.	
,, the man with a withered hand	Capernaum ...	xii.	iii.	vi.	
,, demoniac child	Mount Tabor (?)	xvii.	ix.	ix.	
,, blind Bartimæus	Jericho ...	xx.	x.	xviii.	
Walking on the sea	Sea of Galilee	xiv.	vi.	...	vi.
IV. *Narrated in four Gospels.*					
Feeding the five thousand	Bethsaida (*Julias*) ...	xiv.	vi.	ix.	vi.

XVIII. OUR LORD'S PARABLES.

Parables.	*Locality.*	*Matt.*	*Mark*	*Luke*	*Lessons.*
I. *Recorded in one Gospel only.*					
The tares	Gennesaret	xiii.	...	...	Good and evil in life and judgment.
The hid treasure	,,	xiii.	...	...	Value of the Gospel.
The goodly pearl	,,	xiii.	...	...	Christian seeking salvation.
The draw-net	,,	xiii.	...	...	Visible Church of Christ.
The unmerciful servant	Capernaum	xviii.	...	...	Danger of ingratitude.
The labourers in the vineyard	Jerusalem	xx.	...	...	Call at various epochs.
The two sons	Jerusalem	xxi.	...	...	Insincerity and repentance.
The marriage of the king's son	Mount of Olives	xxii.	...	...	Need of righteousness.
The ten virgins	,,	xxv.	...	...	Watchful and careless profession.
The ten talents	,,	xxv.	...	...	Use of advantages.
The sheep and goats	,,	xxv.	...	...	Final separation of good and bad.
The seed growing secretly	Gennesaret	...	iv.	...	Gradual growth of religion.
The householder	,,	...	xiii.		Watchfulness.
The two debtors	Galilee	...	...	vii.	Gratitude for pardon.
The good Samaritan	Jerusalem	...	...	x.	Compassion to suffering.
The friend at midnight	,,	...	...	xi.	Perseverance in prayer.
The rich fool	,,	...	...	xii.	Worldly-mindedness.
The wedding feast	,,	...	...	xii.	Vigilance towards Second Advent.
The wise steward	,,	...	...	xii.	Conscientiousness in trust.
The barren fig-tree	..	...	...	xiii.	Unprofitableness under grace.
The great supper	,,	...	...	xiv.	Universality of the Divine call.
The piece of money	,,	...	...	xv.	Joy over penitence.
The prodigal son	,,	...	...	xv.	Fatherly love to penitent son.
The unjust steward	,,	...	...	xvi.	Preparation for eternity.
The rich man and Lazarus	,,	...	...	xvi.	Recompense of future life.
The unprofitable servants	,,	...	...	xvii.	God's claim to all our services.
The unjust judge	,,	...	...	xviii.	Advantage of persevering prayer.

OUR LORD'S PARABLES (*continued*).

Parables.	*Locality.*	*Matt.*	*Mark*	*Luke*	*Lessons.*
The Pharisee and publican	Jerusalem	...	...	xviii.	Self-righteousness and humility.
The pounds	,,	...	...	xix.	Diligence rewarded, sloth punished.
II. *Recorded in two Gospels.*					
House on rock, and on the sand	Galilee	vii.	...	vi.	Consistent and false profession.
The leaven	Gennesaret	xiii.	...	viii.	Pervading influence of religion.
The lost sheep	Jerusalem	xviii.	...	xv.	Joy over penitent.
III. *Recorded in three Gospels.*					
New cloth and old garment	Capernaum	ix.	ii.	v.	New doctrine on old prejudices.
New wine in old bottles	,,	ix.	ii.	v.	New spirit in unregenerate heart.
The sower	Gennesaret	xiii.	iv.	viii.	Hearers divided into classes.
The mustard-seed	,,	xiii.	iv.	xiii.	Spread of Gospel.
The wicked husbandmen	Jerusalem	xxi.	xii.	xx.	Rejection of Christ by the Jews.
The fig-tree and all the trees	Mount of Olives.	xxiv.	xiii.	xxi.	Indications of Second Advent.

N.B.—*These miracles and parables are grouped according to their record by the Evangelists; for their chronological position reference must be made to the "Harmony."*

XIX. THE NAMES, TITLES, AND OFFICES OF CHRIST.

Adam, the Second, 1 Cor. 15. 45, 47.
Advocate, an, 1 John 2. 1.
[1] **Alpha and Omega,** Rev. 1. 8; 22 13.
Amen, Rev. 3. 14.
[2] **Author and Finisher of our faith,** Heb. 12. 2.
Author of eternal salvation, Heb. 5. 9.
Beginning of the creation of God, Rev. 3. 14.
Blessed and only Potentate, 1 Tim. 6. 15.
Branch, Zech. 3. 8; 6. 12.
Bread of God, John 6. 33.
Bread of Life, John 6. 35.
[3] **Captain of Salvation,** Heb. 2. 10.

N.B.—In the REVISED NEW TESTAMENT, 1881, the lines to which figures are prefixed are given as follows :—

[1] *The Alpha and the Omega.* [2] *Author and Perfecter.* [3] *Author of Salvation*

[4] **Child, Holy,** Acts 4. 27.
Child, Little, Isa. 11. 6.
[5] **Christ, the,** Matt. 16. 16; Mark 8. 29; Luke 9. 20; John 6. 69.
Corner-stone, Eph. 2. 20; 1 Pet. 2. 6.
Counsellor, Isa. 9. 6.

David, Jer. 30. 9; Ezek. 34. 23; 37. 24; Hos. 3. 5.
David, Son of, Matt. 9. 27; 21. 9.
Day-spring, Luke 1. 78.
Deliverer, Rom. 11. 26.
Desire of all nations, Hag. 2. 7.

[6] **Emmanuel,** Isa. 7. 14; Matt. 1. 23.
Everlasting Father, Isa. 9. 6.

Faithful witness, Rev. 1. 5; 3. 14.
First and Last, Rev. 1. 17.
[7] **First-begotten of the dead,** Rev. 1. 5.

God, Isa. 40. 9; John 20. 28; 1 John 5. 20.
God blessed for ever, Rom. 9. 5.
Good Shepherd, John 10. 11.
Governor, Matt. 2. 6.
Great High Priest, Heb. 4. 14.

High Priest, Heb. 5. 10.
[8] **Holy child Jesus,** Acts 4. 27.
Holy, the most, Dan. 9. 24.
[9] **Holy One,** Luke 4. 34; Acts 3. 14; Rev. 3. 7.
[10] **Holy Thing,** Luke 1. 35.
Horn of Salvation, Luke 1. 69.

I AM, Ex. 3. 14, with John 8. 58.
Image of God, 2 Cor. 4. 4.

Jehovah, Isa. 26. 4.
Jesus, Matt. 1. 21; 1 Thess. 1. 10.
[11] **Just One,** Acts 3. 14; 7. 52; 22. 14.

King of Israel, John 1. 49.
King of the Jews, Matt. 2. 2.
King of kings, 1 Tim. 6. 15; Rev. 17. 14; 19. 16.

Lamb of God, John 1. 29, 36.
Lawgiver, Isa. 33. 22.
Life, the, John 14. 6.
Life, Bread of, John 6. 35.
Light of the world, John 8. 12; 9. 5.
Light, True, John 1. 9; 12. 35.
Lion of the tribe of Judah, Rev. 5. 5.
Living stone, 1 Pet. 2. 4.
Lord, Matt. 3. 3; Mark 11. 3.
Lord God, Almighty, Rev. 15. 3;
[12]— **of Holy Prophets,** 22. 6.
Lord of all, Acts 10. 36.
Lord of Glory, 1 Cor. 2. 8.
Lord of lords, 1 Tim. 6. 15; Rev. 17. 14; 19. 16.
Lord our Righteousness, Jer. 23. 6.

Maker and Preserver of all things, John 1. 3, 10; 1 Cor. 8. 6; Col. 1. 16; Heb. 1. 2, 10; Rev. 4. 11.
Mediator, 1 Tim. 2. 5.
[13] **Mediator of the new covenant,** Heb. 12. 24.
Messiah, Dan. 9. 25; John 1. 41.
Mighty God, Isa. 9. 6.
Mighty One of Jacob, Isa. 60. 16.
Morning star, Rev. 22. 16.

Nazsrene, Matt. 2. 23.

Passover, our, 1 Cor. 5. 7.
Priest for ever, Heb. 5. 6.
Prince, Acts 5. 31.
Prince of Life, Acts 3. 15.
Prince of Peace, Isa. 9. 6.
[14] **Prince of the kings of the earth,** Rev. 1. 5.
Prophet, Deut. 18. 15; Luke 24. 19.

Redeemer, Job 19. 25; Isa. 59. 20.
Righteous, the, 1 John 2. 1.
Root and offspring of David, Rev. 22. 16.
Root of David, Rev. 5. 5.
Ruler in Israel, Mic. 5. 2.

Same yesterday, to-day, and for ever, Heb. 13. 8.
Saviour, Luke 2. 11; Acts 5. 31.
Shepherd and Bishop of souls, 1 Pet. 2. 25.

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[4] *Holy Servant.* [5] *The Holy One of God* (John 6. 69). [6] *Immanuel.*
[7] *Firstborn.* [8] *Holy Servant Jesus.* [9] *Holy and Righteous One* (Acts 3. 14); *He that is holy* (Rev. 3. 7). [10] (In margin only.) [11] *Righteous One.*
[12] *The Lord, the God of the Spirits of the Prophets.* [13] *Mediator of a new covenant.*
[14] *Ruler of the kings of the earth.*

Shepherd in the land, Zech. 11. 16.
Shepherd of the sheep, Great, Heb. 13. 20.
Shiloh, Gen. 49. 10.
Son, a, Heb. 3. 6.
Son, the, Ps. 2. 12.
[15]Son, My beloved, Matt. 3. 17; 17. 5; Luke 9. 35.
Son, only-begotten, John 1. 14, 18; 3. 16, 18.
Son of David, Matt. 9. 27; 21. 9.
Son of God, Matt. 8. 29; Luke 1. 35.
Son of Man, Matt. 8. 20; John 1. 51; Acts 7. 56.
[16]Son of the Highest, Luke 1. 32.
[17]Star, bright and morning, Rev. 22. 16.
Star and Sceptre, Num. 24. 17.

Truth, the, John 14. 6.

Vine, the, John 15. 5.
Vine, true, John 15. 1.

Way, John 14. 6.
Witness, faithful and true, Rev. 3. 14.
Wonderful, Isa. 9. 6.
Word, John 1. 1.
Word of God, Rev. 19. 13.

XX. PROPHECIES RELATING TO CHRIST.

Adoration by Magi, Ps. 72. 10, 15; Isa. 60. 3, 6.
Advent, Gen. 3. 15; Deut. 18. 15; Ps. 89. 20; Isa. 2. 2; 9. 6; 28. 16; 32. 1; 35. 4; 42. 6; 49. 1; 55. 4; Ezek. 34. 24; Dan. 2. 44; Mic. 4. 1; Zech. 3. 8.
Advent, time of, Gen. 49. 10; Num. 24. 17; Dan. 9. 24; Hag. 2. 7; Mal. 3. 1.
Ascension and exaltation, Ps. 16. 11; 24. 7; 68. 18; 110. 1; 118. 19.
Betrayal by own friend, Ps. 41. 9; 55. 13.
Betrayal for thirty pieces, Zech. 11. 12.
Betrayer's death, Ps. 55. 15, 23; 109. 17.
Bone not to be broken, Ps. 34. 20.
Burial with the rich, Isa. 53. 9.
Casting lots for vesture, Ps. 22. 18.
Conversion of Gentiles, Isa. 11. 10; 42. 1.
Crucifixion, Ps. 22. 14, 17.
Death in prime of life, Ps. 89. 45; 102. 24.
Death with malefactors, Isa. 53. 9, 12.
Death attested by convulsions of nature, Amos 5. 20; 8. 9; Zech. 14. 4, 6.
Descent into Egypt, Hos. 11. 1.
Desertion by disciples, Zech. 13. 7.
Divinity, Ps. 2. 11; 45. 7; 72. 8; 110. 1; Isa. 9. 6; 25. 9; 40. 10; Jer. 23. 6; Mic. 5. 2; Mal. 3. 1.
Dominion universal and everlasting, Ps. 72. 8; Isa. 9. 7; Dan. 7. 14.
False accusation, Ps. 27. 12; 35. 11; 109. 2.
Forerunner of Christ, Isa. 40. 3; Mal. 3. 1; 4. 5.
Galilee, ministry in, Isa. 9. 1, 2.
Gall and vinegar, offer of, Ps. 69. 21.
Generation, human, Gen. 12. 3; 18. 18; 21. 12; 22. 18; 26. 4; 28. 14; 49. 10; Ps. 18. 50; 89. 4, 29, 36; 132. 11; Isa. 11. 1; Jer. 23. 5; 33. 15.
Insult, buffeting, spitting, scourging, Ps. 35. 15, 21; Isa. 50. 6.
Massacre of Innocents, Jer. 31. 15.
Miraculous power, Isa. 35. 5.
Mission, Gen. 12. 3; 49. 10; Num. 24. 19; Deut. 18. 18; Ps. 21. 1; Isa. 59. 20; Jer. 33. 16.

[15] *My Son, my chosen* (Luke 9. 35). [16] *Son of the Most High.*
[17] *The bright, the morning star.*

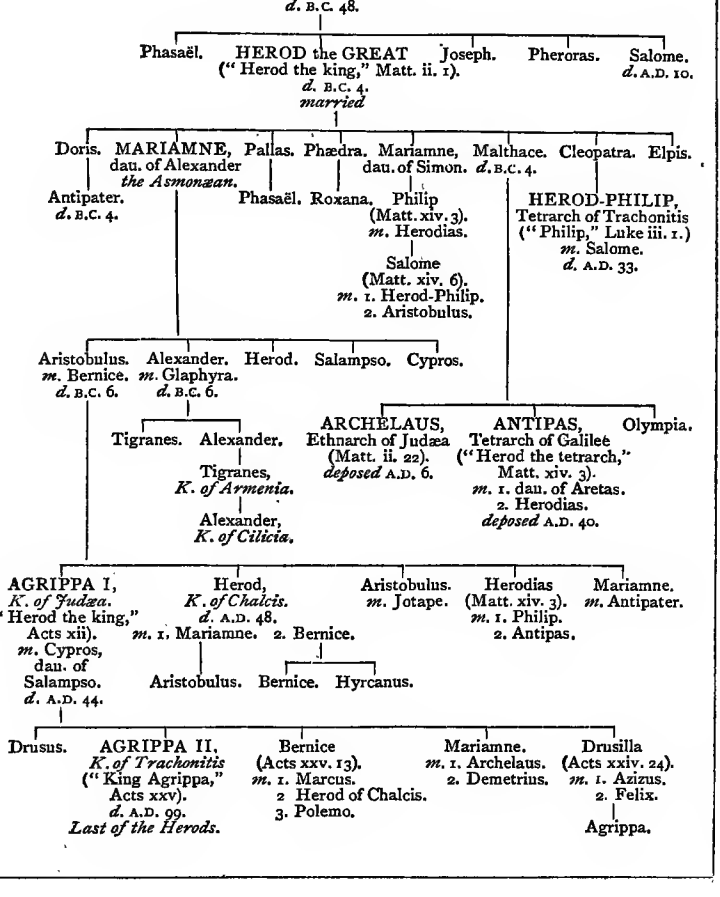
Mocking, Ps. 22. 16; 109, 25.
Nativity, from virgin, Gen. 3. 15; Isa. 7. 14; Jer. 31. 22.
Nativity, place of, Num. 24. 17, 19; Mic. 5. 2.
Patience under suffering, Isa. 53. 7, 9.
Persecution, Ps. 22. 6; 35. 7, 12; 109. 2; Isa. 49. 7; 53. 3.
Piercing, Ps. 22. 16; Zech. 12. 10; 13. 6.
Prayer for enemies, Ps. 109. 4.
Preacher, Ps. 2. 7; Isa. 2. 3; 61. 1; Mic. 4. 2.
Priest like Melchizedek, Ps. 110. 4.
Prophet like Moses, Deut. 18. 15.
Purchase of potter's field, Zech. 11. 13.
Purification of temple, Ps. 69. 9.
Rejection by Jews and Gentiles, Ps. 2. 1; 22. 12; 41. 5.
Resurrection, Ps. 16. 10; 30. 3; 41. 10; 118. 17; Hos. 6. 2.
Silence under accusation, Ps. 38. 13; Isa. 53. 7.
Spiritual graces, Ps. 45. 7; Isa. 11. 2; 42. 1; 61. 1.
Triumphal entry into Jerusalem, Ps. 8. 2; Zech. 9. 9.
Vicarious suffering, Isa. 53. 4–6, 12; Dan. 9. 26.

XXI. RECORDED APPEARANCES OF CHRIST AFTER HIS RESURRECTION.

Appearances.	*Time.*	*Place.*
Before Ascension.		
1. To Mary Magdalene ...	Day of His resurrection	Garden.
2. To other women from Galilee.	,,	Jerusalem.
3. To two Disciples	,,	Emmaus.
4. To Peter	,,	Jerusalem.
5. To ten Apostles	,,	Upper Room.
6. To eleven Apostles (with Thomas).	Sunday after His resurrection.	,,
7. To seven Apostles and others fishing.	Week following His resurrection.	Tiberias.
8. To five hundred brethren at once (1 Cor. xv).	(?)	(?)
9. To James the Less (1 Cor. xv)	Unknown	Jerusalem.
10. To eleven Apostles and others.	Ascension Day	Bethany.
After Ascension.		
11. To Stephen at his martyrdom (Acts vii. 56).	... ...	Jerusalem.
12. To Paul at his conversion (1 Cor. xv).	... ...	Damascus.
13. To the Apostle John (Rev. i).	Lord's Day	Patmos.

XXII. FAMILY OF THE HERODS.

(FROM LEWIN'S "LIFE AND EPISTLES OF SAINT PAUL.")



XXIII. CHRONOLOGY OF THE ACTS AND EPISTLES.

YEAR OF ROME.	A.D.	OCCURRENCES.
(*Tiberius.*)	30	Introduction to the Acts of the Apostles (i. 1–14).
783–788	30–35	Events till the appointment of deacons (i. 15—vi. 6).
	35–40	„ the conversion of Cornelius (vi. 7—x).
(*Caligula.*)	40–43	„ the establishment of the Church at Antioch (xi. 1–26).
	43–46	„ the end of Paul's first missionary journey (xi. 27—xiv. 28).
(*Claudius.*)	46–54	„ the end of Paul's second missionary journey (xv. 11—xviii. 22).
		EPISTLES:—1 Thess. (52); 2 Thess. (53).
(*Nero.*)	55–60	„ the end of Paul's third missionary journey (xviii. 23—xxvi).
		EPISTLES:—1 Cor. (57); 2 Cor., Gal. (57); Rom. (58).
814–816 (*Nero.*)	60–63	Paul's imprisonment at Cæsarea, and voyage to Rome (xxvii, xxviii).
	61	James' General Epistle to the Jewish Christians.
	62	Paul writes his Epistle to the Ephesians.
		Timothy and Epaphroditus arrive at Rome, bringing tidings from Colosse (Col. i. 1–7).
		Paul's Epistle to the Colossians.
		Paul's Epistle to Philemon, on behalf of Onesimus, his runaway slave.
	63	Paul's Epistle to the Philippians.
	63	Paul's Epistle to the Hebrews, explaining how the Old Dispensation is developed into the New.
		Timothy liberated (Heb. xiii).
	63	Paul visits Crete; leaves Titus in charge of the Church there.
	63	Peter writes his first Epistle to Jews and Gentiles scattered abroad and persecuted.
	64	Paul goes to Macedonia.
	64	Paul writes his first Epistle to Timothy, at Ephesus (1 Tim. i—vi).
		Paul writes his Epistle to Titus.
		Paul winters at Nicopolis, Dalmatia, Troas.
	65 (?)	Jude writes his Epistle.
	65	Peter writes his second Epistle to Jewish and Gentile Christians scattered through Pontus.
	65	Paul's second imprisonment in Rome; he is tried before Nero.

CHRONOLOGY OF THE ACTS AND EPISTLES (*continued*).

YEAR OF ROME.	A.D.	OCCURRENCES.
820	66	Paul's second Epistle to Timothy, summoning him to Rome.
		Paul's martyrdom. Peter's martyrdom at Rome.
825	71	Destruction of Jerusalem by Titus.
		John writes his three Epistles.
	75 (?)	Jude writes his Epistle.
850	96	John writes the Book of Revelation.
	97	John writes his Gospel.

XXIV. PAUL'S MISSIONARY JOURNEYS.

I. WITH BARNABAS AND JOHN MARK (Acts xiii, xiv).

Antioch (*in Syria*), the centre of Gentile evangelisation. Barnabas and Saul, specially called by the Holy Ghost to mission work, and taking with them John Mark, go to

Seleucia (*port of Antioch*), whence they sail to the island of

Cyprus (the native place of Barnabas), landing at the eastern extremity, at

Salamis, a populous mercantile port. The apostles preached in the synagogues there; then traversed the isle (100 miles) to

Paphos, its western extremity, the capital city. Here Elymas was struck blind, and the Roman proconsul, Sergius Paulus, converted. They crossed to the southern shore of Asia Minor, landing at

Perga, the ancient port of Pamphylia, whence goods from the interior were exported. Here John Mark left them and returned home. The apostles went up into the mountains, on which journey they are supposed to have suffered the trials enumerated in 2 Cor. xi. 26, 27, till they reached

Antioch (*in Pisidia*), a central resting-place, just over "the pass," where the great road from Ephesus into Asia intersected the southern road. It was a Roman colony. They preached in the synagogue, the first sabbath to Jews (Paul's *first recorded sermon*), and the next to Gentiles. Ejected subsequently by the rulers, they followed the great road to

Iconium (*capital of Lycaonia*, a dreary plateau). They stayed "a long time," making many converts, till, a factious mob trying to stone them, they fled to

Lystra, a small rural town of simple heathens. Paul healing a

cripple, they were treated as gods (Jupiter and Mercury), till Jews from Iconium followed, declaring them to be impostors, and had them stoned. They fled to

Derbe, a small town away from the high-road, where they rested awhile, returning by the same route through Lystra, Iconium, Antioch, to

Perga, where they taught with no great success; so sailed back to

Antioch, where they reported their work to a full assembly of the congregation, and abode there a long time (probably six or seven years).

II. WITH SILAS (Acts xv. 36—xviii. 22).

Antioch (*in Syria*), the starting-point, whence they went by land through

Syria and Cilicia, confirming the Churches, and delivering the decrees of the Council of Jerusalem. Thence across the mountains to

Derbe and Lystra, where Paul circumcised Timothy, and took him with him through

Phrygia and Galatia, where Paul fell sick (Gal. iv. 13), and being forbidden by the Spirit to enter the province of Asia, went into

Mysia; but, again being forbidden to pursue his intended journey to Bithynia, he was divinely guided to

Troas, where he met with Luke; had a vision of a Macedonian inviting him to Greece; embarked, touched at **Samothracia**, and landed at

Neapolis (*Kavala*), the seaport; whence he went up by land, across the Pharsalian plain, to

Philippi (*in Macedonia*), a Roman "colony," i.e. possessing the same laws and rights as Rome itself. Here Lydia was converted; the sorceress was exorcised, and her masters charged the apostles before the magistrates, who scourged and imprisoned them. They were miraculously released by night; converted and baptised the jailer and his household. Paul left here Luke and Timothy, and passed through **Amphipolis** and **Apollonia** to

Thessalonica (*metropolis of Macedonia*), where he stayed three sabbaths. Assailed by a Jewish mob, Jason, his host, being bound over to keep the peace, Paul escaped to

Berœa, where he was well received till persecutors followed him; then he was sent by the brethren to

Athens, probably by sea, leaving Silas, for whom he waited; here

he disputed with the Jews, and conversed with the philosophers, till forced to address the latter on Mars' hill; but, meeting with little success, he retired to

Corinth, a great mercantile centre, which for a year and a-half he made the head-quarters of evangelising efforts in Achaia. Here he was joined by Silas and Timothy, and wrote the two Epistles to the Thessalonians. He was driven from the synagogue, and brought before Gallio; was received by Aquila and Priscilla, whom he converted, and with whom he sailed from

Cenchreæ, the eastern port of Corinth, to

Ephesus; where he left Aquila and Priscilla, going on himself to

Cæsarea; whence it is supposed he went by land to Jerusalem, to keep the Feast of Pentecost (xviii. 21), and then returned to

Antioch, where he remained "some time" (probably less than a year).

III. WITH TIMOTHY (Acts xviii. 23—xxi. 33).

Antioch (*Syria*), starting-point; thence through

Galatia and Phrygia, of which no incidents are recorded, to

Ephesus, where Apollos had baptised converts only to repentance, and with an imperfect form, whom Paul re-baptised; staying there three years, refuting false philosophy and the imposture of sorcerers, who publicly burnt their books, confessing their fraud. He retired from the synagogue; taught in the school of Tyrannus; wrote one Epistle to the Corinthians, and one to the Galatians; remained over the great annual Pan-Ionic festival of Diana, when Demetrius roused the craftsmen, and Paul was sent away by his friends to

Macedonia, where he visited and encouraged his converts in the various places visited in the former journey; passing on into

Greece, where he stayed three months, probably visiting the Churches established at Corinth and in Achaia. He intended to sail from Cenchreæ to Syria, but was waylaid by the Jews, so he sent the main body of his companions on in advance to Troas, viz. Sopater (of Bercea), Aristarchus and Secundus (of Thessalonica), Gaius (of Derbe), Timotheus (of Iconium), Tychicus and Trophimus (of the province of Asia).

Philippi was reached by some secret and unrecorded route by Paul, who was there joined by Luke. They sailed thence together, and in five days reached

Troas, where they remained seven days. Paul preached in an

upper room; Eutychus fell from the window, but was miraculously restored by Paul, who "broke bread" in the congregation, and travelled by land to Assos to meet his companions, who had gone round the coast on board the ship. At

Assos Paul embarked, and they touched at

Mitylene; the next day anchoring off Chios, and the day following put in at

Trogyllium, a promontory on the coast opposite the island of Samos. The next day they touched at

Miletus, where they probably remained two days, as Paul sent a messenger by land to the presbyters of Ephesus to come to him, when he took a solemn farewell of them. Launching thence, they sailed with a fair wind past Coos and Rhodes to

Patara, where they changed vessels, embarking on one sailing direct to Syria; sighting Cyprus, but leaving it to the left (i.e. sailing south of it), they landed at

Tyre, where the vessel discharged her cargo, remaining seven days, and where the disciples warned Paul not to go to Jerusalem. The Christians accompanied him to the ship, knelt on the shore, and prayed; thence they proceeded to

Ptolemais (*Acre*), remaining one day; from whence they went to

Cæsarea, staying many days with Philip, the deacon, where Agabus bound his own hands and feet with Paul's girdle, signifying the apostle's approaching imprisonment. From thence Paul's party, accompanied by Mnason (of Cyprus), went up by land to

Jerusalem, where they were received by a full assembly of the apostles and elders, who advised Paul to purify himself from his contact with Gentiles by joining four men in the completion of a vow, defraying their expenses. While engaged in these religious exercises he was seized by a tumultuous mob, from whom the Roman chief captain extricated him, put him in prison, and sent him to Cæsarea, to the governor Felix.

XXV. PAUL'S VOYAGE TO ROME,

WITH ARISTARCHUS AND CERTAIN PRISONERS UNDER CHARGE OF JULIUS, A CENTURION OF THE AUGUSTAN COHORT.

Cæsarea. Paul sailed thence in a vessel bound for Adramyttium, touching at

Sidon, where he visited his friends. Thence to leeward of

Cyprus (i.e. on the N. side), under the shores of Cilicia and Pamphylia, to

Myra (a city of Lycia), where they were transhipped to an Alexandrian corn-vessel bound for Italy, which coasted along the southern shore of Asia Minor (130 miles in "many days"), to

Cnidus, the extreme S.W. promontory: where the wind and current from the Archipelago caught and drove the ship southward to

Crete, where they rounded Cape Salmone, and got under the shelter of its southern coast, and sailed along it to

Fair Havens, near which, inland, was Lasea, and where Paul advised them to winter. The harbour however being incommodious, they tried to reach

Phenice, which had a harbour, sheltered towards the N.W. and S.W.; but they were caught by the wind Euroclydon from the N.W.; and under shelter of

Clauda (an island S. of Crete) they prepared for a tempest by striking sail, undergirding the ship, turning her head to the wind, and lying to, so as to avoid being driven on the "Syrtes" to the N. of Libya. So they drifted slowly W. by N., at the rate of 36 miles in 24 hours, till the fourteenth day, i.e. thirteen and a-half days, till midnight = 486 miles; and St. Paul's Bay is 480 miles from Clauda in an exact line W. by N. *Second day*, "they lightened the ship;" *third day*, they "cast out the tackling;" *fourteenth night*, they drew near to land in the neighbourhood of rocks; *fourteenth day*, they ran the ship aground in a creek of

Melita (*Malta*), where they landed by swimming, or on portions of wreck. Here the viper fastened on Paul's hand; here also he healed Publius (the chief man of the island) of fever and dysentery. After three months, they sailed in an Alexandrian corn-ship by

Syracuse (*Sicily*), where they stayed three days; and, making a circuit, they came to

Rhegium (*Italy*), and after one day they reached

Puteoli (*Pozzuoli*), in the Bay of Naples, where they rested seven days; thence they went by the Appian Way to

Appii Forum, where brethren from Rome met them, with whom they came to

Rome, and Paul remained in custody of a soldier for two full years in his own hired house.

XXVI. SPECIAL PRAYERS IN THE NEW TESTAMENT.

Of whom recorded.	*References.*	*Subjects.*
Apostles	Acts 1. 24	On choosing an apostle.
Early Church ...	Acts 4. 24	For support under persecution.
Jesus	Matt. 11. 25, 26 ...	Thanksgiving.
Jesus	John 11. 41, 42 ...	Thanksgiving for the Father's acceptance of His prayer.
Jesus	John 12. 27	Imploring His Father's aid.
Jesus	— 17.	For Himself, His apostles, and all believers. For unity.
Jesus	Matt. 26. 39; Lk. 22. 42.	Under suffering in Gethsemane.
Jesus	Luke 23. 34	For His murderers.
Jesus	Matt. 27. 46	Under suspension of Divine consolation.
Lord's prayer ...	Matt. 6. 9; Luke 11. 2	The model of supplication for relief of human needs.
Penitent thief ...	Luke 23. 42	To be remembered by Jesus.
Pharisee's prayer .	— 18. 11	Thanksgiving for his own righteousness.
Publican's prayer .	— 18. 13	For Divine mercy.
Stephen	Acts 7. 59, 60 ...	Commendation of his soul; forgiveness of his murderers.

XXVII. PASSAGES FROM THE OLD TESTAMENT QUOTED IN THE NEW TESTAMENT.

MATTHEW.

Behold, a virgin shall he with child	1. 23.—Is. 7. 14.
Thou Bethlehem, in the land of Juda	2. 6.—Micah 5. 2.
Out of Egypt have I called my son	2. 15.—Hos. 11. 1.
In Rama was there a voice heard	2. 18.—Jer. 31. 15.
The voice of one crying in the wilderness	3. 3.—Is. 40. 3.
Man shall not live by bread alone	4. 4.—Deut. 8. 3.
He shall give his angels charge	4. 6.—Ps. 91. 11, 12.
Thou shalt not tempt the Lord	4. 7.—Deut. 6. 16.
Thou shalt worship the Lord thy God	4. 10.—Deut. 6. 13.
The land of Zabulon, and the land of Nephthalim ...	4. 15, 16.—Is. 9. 1, 2; 42. 7.
Thou shalt not kill	5. 21.—Ex. 20. 13.
Thou shalt not commit adultery	5. 27.—Ex. 20. 14.
Whosoever shall put away his wife	5. 31.—Deut. 24. 1.
Thou shalt not forswear thyself	5. 33.—Lev. 19. 12.

An eye for an eye, and a tooth for a tooth ... ... 5. 38.—Exod. 21. 24.
Thou shalt love thy neighbour ... ... 5. 43.—Lev. 19. 18.
Be ye therefore perfect ... ... 5. 48.—Gen. 17. 1.
Depart . . . ye that work iniquity ... ... 7. 23.—Ps. 6. 8.
Himself took our infirmities ... ... 8. 17.—Is. 53. 4.
I will have mercy, and not sacrifice ... ... 9. 13; 12. 7.—Hos. 6. 6.
Behold, I send my messenger ... ... 11. 10.—Mal. 3. 1.
Behold my servant, whom I have chosen ... ... 12.18-21.—Is.42.1-4.
By hearing ye shall hear, and shall not understand ... 13.14,15.—Is.6.9,10.
I will open my mouth in parables ... ... 13. 35.—Ps. 78. 2.
Honour thy father and mother... ... ... 15. 4.—Ex. 20. 12.
He that curseth father or mother ... ... 15. 4.—Ex. 21. 17.
This people draweth nigh unto me ... ... 15. 8, 9.—Is. 29. 13.
He . . . made them male and female ... ... 19. 4.—Gen. 1. 27.
For this cause shall a man leave father and mother ... 19. 5.—Gen. 2. 24.
Thou shalt do no murder ... ... 19. 18.—Ex. 20. 13.
Honour thy father and thy mother ... ... 19. 19.—Ex. 20. 12.
Thou shalt love thy neighbour as thyself ... ... 19. 19.—Lev. 19. 18.
Tell ye the daughter of Sion, Behold, thy King cometh 21. 5.—Is. 62. 11; Zech. 9. 9.
Blessed is he that cometh in the name of the Lord ... 21. 9.—Ps. 118. 26.
My house shall be called the house of prayer ... ... 21. 13.—Is. 56. 7.
Ye have made it a den of thieves ... ... 21. 13.—Jer. 7. 11.
Out of the mouth of babes ... ... 21. 16.—Ps. 8. 2.
The stone which the builders rejected ... ... 21.42.—Ps.118.22,23.
If a man die, having no children ... ... 22. 24.—Deut. 25. 5.
I am the God of Abraham ... ... 22. 32.—Ex. 3. 6.
Thou shalt love the Lord thy God ... ... 22. 37.—Deut. 6. 5.
Thou shalt love thy neighbour as thyself ... ... 22. 39.—Lev. 19. 18.
The Lord said . . . Sit thou on my right hand ... ... 22. 44.—Ps. 110. 1.
Blessed is he that cometh in the name of the Lord ... 23. 39.—Ps. 118. 26.
I will smite the shepherd ... ... 26. 31.—Zech. 13. 7.
And they took the thirty pieces of silver ... ... 27. 9, 10.—Zech. 11. 12, 13.
They parted my garments ... ... 27. 35.—Ps. 22. 18.
My God, my God, why hast thou forsaken me? ... ... 27. 46.—Ps. 22. 1.

MARK.

Behold, I send my messenger ... ... 1. 2.—Mal. 3. 1.
Prepare ye the way of the Lord ... ... 1. 3.—Is. 40. 3.
Seeing they may see, and not perceive ... ... 4. 12.—Is. 6. 9, 10.
This people honoureth me with their lips ... ... 7. 6, 7.—Is. 29. 13.
Honour thy father and thy mother ... ... 7. 10.—Ex. 20. 12.
Whoso curseth father or mother ... ... 7. 10.—Ex. 21. 17.
Where their worm dieth not ... ... 9. 44.—Is. 66. 24.
God made them male and female ... ... 10. 6.—Gen. 1. 27.
They twain shall be one flesh ... ... 10. 7, 8.—Gen. 2. 24.
Do not commit adultery, Do not kill ... ... 10. 19.—Ex. 20. 13, 14.
Hosanna; Blessed is he that cometh ... ... 11. 9.—Ps. 118. 26.

My house shall be called the house of prayer ... ... 11. 17.—Is. 56. 7.
Ye have made it a den of thieves ... ... 11. 17.—Jer. 7. 11.
The stone which the builders rejected ... ... 12. 10, 11.—Ps. 118. 22, 33.
If a man's brother die, and leave no children... ... ... 12. 19.—Deut. 25. 5.
I am the God of Abraham ... ... 12. 26.—Ex. 3. 6.
The Lord our God is one Lord ... ... 12. 29.—Deut. 6. 4.
Thou shalt love the Lord thy God ... ... 12. 30.—Deut. 6. 5.
Thou shalt love thy neighbour ... ... 12. 31.—Lev. 19. 18.
The Lord said to my Lord, Sit thou on my right hand... 12. 36.—Ps. 110. 1.
I will smite the shepherd ... ... 14. 27.—Zech. 13. 7.
He was numbered with the transgressors ... ... 15. 28.—Is. 53. 12.
My God, my God, why hast thou forsaken me? ... ... 15. 34.—Ps. 22. 1.

LUKE.

To turn the hearts of the fathers ... ... 1. 17.—Mal. 4. 6.
Every male that openeth the womb ... ... 2. 23.—Ex. 13. 2, 12.
A pair of turtledoves, &c. ... ... 2. 24.—Lev. 12. 8.
The voice of one crying in the wilderness ... ... 3. 4-6.—Is. 40. 3-5.
Man shall not live by bread alone ... ... 4. 4.—Deut. 8. 3.
Thou shalt worship the Lord thy God ... ... 4. 8.—Deut. 6. 13.
He shall give his angels charge over thee ... ... 4. 10, 11.—Ps. 91. 11, 12.
Thou shalt not tempt the Lord thy God ... ... 4. 12.—Deut. 6. 16.
The Spirit of the Lord is upon me ... ... 4. 18, 19.—Is. 61. 1, 2; 58. 6.
Behold, I send my messenger ... ... 7. 27.—Mal. 3. 1.
That seeing they might not see ... ... 8. 10.—Is. 6. 9.
Thou shalt love the Lord thy God ... ... 10. 27.—Deut. 6. 5; Lev. 19. 18.
And thy neighbour as thyself ... ... 10. 27.—Lev. 19. 18.
Blessed is he that cometh in the name of the Lord... ... 13. 35.—Ps. 118. 26.
Do not commit adultery, Do not kill ... ... 18. 20.—Ex. 20. 12-16.
My house is the house of prayer ... ... 19. 46.—Is. 56. 7.
Ye have made it a den of thieves ... ... 19. 46.—Jer. 7. 11.
The stone which the builders rejected ... ... 20. 17.—Ps. 118. 22, 23.
If a man's brother die, having a wife ... ... 20. 28.—Deut. 25. 5.
The Lord said unto my Lord, Sit thou on my right hand 20. 42, 43.—Ps. 110. 1.
He was reckoned among the transgressors ... ... 22. 37.—Is. 53. 12.
Say to the mountains, Fall on us ... ... 23. 30.—Hos. 10. 8.
Into thy hands I commend my spirit ... ... 23. 46.—Ps. 31. 5.

JOHN.

The voice of one crying in the wilderness ... ... 1. 23.—Is. 40. 3.
The zeal of thine house hath eaten me up ... ... 2. 17.—Ps. 69. 9.
He gave them bread from heaven ... ... 6. 31.—Ps. 78. 24.
They shall be all taught of God ... ... 6. 45.—Is. 54. 13.
I said, Ye are gods ... ... 10. 34.—Ps. 82. 6.
Hosanna: Blessed is the King of Israel ... ... 12. 13.—Ps. 118. 26.

Fear not, daughter of Zion: Behold, thy King	12. 15.—Zech. 9. 9.
Lord, who hath believed our report?	12. 38.—Is. 53. 1.
He hath blinded their eyes	12. 40.—Is. 6. 9, 10.
He that eateth bread with me	13. 18.—Ps. 41. 9.
They hated me without a cause	15. 25.—Ps. 35. 19; 69. 4.
They parted my raiment among them	19. 24.—Ps. 22. 18.
A bone of him shall not be broken	19. 36.—Ex. 12. 46; Ps. 34. 20.
They shall look on him whom they pierced ... ...] ...	19. 37.—Zech. 12. 10.

ACTS.

Let his habitation be desolate	1. 20.—Ps. 69. 25.
His bishoprick let another take	1. 20.—Ps. 109. 8.
I will pour out my Spirit upon all flesh	2. 17–21.—Joel 2. 28–32.
I foresaw the Lord always before my face	2. 25–28.—Ps. 16. 8–11.
The Lord said . . . Sit thou on my right hand	2. 34, 35.—Ps. 110. 1.
A prophet shall the Lord...raise up...like unto me ...	3. 22, 23.—Deut. 18. 18, 19.
In thy seed shall all the kindreds of the earth	3. 25.—Gen. 22. 18; 12. 3.
This is the stone which was set at nought	4. 11.—Ps. 118. 22.
Why did the heathen rage	4. 25, 26.—Ps. 2. 1, 2.
[1]Get thee out of thy country	7. 3.—Gen. 12. 1.
Who made thee a ruler and a judge over us?	7. 27, 28.—Ex. 2. 14.
I am the God of thy fathers	7. 32.—Ex. 3. 6.
Put off thy shoes from thy feet	7. 33, 34.—Ex. 3. 5, 7, 8, 10.
A prophet shall the Lord your God raise up	7. 37.—Deut. 18. 15.
Make us gods to go before us	7. 40.—Ex. 32. 1.
O ye house of Israel, have ye offered to me slain beasts	7. 42, 43.—Amos 5. 25–27.
Heaven is my throne, and earth is my footstool	7. 49, 50.—Is. 66. 1, 2.
He was led as a sheep to the slaughter	8. 32, 33.—Is. 53. 7, 8.
I have found David the son of Jesse	13. 22.—Ps. 89. 20.
Thou art my Son, this day have I begotten thee	13. 33.—Ps. 2. 7.
I will give you the sure mercies of David	13. 34.—Is. 55. 3.
Thou shalt not suffer thy Holy One to see corruption ...	13. 35.—Ps. 16. 10.
Behold, ye despisers, and wonder, and perish	13. 41.—Hab. 1. 5.
I have set thee to be a light of the Gentiles	13. 47.—Is. 49. 6.
After this I will return, and will build ... the tabernacle	15. 16, 17.—Amos 9. 11, 12.
Thou shalt not speak evil of the ruler of thy people ...	23. 5.—Ex. 22. 28.
Go unto this people, and say, Hearing ye shall hear ...	28. 26, 27.—Is. 6. 9, 10.

[1] Stephen, in this chapter (Acts vii. 2–50), refers to God's dealings with His people, in support of his argument that God's favour has never been limited to one particular place. He glances cursorily at the sacred records, and does not quote literally (see next Table, "ACTS," pp. 137, 138).

ROMANS.

The just shall live by faith	1. 17.—Hab. 2. 4.
The name of God is blasphemed	2. 24.—Is. 52. 5.
Thou mightest be justified in thy sayings	3. 4.—Ps. 51. 4.
There is none righteous, no, not one	3. 10.—Ps. 14. 1, 3.
There is none that understandeth	3. 11.—Ps. 14. 2.
They are all gone out of the way	3. 12.—Ps. 14. 3.
Their throat is an open sepulchre	3. 13.—Ps. 5. 9, 140. 3.
Whose mouth is full of cursing	3. 14.—Ps. 10. 7.
Their feet are swift to shed blood	3. 15.—Is. 59. 7.
Destruction and misery are in their ways	3. 16, 17.—Is. 59. 7, 8.
There is no fear of God before their eyes	3. 18.—Ps. 36. 1.
Abraham believed God, and it was counted unto him for righteousness	4. 3.—Gen. 15. 6.
Blessed are they whose iniquities are forgiven	4. 7, 8.—Ps. 32. 1, 2.
I have made thee a father of many nations	4. 17.—Gen. 17. 5.
So shall thy seed be	4. 18.—Gen. 15. 5.
Thou shalt not covet	7. 7.—Ex. 20. 17.
For thy sake we are killed all the day	8. 36.—Ps. 44. 22.
In Isaac shall thy seed be called	9. 7.—Gen. 21. 12.
At this time . . . Sarah shall have a son	9. 9.—Gen. 18. 10.
The elder shall serve the younger	9. 12.—Gen. 25. 23.
Jacob have I loved, but Esau have I hated	9. 13.—Mal. 1. 2, 3.
I will have mercy on whom I will have mercy	9. 15.—Ex. 33. 19.
Even for this same purpose have I raised	9. 17.—Ex. 9. 16.
I will call them my people, which were not my people	9. 25.—Hos. 2. 23.
Ye are not my people	9. 26.—Hos. 1. 10.
Though the number of the children of Israel	9. 27, 28.—Is. 10. 22, 23.
Except the Lord of Sabaoth had left us a seed	9. 29.—Is. 1. 9.
Behold, I lay in Sion a stumbling-stone	9. 33.—Is. 28. 16.
The man which doeth those things shall live	10. 5.—Lev. 18. 5.
Who shall ascend into heaven	10. 6, 7.—Deut. 30. 12, 13.
The word is nigh thee, even in thy mouth	10. 8.—Deut. 30. 14.
Whosoever believeth on him shall not be ashamed ...	10. 11.—Is. 28. 16.
Whosoever shall call on the name of the Lord	10. 13.—Joel 2. 32.
How beautiful are the feet of them that preach	10. 15.—Is. 52. 7.
Lord, who hath believed our report?	10. 16.—Is. 53. 1.
Their sound went into all the earth	10. 18.—Ps. 19. 4.
I will provoke you to jealousy	10. 19.—Deut. 32. 21.
I was found of them that sought me not	10. 20.—Is. 65. 1.
All day long I have stretched forth my hands	10. 21.—Is. 65. 2.
Lord, they have killed thy prophets	11. 3.—1 Kin. 19. 10, 14.
I have reserved to myself seven thousand	11. 4.—1 Kin. 19. 18.
God hath given them the spirit of slumber	11. 8.—Is. 29. 10.
Let their table be made a snare	11. 9, 10.—Ps. 69. 22, 23.

There shall come out of Sion the Deliverer ... ... 11. 26, 27.—Is. 59. 20, 21.
Who hath known the mind of the Lord? ... ... 11. 34.—Is. 40. 13.
Who hath first given to him ... ... 11. 35.—Job 41. 11.
Vengeance is mine; I will repay ... ... 12. 19.—Deut. 32. 35.
If thine enemy hunger, feed him ... ... 12. 20.—Prov. 25. 21, 22.
Thou shalt not commit adultery ... ... 13. 9.—Ex. 20. 13–17; Lev. 19. 18.
Every knee shall bow to me ... ... 14. 11.—Is. 45. 23.
The reproaches of them that reproached thee ... ... 15. 3.—Ps. 69. 9.
For this cause I will confess to thee among the Gentiles 15. 9.—Ps. 18. 49.
Rejoice, ye Gentiles, with his people ... ... 15. 10.—Deut. 32. 43.
Praise the Lord, all ye Gentiles ... ... 15. 11.—Ps. 117. 1.
There shall be a root of Jesse ... ... 15. 12.—Is. 11. 1, 10.
To whom he was not spoken of, they shall see ... ... 15. 21.—Is. 52. 15.

1 CORINTHIANS.

I will destroy the wisdom of the wise ... ... 1. 19.—Is. 29. 14.
He that glorieth, let him glory in the Lord ... ... 1. 31.—Jer. 9. 24.
Who hath known the mind of the Lord? ... ... 2. 16.—Is. 40. 13.
He taketh the wise in their own craftiness ... ... 3. 19.—Job 5. 13.
The Lord knoweth the thoughts of the wise ... ... 3. 20.—Ps. 94. 11.
Two shall be one flesh ... ... 6. 16.—Gen. 2. 24.
Thou shalt not muzzle the mouth of the ox ... ... 9. 9.—Deut. 25. 4.
The people sat down to eat and drink ... ... 10. 7.—Ex. 32. 6.
The earth is the Lord's, and the fulness thereof ... ... 10. 26.—Ps. 24. 1.
With men of other tongues and other lips ... ... 14. 21.—Is. 28. 11, 12.
He must reign, till he hath put all enemies under his feet 15. 25.—Ps. 110. 1.
All things are put under him ... ... 15. 27.—Ps. 8. 6.
Let us eat and drink, for to-morrow we die ... ... 15. 32.—Is. 22. 13.
The first man Adam was made a living soul ... ... 15. 45.—Gen. 2. 7.
Death is swallowed up in victory ... ... 15. 54.—Is. 25. 8.
O death, where is thy sting? ... ... 15. 55.—Hos. 13. 14.

2 CORINTHIANS.

Moses . . . put a veil over his face ... ... 3. 13.—Ex. 34. 33.
I believed, and therefore have I spoken ... ... 4. 13.—Ps. 116. 10.
I have heard thee in a time accepted ... ... 6. 2.—Is. 49. 8.
I will dwell in them, and walk in them ... ... 6. 16.—Lev. 26. 11, 12.
Wherefore come out from among them ... ... 6. 17.—Is. 52. 11.
He that had gathered much had nothing over ... ... 8. 15.—Ex. 16. 18.
He hath dispersed abroad ... ... 9. 9.—Ps. 112. 9.
He that glorieth, let him glory in the Lord ... ... 10. 17.—Jer. 9. 24.
In the mouth of two or three witnesses ... ... 13. 1.—Deut. 19. 15.

GALATIANS.

Abraham believed God, and it was accounted ... ... 3. 6.—Gen. 15. 6.
In thee shall all nations be blessed ... ... 3. 8.—Gen. 12. 3.
Cursed is every one that continueth not ... ... 3. 10.—Deut. 27. 26.

The just shall live by faith	3. 11.—Hab. 2. 4.
The man that doeth them shall live in them	3. 12.—Lev. 18. 5.
Cursed is every one that hangeth on a tree	3. 13.—Deut. 21. 23.
Rejoice, thou barren that bearest not	4. 27.—Is. 54. 1.
Cast out the bondwoman and her son	4. 30.—Gen. 21. 10.
Thou shalt love thy neighbour as thyself	5. 14.—Lev. 19. 18.

EPHESIANS.

When he ascended up on high, he led captivity captive...	4. 8.—Ps. 68. 18.
Speak every man truth with his neighbour	4. 25.—Zech. 8. 16.
Be ye angry, and sin not	4. 26.—Ps. 4. 4.
For this cause shall a man leave	5. 31.—Gen. 2. 24.
Honour thy father and thy mother	6. 2, 3.—Ex. 20. 12; Deut. 5. 16.

1 TIMOTHY.

Thou shalt not muzzle the ox	5. 18.—Deut. 25. 4.

2 TIMOTHY.

The Lord knoweth them that are his	2. 19.—Num. 16. 5.

HEBREWS.

Thou art my Son, this day have I begotten thee	1. 5.—Ps. 2. 7.
I will be to him a Father	1. 5.—2 Sam. 7. 14.
Let all the angels of God worship him	1. 6.—Ps. 97. 7.
Who maketh his angels spirits	1. 7.—Ps. 104. 4.
Thy throne, O God, is for ever and ever	1. 8, 9.—Ps. 45. 6, 7.
Thou, Lord, in the beginning hast laid . . . the earth ...	1. 10-12.—Ps. 102. 25-27.
Sit on my right hand, until I make . . . thy footstool ...	1. 13.—Ps. 110. 1.
What is man, that thou art mindful of him	2. 6-8.—Ps. 8. 4-6.
I will declare thy name unto my brethren	2. 12.—Ps. 22. 22.
I will put my trust in him	2. 13.—Is. 8. 18.
Behold I and the children which God hath given me ...	2. 13.—Is. 8. 18.
To-day if ye will hear his voice	3. 7-11.—Ps. 95. 7-11.
As I have sworn in my wrath	4. 3.—Ps. 95. 11.
And God did rest the seventh day	4. 4.—Gen. 2. 2.
Thou art my Son, to-day have I begotten thee	5. 5.—Ps. 2. 7.
Thou art a priest after the order of Melchisedec	5. 6.—Ps. 110. 4.
Blessing I will bless thee	6. 14.—Gen. 22. 17.
See . . . that thou make all things according to the pattern	8. 5.—Ex. 25. 40.
Behold, the days come, saith the Lord	8. 8-12.—Jer. 31. 31-34.
This is the blood of the testament	9. 20.—Ex. 24. 8.
Sacrifice and offering thou wouldest not	10. 5-7.—Ps. 40. 6-8.
For ever sat down on the right hand of God...	10. 12, 13.—Ps. 110. 1.
I will put my laws into their hearts	10. 16, 17.—Jer. 31. 33, 34.

Vengeance belongeth unto me	10. 30.—Deut. 32. 35, 36.
He that shall come will come, and will not tarry	10. 37, 38.—Hab. 2. 3, 4.
In Isaac shall thy seed be called	11. 18.—Gen. 21. 12.
My son, despise not thou the chastening of the Lord ...	12. 5, 6.—Prov. 3. 11, 12.
Lift up the hands that hang down	12. 12.—Is. 35. 3.
Yet once more I shake not the earth only	12. 26.—Hag. 2. 6.
I will never leave thee, nor forsake thee	13. 5.—Josh. 1. 5.
The Lord is my helper, I will not fear	13. 6.—Ps. 118. 6.

JAMES.

Thou shalt love thy neighbour	2. 8.—Lev. 19. 18.
Do not commit adultery	2. 11.—Ex. 20. 13, 14.
Abraham believed God, and it was imputed unto him for righteousness	2. 23.—Gen. 15. 6.
God resisteth the proud, but giveth grace unto the humble	4. 6.—Prov. 3. 34.

1 PETER.

Be ye holy; for I am holy	1. 16.—Lev. 11. 44.
All flesh is as grass, and ... glory of man as ... grass	1. 24, 25.—Is. 40. 6–8.
Behold, I lay in Sion a chief corner-stone	2. 6.—Ps. 118. 22; Is. 28. 16.
The stone which the builders disallowed	2. 7.—Ps. 118. 22.
Who did no sin, neither was guile found in his mouth ...	2. 22.—Is. 53. 9.
Who his own self bare our sins ... on the tree	2. 24.—Is. 53. 4.
He that will love life, and see good days	3. 10–12.—Ps. 34. 12–16.
God resisteth the proud, and giveth grace to the humble	5. 5.—Prov. 3. 34.

2 PETER.

The dog is turned to his own vomit	2. 22.—Prov. 26. 11.

REVELATION.

The whole of this book is a reflex of the prophetic visions of the Old Testament. It contains pictures of that heavenly form of worship divinely manifested to Moses (of which the Tabernacle ritual was only a pattern), reproduced, and further developed, by its fulfilment in the Atonement of Christ; while it also repeats the mysterious predictions, uttered by Isaiah, Ezekiel, and Daniel, portraying the philosophy of history, the recurrence of its cycles, and the supremacy over all other powers of the kingdom of Christ. It is, therefore, full of references and allusions to the writings of Moses and the prophets, too numerous to be tabulated, and often allusive rather than literal; but the marginal references will better aid the reader in working out the connexion between this Revelation, which closes Holy Scripture, and the inspirations vouchsafed to the earlier dispensation, which prepared the way for the fulness of the glory of Christ.

XXVIII. REFERENCES TO THE OLD TESTAMENT, NOT BEING EXACT QUOTATIONS.

MATTHEW.

[1] He shall be called a Nazarene	2. 23.—Is. 11. 1; Zech. 3. 8; 6. 12; Ps. 22. 6; Is. 53. 3.
The meek shall inherit the earth	5. 5.—Ps. 37. 11.
Shew thyself to the priest	8. 4.—Lev. 14. 3.
The blind receive their sight	11. 5.—Is. 29. 18.
Elias, which was for to come	11. 14; 17. 10.—Mal. 4. 5.
David ... did eat the shewbread	12. 3, 4.—1 Sam. 21. 6.
Priests profane the sabbath, and are blameless	12. 5.—Num. 28. 9.
Teaching for doctrines the commandments of men ...	15. 9.—Is. 29. 13.
If thy brother trespass ... tell him ... alone	18. 15.—Lev. 19. 17.
In the mouth of two or three witnesses	18. 16.—Deut. 19. 15.
Moses' command to give a writing of divorcement ...	19. 7.—Deut. 24. 1.
With God all things are possible	19. 26.—Jer. 32. 17.
The parable of a vineyard	21. 33.—Is. 5. 1.
Your house is left unto you desolate	23. 38.—Jer. 22. 5.
The abomination of desolation	24. 15.—Dan. 12. 11.
Wheresoever the carcase is, there will the eagles ...	24. 28.—Job 39. 30.
Immediately after ... shall the sun be darkened ...	24. 29.—Is. 13. 10; Ezek. 32. 7; Joel 2. 10; 3. 15.
Heaven and earth shall pass away	24. 35.—Is. 51. 6.
Depart from me, ye cursed	25. 41.—Ps. 6. 8.
The Son of man goeth, as it is written	26. 24.—Ps. 22.
At last came two false witnesses	26. 60.—Ps. 35. 11.
They did spit in his face	26. 67.—Is. 50. 6.
He trusted in God	27. 43.—Ps. 22. 8.
All power is given unto me	28. 18.—Dan. 7. 14.

MARK.

Shew thyself to the priest	1. 44.—Lev. 14. 3.
David did eat the shewbread	2. 26.—1 Sam. 21. 6.
Elias must first come	9. 11.—Mal. 4. 5.
Moses suffered ... bill of divorcement	10. 4.—Deut. 24. 1.
A certain man planted a vineyard	12. 1.—Is. 5. 1.
More than all whole burnt-offerings	12. 33.—1 Sam. 15. 22.
Take heed lest any man deceive you	13. 5.—Jer. 29. 8.
The brother shall betray brother	13. 12.—Micah 7. 6.
Abomination of desolation	13. 14.—Dan. 12. 2.

[1] This exact term is not found in any prophecy. Chrysostom and others suppose it to be quoted from some lost book. Jerome refers it to the Hebrew word *Nezer*, "a sprout," and identifies it with "the Branch," by which the Messiah is designated by Isaiah and Ezekiel. This view is adopted by most modern expositors. Others consider it to be equivalent to "a reproach," or "scorn of men" (Is. liii; Ps. xxii), and recognise the fulfilment of those prophecies in the low estimation in which the people of Nazareth were held by the other Jews (John i. 46).

The sun shall be darkened	13. 24.—Is. 13. 10.
My words shall not pass away...	13. 31.—Is. 40. 8.

LUKE.

Shall give unto him the throne of . . . David	1. 32.—Ps. 132. 11.
Of his kingdom there shall be no end	1. 33.—Dan. 4. 3.
As he spake to . . . Abraham, and to his seed for ever...	1. 55.—Gen. 17. 19.
Oath he sware to . . . Abraham	1. 73.—Gen. 12. 3.
The dayspring from on high	1. 78.—Num. 24. 17; Mal. 4. 2.
Give light to them that sit in darkness	1. 79.—Is. 9. 2.
Eight days were accomplished for the circumcising ...	2. 21.—Lev. 12. 3.
The days of her purification	2. 22.—Lev. 12. 2–4.
For the fall and rising again	2. 34.—Is. 8. 14.
Shew thyself unto the priest	5. 14.—Lev. 14. 3.
David . . . did take and eat the shewbread	6. 4.—1 Sam. 21. 6.
This do, and thou shalt live	10. 28.—Lev. 18. 5.
Depart, ye workers of iniquity...	13. 27.—Ps. 6. 8.
Your house is left unto you desolate	13. 35.—Jer. 22. 25.
If thy brother trespass against thee...	17. 3.—Lev. 19. 17.
Parable of the vineyard	20. 9.—Is. 5. 1.
Blessed are the barren	23. 29.—Is. 54. 1.
It behoved Christ to suffer	24. 46.—Is. 53. 5.

JOHN.

One soweth and another reapeth	4. 37.—Micah 6. 15.
If any . . . thirst . . . come unto me...	7. 37.—Is. 55. 1.
Wells of living water (illustration of the Spirit)	7. 38.—Prov. 18. 4; Is. 12. 3.
Of the Spirit . . . they should receive	7. 39.—Is. 44. 3.
Christ's birth at Bethlehem, and of David's house ...	7. 42.—Micah 5. 2.
The testimony of two men is true	7. 17.—Deut. 19. 15.
Christ abideth for ever	12. 34.—Ps. 89. 36, 37; Is. 9. 7.
God's command to the Christ, what he shall say	12. 49.—Deut. 18. 18.
None shall be lost, but the son of perdition	17. 12.—Ps. 109. 8.
They filled a sponge with vinegar, &c.	19. 29.—Ps. 69. 21.
He must rise again from the dead	20. 9.—Ps. 16. 10.

ACTS.

God promised to give Canaan for a possession to Abraham, and to his seed after him	7. 5.—Gen. 12. 7; 13. 15.
That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years	7. 6.—Gen. 15. 13.
After that shall they come forth, and serve me in this place	7. 7.—Gen. 15. 16.
Abraham begat Isaac	7. 8.—Gen. 21. 3.
And circumcised him the eighth day	7. 8.—Gen. 21. 4.
Isaac begat Jacob	7. 8.—Gen. 25. 26.
Jacob begat the twelve patriarchs	7. 8.—Gen. 42. 13.

The patriarchs . . . sold Joseph into Egypt	7. 9.—Gen. 37. 4, 11, 28.
But God was with him	7. 9.—Gen. 39. 2, 21.
I have seen the affliction of my people	7. 34.—Ex. 3. 7.
Have ye offered to me slain beasts	7. 42.—Amos 5. 25, 26.
I will carry you away beyond Babylon	7. 43.—Amos 5. 27; Jer. 20. 4.
God is no respecter of persons...	10. 34.—Job 34. 19.

ROMANS.

Who will render to every man according to his deeds ...	2. 6.—Ps. 62. 12.
There is no respect of persons with God...	2. 11.—Deut. 10. 17.
Shall the thing formed say to him that formed it	9. 20.—Is. 45. 9.
The potter has power over the clay	9. 21.—Jer. 18. 6.
Eyes that they should not see	11. 8.—Is. 29. 10.

1 CORINTHIANS.

Eye hath not seen	2. 9.—Is. 64. 4.

EPHESIANS.

Helmet of salvation	6. 17.—Is. 59. 17.

PHILIPPIANS.

Every knee should bow	2. 10.—Is. 45. 23.

2 THESSALONIANS.

Exalteth himself above all that is called God	2. 4.—Dan. 11. 36.

1 TIMOTHY.

We brought nothing into the world	6. 7.—Job 1. 21.

HEBREWS.

Abraham's seed . . . as the stars of the sky in multitude, and as the sand by the sea-shore	11. 12.—Gen. 22. 17.
The patriarchs . . . confessed themselves strangers and pilgrims on the earth	11. 13.—Gen. 23. 4; 47. 9.
Moses' parents . . . saw he was "a proper child"... ...	11. 23.—Ex. 2. 2.

JAMES.

As the flower of the grass he shall pass away	1. 10.—Job 14. 2.

1 PETER.

Tasted that the Lord is gracious	2. 3.—Ps. 34. 8.
A chosen generation	2. 9.—Deut. 10. 15.
Which in time past were not a people	2. 10.—Hos. 1. 10.
Fear God. Honour the king	2. 17.—Prov. 24. 21.
Charity shall cover the multitude of sins	4. 8.—Prov. 10. 12.

2 PETER.

A thousand years as one day	3. 8.—Ps. 90. 4.
The heavens shall pass away	3.10.—Ps.102.25,26.
A new heaven and a new earth	3. 13.—Is. 65. 17; 66. 22.

1 JOHN.

If we say we have no sin	1. 8.—Prov. 20. 9.

XXIX. REFERENCES IN THE NEW TESTAMENT TO INCIDENTS RECORDED IN THE OLD TESTAMENT.

David's visit to Ahimelech, at Nob	Matt. 12. 3, 4.—1 Sam. 21. 1.
Jonah's entombment for three days and nights in the belly of the fish	— 12. 40. } Jonah 1. 17. — 16. 4. }
The Queen of Sheba's visit to Solomon	— 16. 42.—1 Kings 10. 1.
The death of Abel...	— 23. 35.—Gen. 4. 8.
[1]Death of Zacharias	— 23. 35.—2 Chron. 24. 20.
Elijah's visit to the widow of Zarephath	Luke 4. 26.—1 Kings 17. 9.
The healing of Naaman's leprosy	— 4. 27.—2 Kings 5. 14.
Jonah's mission to Nineveh	— 11. 30.—Jonah 3; 4.
The Queen of Sheba's visit to Solomon	— 11. 31.—1 Kings 10. 1.
The murder of Abel and Zacharias	— 11. 51.—Gen. 4. 8; 2 Chron. 24. 20, 21.
The deluge in the days of Noah	— 17. 26.—Gen. 7.
The destruction of Sodom	— 17. 29.—Gen. 19. 16.
The fate of Lot's wife	— 17. 32.—Gen. 19. 21.
Moses' vision of the burning bush	— 20. 37.—Ex. 3.
Moses lifting up the brazen serpent	John 3. 14.—Num. 21. 9.
Manna in the wilderness	— 6. 31.—Ex. 16. 15.
Mosaic enactment of circumcision	— 7. 22.—Lev. 12. 3.
Mosaic enactment of stoning, as punishment for adultery	— 8. 5.—Lev. 20. 10.
God appeared unto Abraham, when he was in Mesopotamia, before he dwelt in Charran ...	[9. 7. Acts 7. 2.—Gen. 15. 7; Neh.
Abraham's residence in Charran	— 7. 4.—Gen. 11. 31.
Abraham's migration from Charran to Canaan...	— 7. 4.—Gen. 12. 4, 5.
God's promise to give Canaan to Abraham and his seed	— 7. 5.—Gen. 10. 1–7; 13. 15.
Israel's bondage in Egypt	— 7. 6.—Gen. 15. 13.
The birth of Isaac from Abraham	— 7. 8.—Gen. 21. 3.
His circumcision the eighth day	— 7. 8.—Gen. 21. 4.
Jacob's birth from Isaac	— 7. 8.—Gen. 25. 26.
The birth of the twelve patriarchs from Jacob ...	— 7. 8.—Gen. 42. 13.
Joseph sold into Egypt by his brethren	— 7. 9.—Gen. 37. 4, 11, 28.
God's favour to Joseph in Egypt...	— 7. 9.—Gen. 39. 2, 21.
Joseph's deliverances from affliction by God's favour, and his divine gift of wisdom	— 7. 10.—Gen. 41. 37–39.
Pharaoh's promotion of Joseph to be ruler over Egypt and over his house...	— 7. 10.—Gen. 41. 40.
The famine over Egypt and Canaan	— 7. 11.—Gen. 41. 54.
Jacob sending his sons to Egypt to buy corn ...	— 7. 12.—Gen. 42. 2.
Joseph makes himself known to his brethren in Egypt	— 7. 13.—Gen. 45. 1.
The descent of Jacob and his family into Egypt .	— 7. 14, 15.—Gen. 45. 9; 46. 5, 6.
Jacob's death in Egypt...	— 7. 15.—Gen. 49. 33.
The burial of the patriarchs at Shechem	— 7. 16.—Gen. 33. 19; Josh. 24. 32.

[1] This Zacharias has likewise been identified with Zechariah the prophet, and with Zacharias the father of John the Baptist.

The great increase of the Israelites ... ... Acts 7. 17.—Ex. 1. 7.
The accession of a king of Egypt hostile to the Israelites ... ... — 7. 18.—Ex. 1. 8.
Pharaoh dealt subtilly with them ... ... — 7. 19.—Ex. 1. 10.
The casting of their sons into the river ... ... — 7. 19.—Ex. 1. 22.
The concealment of Moses' birth for three months — 7. 20.—Ex. 2. 2.
His being cast out, and his adoption by Pharaoh's daughter ... ... — 7. 21.—Ex. 2. 3–10.
His murder of an Egyptian, and flight into Midian — 7. 24–29.—Ex. 2. 12–15.
The birth of his two sons in Midian ... ... — 7. 29.—Ex. 18. 3.
The appearance of an angel to him in a burning bush, in the wilderness of Sinai... ... ... — 7. 30.—Ex. 3. 2.
God's mission to Moses ... ... — 7. 35.—Ex. 3. 15–18; 4.
The miracles in Egypt by Moses' mission ... ... — 7. 36.—Ex. 7–12.
The miracle by Moses in the Red Sea ... ... — 7. 36.—Ex. 14. 21, &c.
The exodus ... ... — 7. 36.—Ex. 12. 41.
Miracles in the wilderness ... ... — 7. 36.—Ex. 15. 23; 16, &c.
The forty years' wandering in the wilderness ... — 7. 36.—Num. 14. 33; Ps. 95. 10, 11.
The giving of the Law to Moses on Mount Sinai — 7. 38.—Ex. 20—24. 18.
The worship of the golden calf ... ... — 7. 41.—Ex. 32. 19.
The making of the tabernacle in the wilderness — 7. 44.—Ex. 25. 40; 26. 30.
The erection of the tabernacle in Canaan ... ... — 7. 45.—Josh. 18. 1.
David's desire to build a tabernacle ... ... — 7. 46.—2 Sam. 7.
The building of Solomon's Temple ... ... — 7. 47.—1 Kings 8.
The exodus ... ... — 13. 17.—Ex. 12. 41.
The forty years' wandering in the wilderness ... — 13. 18.—Num. 14. 33; Ps. 95. 10.
God's expulsion of seven nations from Canaan ... — 13. 19.—Deut. 7. 1.
The division of Canaan among the Israelites by lot — 13. 19.—Josh. 14. 2.
The rule of the judges ... ... — 13. 20.—Judg. 2. 16.
The judgeship of Samuel the prophet... ... ... — 13. 20.—1 Sam. 3. 20.
The desire of Israel for a kingdom ... ... — 13. 21.—1 Sam. 8. 5.
The forty years' reign of Saul, son of Kish, the Benjamite ... ... — 13. 21.—1 Sam. 10. 21.
God's removal of Saul from the kingdom, and selection of David to succeed him ... ... — 13. 22.—1 Chr. 10. 14.
The pillar of a cloud, guiding Israel ... ... 1 Cor. 10. 1.—Ex. 13. 21.
The passage through the Red Sea ... ... — 10. 1.—Ex. 14. 22.
The Israelites fed by manna... ... ... — 10. 3.—Ex. 16. 3–35.
Moses bringing water out of the rock... ... ... — 10. 4.—Ex. 17. 6.
Birth of Ishmael from Abraham and Hagar ... Gal. 4. 23, 25.—Gen. 16. 15.
The creation of Adam and Eve ... ... 1 Tim. 2. 13.—Gen. 2. 7, 21, 22.
The priority of Eve's fall ... ... — 2. 14.—Gen. 3. 12.
The opposition of the Egyptian magicians to Moses ... ... 2 Tim. 3. 8.—Ex. 7. 11.
The tabernacle and its furniture ... ... Heb. 9. 2, 3.—Ex. 25 and 26.
The pot of manna, Aaron's rod, and the two tables, in the Ark of the Covenant ... ... — 9. 4.—Ex. 16. 33, 34; 25. 16; Num. 17. 10.
The high priest's offering on the Day of Atonement — 9. 7.—Ex. 30. 10.

Moses sprinkling the people with the blood of the testament	Heb. 9. 19, 20.—Ex. 24. 8.
The daily sacrifice...	— 10. 11.—Ex. 29. 38.
The creation of the world	— 11. 3.—Gen. 1.
God's acceptance of Abel's sacrifice	— 11. 4.—Gen. 4. 4.
Enoch's translation	— 11. 5.—Gen. 5. 24.
Noah's preparation of the ark, and preservation of himself and family	— 11. 7.—Gen. 6. 15–18.
The call of Abraham	— 11. 8.—Gen. 12. 1.
His sojourn in Canaan	— 11. 9.—Gen. 12. 5, &c.
Isaac and Jacob in Canaan	— 11. 9.—Gen. 27.
The birth of Isaac from Sarah in her old age ...	— 11. 11.—Gen. 18. 11, 12, 14.
Abraham offering up Isaac	— 11. 17.—Gen. 22.
Isaac blessing Jacob and Esau	— 11. 20.—Gen. 27.
Jacob blessing Joseph's sons before his death ...	— 11. 21.—Gen. 48. 15.
Joseph's dying command concerning his bones, &c.	— 11. 22.—Gen. 50. 25.
Moses' return to his own people from Pharaoh's daughter	— 11. 25.—Ex. 2. 11.
His flight from Egypt	— 11. 27.—Ex. 2. 15.
The Passover in Egypt, and slaughter of the first-born	— 11. 28.—Ex. 12. 21–29.
The passage of the Red Sea, and destruction of the Egyptian army	— 11. 29.—Ex. 14.
The compassing of Jericho for seven days, and the fall of its walls	— 11. 30.—Josh. 6. 12–20.
The sparing of Rahab and her household	— 11. 31.—Josh. 6. 23.
The exploits of the judges, Gideon, Barak, Samson, Jephthah, Samuel	— 11. 32.—Judg. and 1 Sam.
The exploits of David	— 11. 32.—2 Sam.
Deliverance of Daniel in the lions' den	— 11. 33.—Dan. 6. 22.
Deliverance of the Three Children from the fiery furnace	— 11. 34.—Dan. 3. 27.
Restoration of children to life by Elijah and Elisha	— 11. 35.—1 Kings 17. 23; 2 Kings 4. 34.
The visit of angels to Abraham and Lot	— 13. 2.—Gen. 18. 2; 19. 1.
Rahab's reception and deliverance of the spies ...	James 2. 25.—Josh. 2. 1.
The patience of Job	— 5. 11.—Job 1. 21.
Elijah's prayer for a dearth on Israel	— 5. 17.—1 Kings 17. 1.
The deluge, the disobedience of the world, and preservation of Noah and his family	1 Pet. 3. 20.—Gen. 6. 3. 2 Pet. 2. 5.—Gen. 7. 1.
Sarah's deference to Abraham, calling him lord	1 Pet. 3. 6.—Gen. 18. 12.
The destruction of Sodom and the cities of the plain	2 Pet. 2. 6.—Gen. 19.
Balaam rebuked by his ass	— 2. 15.—Num. 22.
Cain's murder of Abel	1 John 3. 12.—Gen. 4. 8.
The exodus of Israel from Egypt	Jude 5.—Ex. 12. 41.
The death of unbelievers in the wilderness... ...	— 5.—Num. 14. 32.
The destruction of Sodom, Gomorrha, &c. ...	— 7.—Gen. 19.
The body of Moses	— 9.—Deut. 34. 5, 6.
"The way of Cain"	— 11.—Gen. 4. 8.
The error of Balaam for reward	— 11.—Num. 22.
The gainsaying of Core (Korah)	— 11.—Num. 16.
Enoch, the seventh from Adam	— 14.—Gen. 5. 18.

Bible Lands,

THEIR INHABITANTS, CONFORMATION, PRINCIPAL CHARACTERISTICS, ETC.

XXX. ETHNOLOGY OF THE JEWS AND THEIR NEIGHBOURS.

ACCORDING to the best modern ethnologists, there are three great divisions of the human race, three principal families from which the bulk of known nations are derived. These are, (1) the Semitic; (2) the Aryan, Indo-Germanic, or Indo-European; and (3) the Turanian or Allophylian. They differ in language, in physical type, in mental power, and in habits. The highest position is taken, in some respects, by the Semites, in others by the Aryans; the Turanians occupy altogether an inferior rank. Some ethnologists add to these three races a fourth, the Hamites, who have analogies with the Semites, and also with the Turanians.

The Hebrews were Semites, and are the accepted type of that race, whereto belonged also the Phœnicians, the Syrians, the Moabites and Ammonites, the bulk of the Arabs, the Assyrians, and the later Babylonians. We know the languages of these races, and find them nearly identical in their grammatical structure, and closely allied in their vocabularies. Dialectal differences alone separate the speeches of Sennacherib and Nebuchadnezzar from that of the Israelites, whom they subjugated. The Moabite stone is readily intelligible to any Hebraist. Western Asia, from the coast of the Mediterranean to the Zagros mountain-chain, which bounds Mesopotamia on the east, was anciently peopled, in the main, by one race, a race nearly akin to the Hebrews, descended—we may well believe—from Shem (Gen. x. 21–31), and known to moderns as "Semites." The race had ramifications in Asia Minor, but was planted especially in the central region of the ancient world, Mesopotamia and Syria.

Within this region it was, however, intermixed to some extent with what seems to have been an earlier population, a population which some writers call "indigenous." We hear of Rephaim, Horim, Avim, Emim, Anakim, Zuzim, as old inhabitants of Palestine displaced by later intruders. There are no means of determining with any

certainty the ethnic character of these ancient races. The Semitic form of the names is not to be depended on, since the Hebrews naturally gave their own grammatical inflections to the foreign words which they adopted into their language. The roots of the names, Zuz, Anak, Em, &c., are either positively non-Semitic, or at any rate not shown to be Semitic. Nor can they be distinctly assigned to any other known ethnic family. These old neighbours of the Jews—(1) The REPHAIM, who dwelt on the east of Jordan in the great city of Ashteroth-Karnaim (Gen. xiv. 5) and its vicinity; (2) The ZUZIM, or ZAMZUMMIM, who dwelt in Ham, within the same district (Gen. xiv. 5; Deut. ii. 20); (3) The EMIM, who lived east of the Dead Sea, in the country afterwards known as Moab (Deut. ii. 10); (4) The HORIM, who inhabited Mount Seir, south of that sea, and adjoined on the Desert of Paran (Gen. xiv. 6; Deut. ii. 22); (5) The AVIM, who held a portion of the Philistine country (Deut. ii. 23; Josh. xiii. 3); and (6) the ANAKIM, who possessed the region about Hebron (Num. xiii. 22)—must be regarded as outlying remnants of some ancient population, whose ethnic character is undiscovered, and as distinguished from the later incomers by huge stature, great fierceness, and great physical strength. Their chief *habitat* was the region east of the Jordan.

To the west of the Jordan, the country was possessed, prior to the Hebrew conquest, by eight principal races. These were the Philistines to the south-west, the Canaanites in the rich plains of Jordan and Esdraëlon, the Jebusites, Hivites, and Amorites in the mountains, the Girgasites near the Sea of Galilee, the Hittites in the Lebanon district, and the Perizzites in some uncertain locality. All these races appear to have been Hamitic. The PHILISTINES are identified with the Caphtorim in Deut. ii. 23, and called "the remnant of the country of Caphtor (*Ai-kaphtor*)" in Jerem. xlvii. 4. "Ai-kaphtor" is probably the same as "Ai-guptos," the Caphtorim being, as we learn from Gen. x. 14, descendants of Mizraim, or the people of Egypt. It is true that the analogies of the Philistine language, so far as it can be made out, are Semitic rather than Egyptian; but their migration from Egypt must have been at a very early date, before the Egyptian peculiarities were well developed, and in their new country they may have adopted Semitic forms and names, or even changed their Hamitic for the Semitic speech. The CANAANITES are in Gen. ix. and x. distinctly derived from Ham, and their antagonism to the Semites is throughout their whole history very marked. Hamitic roots, as *san* for "the sun," and *bek* for "city," belong to some of the oldest sites in their country

(Beth-san, Baal-bek). With the Canaanites were closely connected the other six nations whom the Israelites drove out—the Hivites, Hittites, Amorites, Jebusites, Perizzites, and Girgasites (Gen. x. 15, 16). Of these, by far the most important were the Hittites, known to us as Khita in the Egyptian and as Khatti in the Assyrian inscriptions. The non-Semitic character of the Hittite language is now generally acknowledged. Its roots, so far as they can be gathered from personal and geographical names, are quite unlike those of any Semitic race, while its grammatical structure is also decidedly non-Semitic. Its closest analogies are with the language of the Vannic cuneiform inscriptions, the nearest modern representative of which is the Georgian. It has been conjectured, that "in the modern Georgians we may perhaps see the physical type of the Hittites and their kindred" (Sayce), and pointed out that anciently a homogeneous population seems to have been spread from the Van region, through Melitene, Commagene, Cilicia, the Orontes valley, and the Lebanon region, of which the Hittites may be taken as the best-known example. The people had an alphabet and literature of its own, an art of a rude kind, and an architecture far from contemptible. The remaining nations—the Hivites, Jebusites, Amorites, Perizzites and Girgasites—no doubt resembled the Hittites, but were in every way inferior and less developed.

The desert bordering Palestine on the south was peopled mainly by Amalekites and Idumæans. These were, both of them, Abrahamic races, descendants of Esau, Isaac's eldest son (Gen. xxxvi. 9–12). They were thus, not only Semites, but Semites of a type allied very closely indeed to the Hebrews. The AMALEKITES remained always, for the most part, nomads, and became completely assimilated in their mode of life to the Arabs of the Peninsula, in whom they seem ultimately to have been absorbed. The IDUMÆANS showed at Petra something of the Hebrew genius for architecture, and something of the Hebrew talent for trade and commerce. Though bitter opponents of the Jews during the greater portion of their career, they were ultimately acknowledged as "kindred" (Joseph. *Ant. Jud.* xiv. 8. § 1), and under Antipater and Herod the Great became blended with the Jews into one nation.

Another Abrahamic tribe (Gen. xxv. 2), located towards the south, but of wandering habits, was that of the MIDIANITES. The Midianites intermingled with the Ishmaelites, and probably also to some extent with the Canaanites. Their general habits were those of Arabs, though in some respects they had adopted Canaanitish customs before their first contact with the Israelites, and hence their

influence upon Israel was evil and tended to corruption. We have no record of the Midianite language, excepting that which is contained in names. These are undoubtedly Semitic, and often common to the Midianites with the Israelites.

Eastward were also Abrahamic tribes, or at any rate tribes connected with the family of Abraham, the most important of which were the Moabites and Ammonites, descendants of Abraham's nephew, Lot (Gen. xix. 37, 38). We know little, comparatively speaking, of the AMMONITES, who have left no records. They worshipped the Supreme Being under the name of Moloch or Milcom, the Semitic word for "king"; and their capital city was Rabbath-Ammon, or "Great Ammon," where again we have a Semitic prefix. With their kindred, the MOABITES, we are better acquainted, both from the prophecies of Isaiah (chs. xv and xvi) and Jeremiah (ch. xlviii), and from the important recent discovery, the "stone" erected by Mesha. This "stone" shows that the Moabite language was, in the ninth century B.C., almost identical with the Hebrew, and that the modes of expression in the two countries were similar. The differences of language are merely dialectal, such as *anak* for *anoki*, "I," and the like. The numerals are the same; the dual termination *-aim* is of frequent occurrence; and a common element in the names of towns is *Beth*. The Moabites and Ammonites were *settled* races, like the Hebrews; their cities were many and strong; they cultivated the vine (Is. xvi. 8–10), grew great quantities of corn (Jer. xlviii. 32, 33), and were graziers also upon a large scale (2 Kings iii. 4). The distinction is very marked between them and the Arabs, on whom they adjoined, who dwelt in tents and wandered freely over the desert.

On the north, after the decay of the Canaanitish races, the principal neighbours of the Jews were the Phœnicians and the Aramæans or Syrians. It has been usual with ethnologists to identify the PHŒNICIANS with the Canaanites; but this involves the belief that the Canaanites were Semites, which has been shown to be untenable. The Semitic character of the Phœnicians is undisputed. Their remains have been completely analysed by the great Semitic scholars, Gesenius and Deutsch, who have shown the Phœnician form of speech to be closely akin to the Hebrew. The Phœnician ethnic character presents also certain analogies to the Jewish, combining, as it does, warlike energy and great tenacity of purpose with a remarkable aptitude for trade and commerce. The SYRIANS, or ARAMÆANS, are another well-known Semitic race, whose language (Syriac) has undergone complete analysis. Placed in Genesis among the descendants of Shem (Gen. x. 22), bearing a name which is

significant in Semitic and in no other form of speech, and speaking a tongue which, though considerably varying from the Hebrew, is unmistakeably Semite in character, their position in the Semitic group of nations is quite unassailable.

If, from these immediate neighbours of the Jews, we pass to those more distant ones with whom the circumstance of war, invasion, and conquest from time to time brought them into contact, we find that, on the south, they were liable to attack from two great nations, the Egyptians and the Ethiopians; on the east they had dealings, military and other, with three—the Assyrians, the Babylonians, and the Persians; while, on the north, they came into collision, in their later history, with four races—the Scythians, the Greeks, the Romans, and the Parthians. A few words must therefore be said, in order to complete this sketch, concerning the ethnic character and affinities of these nine remoter nations.

The EGYPTIANS are the best known of the Hamitic races. Mizraim is "the son of Ham" in Genesis (x. 6). Egypt is called repeatedly in Scripture *κατ' ἐξοχήν*, "*the* land of Ham" (Ps. cv. 23, 27; cvi. 22). Its own native name was *Chemi*, which has been explained as "the Black Land," but may likewise be interpreted "the land of the Hamites." The physique of the Egyptians was very marked and striking: they were tall and thin, with large hands, large and flat feet, good foreheads and eyes, depressed noses, and thick lips. They offered a marked contrast to their Semitic neighbours upon the east, while they resembled in many respects their Cushite neighbours upon the south. Their language had certain Semitic analogies, and received through contact and immigration a not inconsiderable Semitic infusion into it; but fundamentally it was non-Semitic, and may well be taken as a type of the Hamitic tongues. The form of the civilisation was Hamitic, somewhat elevated above the ordinary level by Semite influence.

The ETHIOPIANS were a coarser kind of Egyptians, with darker complexions, thicker lips, and profiles more prognathous. Their descent from Ham is distinctly asserted in Genesis (x. 6). Egyptian civilisation was readily received among them, but suffered deterioration in the process, and failed to raise the race very much above the savage condition. There were times when Ethiopia threatened to become one of the "Great Powers" of the Eastern world; but the inherent weakness of savagery caused it to relapse after each success into a comparatively unimportant position.

The ASSYRIANS, who came into contact with the Israelites before the Babylonians, were pure Semites, as appears both from the Book

of Genesis (x. 22) and from the native inscriptions. The Semitic character of their language is unmistakeable, and is allowed on all hands. Their physiognomy, physical type, and manners are also clearly Semitic, and render any doubt upon the subject impossible. In features, as represented in the sculptures, they closely resemble the Jews; in general ethnic character they are not dissimilar. Their descendants, the "Chaldæans" of the mountains near Mosul, still speak a Semitic dialect, and have features closely resembling those of the Hebrews.

The BABYLONIANS were a mixed race. Originally Hamites (Gen. x. 8), in the course of time they became Semitised; and, when first brought into contact with the Jews, were scarcely distinguishable from the Assyrians. The languages spoken by Sennacherib and Nebuchadnezzar differed less than Spanish and Portuguese; the two nations had an almost identical religion; and their physical type was not very different. The Babylonians were somewhat shorter and clumsier in figure, their noses more depressed, their foreheads lower, and their expression altogether more commonplace.

With the PERSIANS we come upon an entirely new and distinct nationality. The Persians belonged to the Aryan (or Indo-European) family, as Darius Hystaspis emphatically asserts in the inscription upon his tomb. Indeed the word "Iran," which is the native name for the country ruled by the Shah, is the actual word "Aryan" in another form, corresponding to the *Ariané* of the Greeks. The language of the Persians exists in five stages, and can be traced from about B.C. 1200 to the present day. It appears as Zend in the Zendavesta; as Achæmenian Persian in the inscriptions of Cyrus, Darius, Xerxes, and Artaxerxes; as Pehlevi in the inscriptions of the Sassanians and the Pehlevi version of the Zendavesta; as Pazend in the poems of Firdausi; and as modern Persian in the mouths of the existing people. In its most ancient form Persian is closely akin to Sanskrit, in its most modern to Hindustani; in all its forms it has close analogy with the tongues of the West. And the ethnic character of the people was in many respects Western. They were lively, enterprising, spirited, worshippers of a single God, Ormazd, tasteful in their architecture, possessed of a considerable power of organisation. They have been called "the Frenchmen of the East;" and certainly their character has many resemblances to that of "la grande nation." Their physique was decidedly what has been called "Caucasian"—a high forehead, a well-formed nose, large eyes, a short

upper lip, a well-rounded chin. Their limbs were slighter than those of their Semitic neighbours, the Assyrians and Babylonians, but were well knit and muscular.

The SCYTHIANS, whose invasion of Palestine is prophetically described by Ezekiel (chs. xxxviii and xxxix) and historically related by Herodotus (i. 105), appear by the descriptions which Herodotus (Book iv) and Hippocrates (*De Aere, Aqua, et Locis*, ch. vi) give of them, to have been predominantly a Turanian race, a people "coarse and gross in their habits, with large fleshy bodies, loose joints, soft swollen bellies, and scanty hair" (*Ancient Monarchies*, vol. ii. p. 223). They were probably the rudest of all the races with which the "chosen people" came into contact; and it was fortunate for that people that the contact was once only in their history, and for a short time. Turanian invasions are among the most terrible misfortunes that can befall a people; and the Scythians were Turanians of the lowest type. Their customs were barbarous in the extreme. They lived in wagons or tents of the simplest kind, subsisted on mares' milk and cheese; scalped their enemies and drank their blood; and used human skin as leather. Their principal worship was that of the naked sword (Herod. iv. 62), and among their most cherished rites was human sacrifice. Their proper *habitat* was the tract north of the Caucasus, though it would seem that races akin to them were to be found in Asia Minor and in the mountain region between the Halys and the Caspian.

The ethnic character of the GREEKS and ROMANS is too well known to need many words in this place. The Hellenic and Italic races are universally recognised as two main branches of the great Aryan stock, and the two which in the ancient world carried Aryan civilisation to the highest point. Possessing languages nearly akin to each other, and not remotely allied to Sanskrit and Zend, possessing moreover vast energy and high intellectual power, they became respectively the masters of the West and East. The Jewish nationality narrowly escaped absorption into the Greek at the time of Antiochus Epiphanes, and both in Egypt and in Palestine received permanent Hellenic impressions. Before Rome it refused to bend, and the refusal led to its destruction.

As with the SCYTHIANS, so with the PARTHIANS, there was one occasion only when the "chosen people" came into contact with them. In B.C. 40, not long after the defeat of Crassus, a Parthian army crossed the Euphrates, and defeating the Romans under Decidius Saxa, occupied and ravaged the whole of Syria and

Palestine. Jerusalem itself was plundered by them, and Antigonus placed upon the throne as Parthian viceroy, a position which he occupied for three years. The ethnic character of the Parthians is somewhat difficult to determine. Upon the whole, it seems most probable that originally they were of the Turanian race, but became Aryanised to a considerable extent by intermixture with and imitation of the Persians. They were thus, at the time of their invasion of Palestine, a people very different from the Scythians of Ezekiel's time, less coarse in every way, and comparatively speaking civilised. They are perhaps best compared with the modern Turks—Turanians also by origin, but greatly changed from their old barbarity by contact with Aryan races.

XXXI. JEWISH SECTS, PARTIES, &c.

The Essenes (the derivation and meaning of the name are very doubtful). This sect numbered in the time of Josephus (Antiq. xviii. 1. 5) about 4,000 devotees, who renounced all the pleasures of life; abstained from marriage, the use of meat, wine, and oil; had a community of goods; gave themselves wholly to the reading of Scripture, to united prayer and praise, to works of benevolence and mercy. They all wore white priestly dresses, lived in communities, shared the same toil; had no sacrifices, but daily lustrations; and strictly observed the Law of Moses, whom they almost deified.

The Galilæans were a turbulent and seditious sect, to whom Josephus attributes a great part of the calamities of his country (cp. Luke xiii. 1). Their leader was Judas of Galilee (Acts v. 37), who attracted to him a few Pharisees; but eventually they swallowed up almost all the other sects, and were probably the "Zealots" so conspicuous at the siege of Jerusalem (Joseph. B. J. iv. 3. 9, 13, 14). They taught that all foreign domination was unscriptural; they refused to pray for foreign princes, and performed their sacrifices apart.

The Herodians were a political party, rather than a religious sect. They were the partisans of the Idumæan dynasty, which, springing from heathenism, remained in taste, inclination, barbarity, and licentiousness, heathen still, though from state policy they outwardly conformed to the Jewish ritual observances. Supported in authority and position solely by Roman might, they endeavoured to repay their benefactors by performing their part of the compact in leavening the Jewish nation with laxity of moral tone, religious indifferentism, and the policy of temporising under Roman ascendancy.

Hence they vied with the Sadducees in scepticism and the Greeks in licentiousness, pandered to the Herods' vice and cruelty, and truckled to the Romans. Against this demoralising leaven our Lord warned His apostles (Mark viii. 15).

The Nazarites (Heb. "Nazir," *separated*) were of two sorts, viz. those devoted in infancy by their parents to God, and those who so devoted themselves, either for life or for a limited time. Of the former were Samson, Samuel, John the Baptist. The order was instituted by God Himself, and the laws respecting it are prescribed in Numb. vi, consisting mainly of abstinence from intoxicating liquors and from pollutions, and of the adoption of an ascetic mien and dress.

The Pharisees, a religious party whose name was derived from the Hebrew "Parush," *separated*, because they affected very great sanctity (John vii. 49; Acts xxvi. 5). They were strict observers of external rites and ceremonies beyond the requirements of the Law, placing the traditions of the elders on an equal footing with the written oracles. They were exclusive, formal, self-righteous; proud of their unblemished descent from Abraham; abjuring Greek culture, literature, and commerce; adhering to the land, language, and proud self-satisfaction of the ancient Hebrew race. Jerusalem was their capital; their language was Aramaic; the Hebrew Scriptures were their literature; the Temple their one centre of devotion. They held to the literal interpretation of the Law and the prophets; believed in spiritual manifestations, in the pre-existence and immortality of the soul, and in the resurrection of the dead. They were already an influential body in the time of John Hyrcanus the Maccabee (B.C. 108).

The Proselytes were Gentiles converted to Judaism. They were of two kinds, viz. "Proselytes of the Temple," and "Proselytes of the Gate." The former were circumcised, admitted to the full religious privileges, and charged with the entire obligations of the Mosaic covenant, but were not esteemed to be heirs of the promises made to Abraham and his seed. The latter were allowed to join in the worship of God, standing in the outer "court of the Gentiles;" they were not bound by the ceremonial laws of Moses, but only by the moral ones, or, as they were called, the Seven Precepts of Noah. They were uncircumcised, and were admitted into the Jewish Church by baptism. They are usually called "devout men" in the Acts of the Apostles. A difference was made between various nations, no heathens being admitted direct into the condition of Proselytes of

the Temple. Edomites and Egyptians had this privilege in the third generation, while Ammonites and Moabites were excluded till the tenth, before which they had none of the civil rights and advantages peculiar to the Jew by descent. This strictness caused the controversy in the Christian Church as to the admission of Gentile converts without circumcision (Acts xv).

The Publicans were neither a sect nor a party, but a social class. They were the tax-collectors of the civil power. The taxes were farmed by rich Roman citizens of the Equestrian Order, or sometimes by a joint-stock company at Rome, who had agents in the provinces to arrange the actual collection from the people. These agents divided the country into districts, and offered each district to public competition, to be farmed by the highest bidder. The purchaser was usually required to pay the purchase-money, either wholly or by instalments, in advance, and he was at liberty to recoup himself. He was always a native of the country, well versed in its resources and the temper of its people; using his knowledge and power to extort as much as possible for his own profit. In this he was backed by the Equestrian Order at Rome, who carried most oppressive decrees in the Senate against defaulters. Such were the "Publicans;" universally despised; branded as "plunderers;" classed as beasts of prey, with "bears and lions," among the "most ferocious of wild beasts;" and coupled with the vilest and most contemptible characters. As much of the tax was an *ad valorem* duty on property and produce, which the publican gauged, there was ample opportunity for unjust exaction. To this general odium must be added the peculiar sting to "Abraham's seed, in bondage to no man," that they were no longer free; and the question was ever rife, whether it were "lawful to pay tribute to Cæsar." Even our Lord classes them with "heathen men" (Matt. xviii. 17); and the Jews forbade marriage with a family in which there was one publican, which thereby became polluted.

The Sadducees, a party supposed to be named either from "Tsedek," *righteousness*, or from Zadok, disciple of Antigonus Sochæus, a president of the Sanhedrin (B.C. 200–170). They were the very opposite of the Pharisees, denying the authority of all revelation and tradition subsequent to Moses: sceptical with regard to the miraculous and supernatural, they denied the existence of spiritual beings, the immortality of the soul, and the resurrection of the body. Hence they were Deists, and viewed the Supreme Being as a quiescent Providence, calmly surveying from above the regular

working of natural laws, and the creatures which spontaneously reproduced themselves from the original germs. They gave themselves up to ease, luxury, and self-indulgence; accepted Greek culture and intercourse; mingled with foreigners, and were not indisposed to view with indifferent liberality the laxity of heathen morals and the profanity of idol worship. They divided the hierarchy with the Pharisees, and the Chief Council seems to have been equally balanced between the two (Acts xxiii. 6); the family of Annas belonging to the Sadducean faction in our Lord's time (Acts v. 17).

The Samaritans were a mixed people, derived from the colonists whom the king of Assyria sent to inhabit the land of Samaria after he had carried the Israelites captive (2 Kings xvii). These colonists had been drawn from various eastern nations; and they brought with them their various forms of national idolatry, until the plagues sent among them by God led them to petition for a priest of the God of the country to teach them the old form of worship. He was stationed at Beth-el, and they endeavoured to combine a formal reverence of God with the practice of their own heathen rites; but after the captivity of Judah they sought an alliance with the returned Jews, with whom they intermarried. When the Mosaic law as to mixed marriages was enforced, Manasses, a Jewish priest, who had married the daughter of Sanballat, chief of the Samaritans, headed a secession to Shechem, taught the people the Mosaic ritual, and erected a rival temple on Mount Gerizim: and this mixed community began to claim descent from the patriarchs, and a share in the promises, adopting the Pentateuch and Books of Joshua and Judges as their sacred books. Having the advantage of occupying a place of peculiar sanctity (Shechem), surrounded by the tombs and memorials of the patriarchs, and dividing the two portions of the Israelite people (Galilæans and Jews), they held a very strong vantage-ground, which they used to annoy their neighbours. They erected false beacons to render nugatory the announcements of the great festivals; refused a passage through their territory to pilgrims going up to the feasts; defiled the Temple by scattering dead men's bones upon its altar; and finally welcomed the invasion of Alexander the Great, and offered him their temple for a heathen fane,—a proceeding which resulted in its final destruction by the Jews under John Hyrcanus (B.C. 130).

The old feud between the ten tribes and the house of David was renewed with double hostility by the Samaritans, Shechem and Jerusalem being the centres of animosity, each possessing rival claims

to sanctity. Hence the point of the Samaritan woman's questions to our Lord (John iv), and the readiness with which her fellow-citizens accepted the overture of one "being a Jew" to receive them into full religious communion. The Samaritans now number scarcely 100 persons, living at Nablous (Shechem), preserving an ancient copy of the Pentateuch, keeping up an annual sacrifice of the Passover on Mount Gerizim, living peaceful and moral lives, and observing, with some peculiar variations, the Mosaic Law.

The Sanhedrin, "The Council" of the Jewish Church and people, was a theocratic oligarchy, which, after Alexander's conquest, if not before, held chief authority "in all causes and over all persons, ecclesiastical and civil." It was suggested by the old institution of seventy-two elders (six from each tribe), appointed by Moses, at Jethro's suggestion, to relieve him in the administration of justice (Ex. xviii. 14; Num. xi. 16). There is no trace of such a tribunal in the Book of Joshua, or in the time of the Judges or of the Kings. It consisted of an equal number (twenty-four) of priests, scribes, and elders, all of whom were required to be married, above thirty years of age, well-instructed in the law, and of good report among the people. This constituted the Supreme Court of Judicature, and Administrative Council, taking cognisance of false doctrine and teaching, as well as of breaches of the Mosaic Law, and regulating both civil and ecclesiastical observances peculiar to the Jewish nation. The power of life and death was taken from it by the Roman government (John xviii. 31; xix. 7), which otherwise covenanted to respect its decrees; though during the interval between the death of Tiberius and the accession of Caligula, and in the absence of Pilate at Rome, the opportunity was seized to stone Stephen in contravention of this compact.

The Sanhedrin usually met in the hall Gazith, within the Temple precincts, though special meetings were sometimes held in the house of the high priest (Matt. xxvi. 3), who was generally (but not necessarily) the president. There were also two vice-presidents; two scribes, or "heralds," one registering the votes of acquittal (or noes), and the other those of conviction (or ayes); and a body of lictors, or attendants (Matt. xxvi. 58). The assembly sat in the form of a semicircle, the president occupying the centre of the arc, the prisoner that of the centre of the chord, while the two heralds sat a little in advance of the president, on his right hand and his left. The name Sanhedrin is not Hebrew but Greek (*συνέδριον*).

The Sopherim, "Scribes" (*writers*), were a learned profession,

neither a party nor a sect. They devoted themselves to the study of the Law, of which they were the expositors and transcribers. They were the lawyers and public notaries of the community (Matt. xxii. 35; Mark vii. 2; Luke v. 17, 21). Such were Gamaliel and Saul. In doctrine and practice they favoured the Pharisees, with whom they are often classed (Matt. xxiii. 2). From being transcribers and expounders of the Law, they supplied, after the Captivity, the place of the prophets and inspired oracles, which had ceased; and from them arose those glosses and interpretations which our Lord rebukes under the term "traditions." These became so numerous, that they were collected by the Rabbi Judah (A.D. 200) into six books, called the *Mishna* (*Repetition* of the oral law), to which was subsequently added a book of comments (*Gemara*), which completed the whole traditionary doctrine of the Jewish Church. The Mishna and the Gemara together constitute the *Talmud*, of which there are two, one by the Jews in Judæa (called the Jerusalem Talmud), the other by those in Babylon (called the Babylonian).

Keneseth, "Synagogue," was a term applied both to the congregation in a provincial town, and to the room in which it met during the week for mutual instruction, disputation, and administration of justice, and on the sabbath for prayer and praise (not sacrifice). These buildings were the schools of the children, the debating clubs and libraries of the youths; there were 480 of them in Jerusalem.

Each Jewish community had its officers, viz.:—

1. **Ten Batlanim** (*men of leisure*), who devoted themselves to the interests of the community (see Jer. iii. 15). They were the provincial council, administering both ecclesiastical and civil affairs. These were the "rulers of the synagogue," and had special seats of honour assigned them during Divine worship (Matt. xxiii. 6; Acts xiii. 15).

2. **The Sheliach** (*Delegate*). He was a layman, delegated by the chief shepherd (*Parnas*) to recite the most sacred portions of the liturgy. The office was not permanently vested in one person, but one so delegated was the mouthpiece, for the time being, of the congregation. In large towns the qualifications required were considerable and were strictly exacted, and became the groundwork of those required for Christian bishops (1 Tim. iii. 1–7). Our Lord seems to have held this office at Nazareth (Luke iv. 16). From hence arose Christian "prophets" or "presbyters."

3. **The Chazzan** (literally *Inspector*), a minister or attendant, whose duties were partly ecclesiastical, partly civil:—

(*a*) To unrobe the priests of their sacerdotal vestments.
(*b*) To blow the trumpet for public announcements.
(*c*) To hand the roll of the Law to the Reader.
(*d*) To act as messenger to "the rulers," when dispensing justice.
(*e*) To inflict scourging (forty stripes save one).
(*f*) To take charge of the furniture, light the sabbath lamp, clean the synagogue.

These Chazzanim are mentioned fifteen times in the New Testament, but different words are used in the A. V.: viz. *Officer* in eleven passages (Matt. v. 25; John vii. 32, 45, 46; xviii. 3, 12, 18, 22; xix. 6; Acts v. 22, 26); *Servant* in three passages (Matt. xxvi. 58; Mark xiv. 54, 65); *Minister* in one passage (Luke iv. 20). It was with them that Peter sat and warmed himself; and it was they who smote Jesus with the palms of their hands. The Greek word is always ὑπηρέται.

4. **The Meturgeman** (*Interpreter*). As the synagogue came mainly into use after the Captivity, when Hebrew was not well known and Greek was more generally used in common life, the Law was interpreted to the congregation by an interpreter, selected for his learning and knowledge of languages. To guard against false interpretation, the learned formed a guild of "interpreters," who drew up a Book of Paraphrases on the hebdomadal lessons, which from them was called the "Targum." This word Meturgeman, or Turgeman, has been corrupted into the modern *Dragoman*.

Keneseth haggedolah, "Great Synagogue," has been already mentioned (pp. 74 sq.). It is remarkable that there is no allusion to this body in Holy Scripture, in the Apocrypha, in Philo, or in Josephus. The earliest notice of it is found in the *Pirke Aboth*, a Hebrew book attributed to the second century after Christ. According to this book it ceased to exist before the historical origin of the Sanhedrin. Some critics have regarded these two bodies as identical. At all events they seem never to have existed side by side. It is not improbable that the Sanhedrin was a revival of the Great Synagogue under another name, with diminished numbers and limited functions.

XXXII. THE JEWISH YEAR.

Month of Sacred Year.	Month of Civil Year.	Name.	Number of Days.	English Months.	Products.	Jewish Festivals.
I.	VII.	Abib, or Nisan (Exod. xii. 2; xiii. 4).	30	March, April.	Barley ripe. Fig in blossom.	Passover. Unleavened Bread.
II.	VIII.	Iyar, or Zif.	29	April, May.	Barley harvest.	
III.	IX.	Sivan.	30	May, June.	Wheat harvest.	Pentecost.
IV.	X.	Thammuz.	29	June, July.	Early vintage.	
V.	XI.	Ab (Ezra vii. 9).	30	July, August.	Ripe figs.	
VI.	XII.	Elul (Neh. vi. 15).	29	August, Sept.	General vintage.	
VII.	I.	Tisri (1 Kings viii. 2).	30	September, Oct.	Ploughing and Sowing.	Feast of Trumpets. Atonement. Feast of Tabernacles.
VIII.	II.	Bul (1 Kings vi. 38).	29	October, Nov.	Latter grapes.	
IX.	III.	Chisleu (Zech. vii. 1).	30	November, Dec.	Snow.	Dedication.
X.	IV.	Tebeth (Esth. ii. 16).	29	December, Jan.	Grass after rain.	
XI.	V.	Shebat (Zech. i. 7).	30	January, Feb.	Winter fig.	
XII.	VI.	Adar (Ezra vi. 15).	29	February, March.	Almond blossom.	Purim.
XIII.		Ve-Adar, *Intercalary*.				

N. B.—The SACRED YEAR was reckoned from the moon after the vernal equinox.

The CIVIL YEAR began in September (the less productive period of the year).

The prophets speak of the *sacred* year; those engaged in secular pursuits, of the *civil* year. The year was divided into 12 *lunar* months, with a thirteenth, or *intercalary* month, every third year.

XXXIII. GEOGRAPHY AND TOPOGRAPHY OF THE HOLY LAND.

The country to the east of the Levant, measured from N. to S., beginning above Antioch and ending in the plain below Beer-sheba, is 360 miles in length, 60 in breadth at the narrowest, 100 at the widest part. It is as mountainous as Switzerland, though the mountains do not attain a great elevation. The northern portion (nearly two-thirds of the whole) is known as "SYRIA," the southern as "PALESTINE."

PHYSICAL FORMATION.

Syria. A branch of Mount Taurus running southward soon divides into two main forks, the one (*Libanus*) following the coast line, the other (*Anti-Libanus*) turning inland, and then sweeping westward, till it joins the other in the rocky heights that form the northern wall of the PLAIN of ESDRAËLON. The latter is broader, but less elevated than the former, and more barren, but it throws out one lofty offshoot in the jagged needle-points of HERMON (10,000 feet), from which there is spread out a fan-like range tending eastward, which sweeps along the plain past Damascus to Palmyra. A little S. of HERMON the mountains of Gilead commence, and extend in an irregular chain southward, till they join those of MOAB and EDOM, which skirt the eastern shore of the DEAD SEA. LIBANUS runs from N. to S. along the western coast, broken only in three places; (1) by the great valley of the Orontes (where ANTIOCH stands), (2) by the narrow plain of ISSUS (near Iskanderûn), and (3) by the wide break called the "Entrance of Hamath" (Numb. xxxiv); until, having reached its highest point (10,000 feet) near "The Cedars," it turns abruptly westward, and projects a precipitous promontory into the sea between Tyre and Achzib (Josh. xix. 29), creating a natural barrier between Syria and Palestine. Between the mouths of the Orontes valley and the Entrance of Hamath a wide plain stretches along the sea-coast, on which stood LAODICEA (*Latakea*); and, below it, the mountain range throws off frequent lateral roots E. and W., sometimes jutting into the sea, forming alternate bays and promontories, on the latter of which are successively situated, TRIPOLI, BEYROUT, SIDON, and TYRE. Between the two branches, Libanus and Anti-Libanus, lies the plain of Cœle-Syria (70 by 7 miles), drained by the river Leontes, which for four-fifths of its course flows towards the S.W., but then turning W. through a very narrow gorge, empties itself into the Mediterranean about two miles from Tyre.

Palestine begins at Achzib. It is bounded on the W. by the Mediterranean, and on the E. by the Jordan. Its total length is about 140 miles, and its average breadth 70.

The whole country between these boundaries is an irregular mass of mountain range, rising in a central core, which extends from the gorge of the Leontes, with but one break, till it terminates almost precipitously at Beer-sheba. That one break is the PLAIN of ESDRAËLON, which cuts both the range and the country in half, running irregularly across from the Mediterranean (at *Kaifa*) to the Jordan, near BETH-SHAN. This plain is bounded on the N. by the rocky heights of Nazareth, terminating in the *Mount of Precipitation* and *Mount Tabor;* on the E. by *Little Hermon*, or "the hill of Moreh" (an isolated offshoot of Anti-Libanus); and on the S. and W. by the range of CARMEL, which, coming up from the sea, sweeps round S.E. by JENIN (*En-gannim*), till it recoils with a northward termination (Mount GILBOA), which almost divides the plain in half. It then throws off a number of isolated knolls and undulating downs about DOTHAN and the "HILL of SAMARIA," and connects itself with the main Samaritan range (EBAL and GERIZIM). Continuing its southerly course, it joins the "hill country of Judæa," gradually increasing in elevation until it reaches its culminating point in the plateau of Mamre (above HEBRON), about 3,600 feet above the sea.

One spur of this range, tending eastward, terminates in an abrupt cliff, surrounded on three sides by a deep and narrow gorge (Hinnom and Kedron, which meet at the foot), forming a natural moat. On this spur stands Jerusalem, the ancient impregnable fortress of Jebus. That city, together with Mount Olivet (the opposite crown of the Kedron gorge), Bethlehem (on one peak of the main range), and the "House of Abraham" at Mamre, are the highest points in Palestine.

This mountain range is cleft lengthwise (from N. to S.) by a singular phenomenon, viz. a great and deep valley, which begins at Antioch and extends to the Gulf of Akaba. At first it follows the course of the Orontes, then that of the Leontes, forming the "Valley of Lebanon," for an extent of 70 miles. It then falls rapidly to the upper fountains of the Jordan, joins the plains of Huleh, and forms the Jordan valley to the Dead Sea, whence it continues to the Gulf of Akaba. The valley of Lebanon at its northern extremity is 2,300 feet above the sea-level; at Huleh it is level with the Mediterranean; while the surface of the Sea of Tiberias is 682 feet, and that of the Dead Sea 1,292 feet below it. From thence the valley gradually rises, until it reaches the sea-level at EZION-GEBER. This valley is 300 miles long, 140 of which are below the level of the sea, forming a deep and wide trench in the

mountain chain, so that, to one standing in Palestine, the eastern bank of the Jordan seems to be flanked by a continuous range of mountains, which is really only the edge of the cleft, the elevated plateau continuing eastward in a gentle decline, till it sinks into the "Syrian Desert."

Summary.

Mountains. The two great ranges are: *Eastern*—Anti-Libanus, Bashan, Gilead, Moab, and Edom; *Western*—Libanus, Carmel, Samaritan and Judæan Hills.

Plains. *Maritime.*—SHARON, on the western coast between Joppa and Hor, which extends somewhat inland; PHILISTIA, a narrower strip, running southward from Joppa to the "Desert of Shur," known as the "Land of the Philistines," who gave to the country its name "Palestine."

Central.—ESDRAËLON, the battle-field of Palestine, is an irregular triangle, one side (12 miles) formed by the Galilæan hills, another (18 miles) running from the E. to the Samaritan range, a third (15 miles) from Jenin to the mountains of Nazareth. But it consists of three parts: (1) N., terminating in a narrow pass into the plain of Accho W., and running on past Tabor eastward to the hills of Galilee. This is the Plain of Megiddo, where Barak defeated Sisera, and Pharaoh Necho slew Josiah. It is bounded on the S. by the terminations of Little Hermon and Gilboa, between which runs (2) the Plain of Jezreel, descending past the well of Harod (where Gideon's 300 men lapped with their tongues, Judg. vii), by Beth-shan (where the bodies of Saul and Jonathan were exposed), to the banks of the Jordan; and (3) the Plain of Jenin (*En-gannim*, "the garden-house," 2 Kings ix. 27, towards which Ahaziah fled from Jehu), extending southward from Gilboa to the Samaritan range. The most important historically is (2), in which the Philistines from Hermon triumphed over Saul encamped on Gilboa. At the foot of the former hill were Shunem, Nain, and En-dor; on the latter (Gilboa) stood Jezreel, and at its foot lay Naboth's vineyard. Here were fought most of the battles between Israel and the Syrians (2 Kings).

Eastern.—ARAMÆA (the "Highland" lying to the N.E. of Palestine), a vast plateau, extending from the mountains of Gilead and Bashan to the Euphrates eastward, from the Lebanons to the Arabian Desert southward. This tract must be divided into three parts: (1) ARAM-NAHARAIM (*Highland between the two Rivers*), or PADAN-ARAM, lying between the Tigris and Euphrates, better known by its Greek name, Mesopotamia; (2) ARAM-DAMESK (*Highland of Damascus*), 2 Sam. viii. 6; (3) "WILDERNESS" OF ARAM (2 Chron. viii. 4),

still called the *Hauran*. It should be noted, that where "Syria" or "Syrian language" occurs in the Authorised Version, the original has "Aram" and "Aramaic" respectively.

Plateaux. Bashan, Gilead, Hauran.

Valleys. The great central depression intersecting the country from N. to S., beginning with that of Orontes (in the N.), followed by that of Lebanon or Cœle-Syria, Huleh, Jordan, Siddim, and Akaba.

Rivers. ORONTES, flowing N. from Mount Libanus through Antioch to the Mediterranean, 149 miles; LEONTES, rising near Baalbek, flows S. down the valley of Lebanon to the Mediterranean, 55 miles; BĂRĂDA (*Abana*) rises in Anti-Libanus, flows in many channels to Damascus (23 miles), and is absorbed in irrigating the plain. ARNON was the boundary between Moab and the Amorites, and became the southern frontier of the Israelites east of Jordan. It enters the Dead Sea through a narrow chasm in the rock. JABBOK rises in the eastern plateau, winds westward down a narrow gorge, and falls into the Jordan, halfway between the Sea of Galilee and the Dead Sea. Except during the winter rains, it is almost dry. It was the boundary between the territories of Sihon and Og (Josh. xii); and also the northern frontier of Ammon, and the scene of Jacob's wrestling with the angel (Gen. xxxii. 22–24). KISHON drains the Plain of Esdraëlon, and falls into the Bay of Kaifa. JORDAN (= *descending*) rises at the foot of Hermon, and passing through the waters of MEROM and Sea of Tiberias, falls into the Dead Sea, from which there is no outlet. The *direct* distance between its source and mouth is 92 miles; from the Sea of Tiberias to the Dead Sea 60; but its course between the two is 200, with a fall of 610 feet in 60 miles. KEDRON is now a dry bed, running from Jerusalem to the Dead Sea.

Lakes. MEROM (*Huleh*), six miles long by four broad; TIBERIAS, fifteen by eight miles; DEAD SEA (or Lake *Asphaltites*), forty-six by ten miles.

CHIEF TOWNS OF SYRIA.

Antioch, the capital of the Seleucidæ, is situated 16 miles from the sea (41 from the mouth of the tortuous Orontes); its seaport was SELEUCIA. It was the third city in the Roman Empire; became the first centre of Christian Missions under Paul and Barnabas (Acts xiii. 1, 2, &c.); and after the destruction of Jerusalem was the head of the Eastern Church, its Patriarchate extending to Babylon, and including the whole of Syria and Palestine.

Damascus is the most ancient existing city. Founded by Uz, son

of Aram, son of Shem, it has existed as a city without intermission for about 4,000 years, and is still prosperous, with a population of 150,000. It owes its continued prosperity to its unique position, at the foot of the barren mountains that form the eastern termination of Anti-Libanus, and at the edge of the wide sandy desert that stretches for eight days' journey to the Euphrates. It is a paradise in a wilderness, the "garden of the Lord" in the middle of wide-spread desolation. Its luxuriance is due to the river Abana (and its tributary the Pharpar), which bursts out from the mountains, forces a passage through the limestone rock, distributes its waters over the alluvial deposit brought down by its boisterous torrent, and is entirely absorbed in a plain only 30 miles in diameter. It was probably visited by Abraham in his journey to Canaan (Gen. xv. 2), whence he obtained his steward; and to it he pursued the four kings who sacked Sodom. It was subjugated by David (2 Sam. viii. 6), after which, under the dynasty of the Hadads, its policy was to encourage internecine war between the rival kingdoms of Israel and Judah, siding sometimes with one, sometimes with the other, and it was alternately conquered and victorious, until the Assyrians triumphed over it and Israel (2 Kings xvi. 9); but it is called by Isaiah "the head of Syria" (Is. vii. 8). For a time it became inferior to Antioch; after the battle of Issus it passed into the hands of the Romans; in Paul's time it was held by Aretas the Arabian (2 Cor. xi. 32); it grew in magnificence, and when captured by Mohammedan Arabs (A.D. 634) was "one of the first cities of the East."

Tyre (Tsur—*the Rock*) probably gave its name to Syria. Its marvellous wealth and commerce are described by Ezekiel (xxvii), and its destruction by Nebuchadnezzar foretold (Ezek. xxvi. 7), which happened after thirteen years' siege. It was rebuilt on an island rock, but again stormed by Alexander. The Israelites were unable to take it (Judg. i. 31). David and Solomon made peace with Hiram its king (2 Sam. v. 11; 1 Kings v). Our Lord once visited its neighbourhood (Matt. xv. 21), and Paul landed at its port (Acts xxi. 3).

Zidon (Saïda—*Fish*), the mother city of Phœnicia (Is. xxiii. 12), is said to take its name from a son of Canaan; but was more probably so called from the primary occupation of its Canaanite builders, *Sidon* being the Greek spelling of the Syriac *Saïda*. It is one of the oldest cities in the world, and was already famous in Joshua's time (xix. 28). Its architects were the best in Syria (1 Kings v). Ahab married the daughter of its king Ethbaal. It

was captured by Shalmaneser, B.C. 720, and again by the Persians, B.C. 350. Paul touched there on his voyage to Rome (Acts xxvii. 3). Near to Zidon stood Zarephath, where Elijah was received by the widow (1 Kings xvii. 9).

Chief Towns of Palestine.

On the Coast. 1. **Accho**, or *Akka*, near the foot of Mount Carmel, was occupied by Phœnicians, whom the tribe of Asher could not dislodge. It is only once mentioned in the Old Testament (Judg. i. 31), and once in the New, under its later Greek name, *Ptolemais* (Acts xxi. 7). Under the Crusaders it became the seat of the Christian kingdom, and the head-quarters of the Knights Templars, from whom it derived its modern name of Saint Jean d'Acre. The plain of Accho, watered by the Kishon, is the most fertile in Palestine.

2. **Cæsarea** has no place in history before Christ. It was only a poor landing-place, 27 miles N. of Joppa, till Herod the Great built a city there worthy of the Roman power, made it the seat of government, and called it Cæsarea Sebaste (Augusta) in honour of the Emperor. It was the central depôt of Roman troops.

3. **Joppa** (*Jaffa, Yâfa*) is a place of very great antiquity. It was allotted to Dan (Josh. xix. 46). It was the port at which the timber from Lebanon for building Solomon's temple was landed (2 Chron. ii. 16), and again for rebuilding it (Ezra iii. 7). From it Jonah embarked when he fled to Tarshish (in Spain); here Peter restored Dorcas to life, saw his vision, and received the messengers of Cornelius. It is frequently mentioned in the story of the wars of the Maccabees. It is about 35 miles distant by road from Jerusalem.

Central. The main cities of Palestine were on heights naturally strong, and were also fortified by art.

Bethsaida, on the Jordan, two miles above the Sea of Galilee (also called *Julias*, after the daughter of Augustus), was built by Philip the tetrarch. Two cities were so called, both deriving their name, "House of Fishing," from the great shoals of fish attracted thither by the hot springs. It was here that Christ fed the five thousand (Luke ix. 10–17).

Bethsaida (*El-Tabigheh*), principally mentioned in the Gospels, and warned by the fate of its namesake Saïda (*Sidon*) on the other sea, was about two miles south-west of Chorazin, on the beach, just under the rocky promontory on which stood Capernaum, of which it was a suburb. It was the residence of Andrew, Peter, James,

John, and Philip (probably also of Thomas, John xxi. 2), and the scene of two miraculous draughts of fish.

Capernaum (*Khan Minyeh*[1]) was a Roman settlement with a castellated fort, on a promontory overlooking the Lake, "in the borders of Zabulon and Nephthalim." It was the centre of Roman taxation and government in Galilee; and accordingly possessed a garrison (Matt. viii. 5), with centurions and other officers. Civil representatives of the Roman power (the nobleman, John iv. 46), with a large staff of tax-gatherers (Mark ii. 15), were stationed there; but the Jews were too small and poor a colony to build their own synagogue (Luke vii. 5). Capernaum was built at the junction of the four great central roads from Arabia, Egypt (*via* Jerusalem), Tyre, and Damascus, and at the northern corner of the luxuriant "Plain of Gennesaret." Though adjacent to the sea, it does not seem to have stood on the beach. Our Lord made it "His own city" after His rejection from Nazareth; He often taught in its synagogue, yet only once did He illustrate His teaching by a parable taken from seafaring pursuits (namely, the "Draw-net"), usually choosing illustrations from the cultivation of "the Plain," or the traffic of the merchants, who bartered their goods at the Junction Fount outside the city. Here Levi sat at receipt of custom, and entertained our Lord and many publicans at a feast. Here Christ healed the palsied man (Matt. ix. 2–7); sent Peter for the tribute-money; healed the man with a withered hand; raised Jairus' daughter; most probably converted Mary of the adjoining village of Magdala; preached the sermon on the "Bread of Life" (John vi. 59), and that "in the Plain"; and foretold the overthrow of Capernaum from its proud and elevated position (Matt. xi. 23, 24), noting the similarity of its site in the "Garden of Princes" to that of Sodom in the "Garden of the Lord" (Gen. xiii. 10).

Cæsarea Philippi (*Banias*), near the upper source of the Jordan. It is probably the site of "Baal-gad," the northern limit of Joshua's conquests (Josh. xi. 17). Here Herod the Great erected a temple to Cæsar Augustus, which Philip (Luke iii. 1) enlarged, calling it by the name of the reigning emperor (Tiberius Cæsar), with the addition of his own. It was here that Peter confessed Christ's Divinity, six days before He was transfigured, as is supposed, on the adjacent Hermon.

[1] The identification of Capernaum with the promontory by Khan Minyeh is supported by the universal testimony of the most ancient travellers, by the minute description of Matthew, and by the whole tenour of the Gospel narrative. There is scarcely a single valid argument in favour of Tell-Hum.

Chorazin (*Tell-Hum*) stood on the northern shore (western extremity) of the Lake of Gennesaret, a position on that sea corresponding to that of Tyre on the Mediterranean; hence our Lord's comparison of the two (Matt. xi. 21, 22).

Decapolis (*Ten Cities*), a district to the east of Jordan, lying south and south-east of the Sea of Galilee, extending north to Damascus, and south to the river Jabbok, colonised by veterans from the army of Alexander (whence its Greek name). The most important of its cities were Gerasa, Gadara, Hippos, Pella, Philadelphia, Scythopolis (on the west of Jordan).

Gennesaret. The banks of the Sea of Galilee are almost precipitous. On the east there is only one break, viz. opposite Tiberias. On the north-west is the small bay between Chorazin and Bethsaida, with its crescent-shaped plain about two miles in length by three-quarters of a mile in width, at the southern extremity of which stood the promontory of Capernaum. Rounding this we come upon the rich tropical plain of "Gennesaret," the *Garden of Princes* (the scene of "the Sower"), teeming with rich vegetation, and hedged to the water's brink with oleanders, and the *nubk* thorn, filled with myriads of sparrows (Luke xii. 6). This plain sweeps into an amphitheatre of hills, having a width of about one mile in its broadest part, and a length of about three miles from horn to horn.

Magdala, at the southern extremity of the Plain of Gennesaret, behind which are the "Mount of Beatitudes," and the traditional site of the miracle of feeding the four thousand.

Nazareth. Ascending the height, and journeying west by south, we come to a wide plateau on the cluster of hills which form the northern wall of the Plain of Esdraëlon, and in its centre is a small dell, out of whose bosom rises, beside a crystal fountain, a knoll on which stood CANA. Passing it we mount a higher range of hills to the west, and find ourselves on the margin of an extinct volcano, on the sides of whose crater the city of Nazareth clings with its houses tier above tier.

ROYAL AND SACRED PLACES.

The history of the Old Testament is mainly confined, *in Palestine*, to that portion below Mount Tabor, and chiefly centres round Esdraëlon, Shechem, Shiloh, Beth-el, Mamre, Hebron, Jerusalem, Beer-sheba, all which towns (except the last) stand on high elevations.

Beer-sheba (*the seven wells*, or *well of the oath*) lay at the foot of the range, and on the edge of the plain stretching from Egypt round to the vale of Siddim. It is eleven miles south of Hebron, but twelve hours' walk. To it Abraham retired after the destruction of Sodom, and lived there 75 years, Isaac 180, Jacob 77, and Esau 100. Abraham dug there two large wells, and Isaac five more, which still exist. Abraham also built an altar, and planted a sacred grove round it, which became the first fixed sanctuary in Palestine, and here Jacob and his whole family sacrificed, as they went down into Egypt. Here also Abraham received orders to take Isaac and sacrifice him, and here were enacted all the chief events of Isaac's life :—his own birth, and that of Esau and Jacob ; the purchase by Jacob of Esau's birthright, and his reception of his father's blessing. Here Samuel's sons sat as judges (1 Sam. viii. 2), and Elijah left his servant when fleeing to Mount Sinai (1 Kings xix. 3). It was the birthplace of one queen of Judah, Zibiah, wife of Ahaziah (2 Kings xii. 1) ; a place of idolatrous worship (2 Kings xxiii. 8); and the southern boundary of Israel.

Bethany lies on the eastern shoulder of the Mount of Olives, a mile and a half from Jerusalem, on the way to Jericho. It is reached by three roads : (1) winding westward to the north of the summit of Olivet ; (2) the oldest road, striking directly up the hill, and meeting the other beyond the summit ; (3) winding round the eastern shoulder. All start from Gethsemane, in the bottom of the Kedron valley. Bethany is only celebrated for our Lord's visits to the house of Lazarus on three occasions : once when Mary sat at His feet (Luke x. 38–42) ; again when He raised Lazarus (John xi) ; and again when, in Simon's house, Mary anointed His "body for the burial" (Matt. xxvi. 6, 7) ; from which time, till the night of His betrayal, He appears to have slept there every night. In the immediate neighbourhood Jesus ascended to heaven.

Beth-el (*Luz*, anciently a Canaanite royal city) was the boundary town between Benjamin and Ephraim (Josh. xviii. 22). Situated at the entrance of two great mountain-passes, (1) by Michmash to Jericho, (2) by Beth-horon to the plains of Sharon and Philistia by the sea, it was the key to the southern kingdom ; hence it was one of Joshua's first conquests, and became the border-fortress of Israel. It stands on a height midway between Shechem and Hebron, in the very centre of the land, within sight of Jerusalem, only seven miles distant. Here Abraham built his second altar, received the second promise from Jehovah, and returned to sacrifice after going to

Egypt. Jacob, fleeing from Esau, slept under the shelter of Abraham's altar, had a vision of angels, and gave to the spot its name, "House of God"; he returned after twenty years to perform his vow there, rebuilt the altar, set up a pillar, and received his change of name. Here he buried Deborah under an oak, beneath whose shadow another Deborah (Judg. iv. 5) had her tent. Samuel made it a seat of judgment and central place of sacrifice, and to it David sent firstfruits of the spoil of Ziklag (1 Sam. xxx. 27). Jeroboam I. made it the chief sanctuary of his kingdom, setting up a calf and altar, which Josiah destroyed; but in Elijah's last visit before his translation there was a School of the Prophets still existing. To it Elisha returned from Jericho, and cursed the mocking youths. Under Jeroboam II. it was a royal residence, with a royal chapel and chaplains, when the prophet Amos was sent there to warn Israel (Amos vii. 13). After the Captivity, the priest sent from Assyria to teach the settlers was stationed at Beth-el.

Around Beth-el, grouped on a cluster of hills, are Ophrah (Gideon's native place), and Rimmon (the refuge of the Benjamites, Judg. xx. 45), on the east; Ramah (Samuel's home), Mizpeh (the great place of assembly, where Saul was elected), Gibeah (Saul's native place), and Anathoth (the birthplace of Jeremiah), in a circle to the south.

Bethlehem (*House of Bread*) is about four miles south of Jerusalem. It is also called Ephrath and Ephratah (Mic. v. 2). It was the scene of Rachel's death and burial (Gen. xxxv. 19); the native place of Samuel's father (1 Sam. i. 1); the residence of Boaz and Ruth (Ruth iv. 11); and the birthplace of David (1 Sam. xvii. 12). It was once captured by the Philistines (2 Sam. xxiii. 14). The house of Boaz, the patrimony of David, was bestowed by him on Chimham the Gileadite, and became the *khan*, or inn, on the great road to Egypt. It was the last rallying-point of the remnant of Judah after the invasion of Nebuchadnezzar (Jer. xli. 17), and the birthplace of our Lord (Luke ii. 11).

Hebron (*Kirjath-Arba*, four cities) consists of four villages on a cluster of heights, about six hours' walk south of Bethlehem, and eleven miles from Jerusalem. Its foundation was nearly contemporary with that of Damascus. Sarah died and was buried here, in the cave of Machpelah, to which were brought the remains of Abraham, Isaac, Rebekah, Leah, and Jacob. It became the inheritance of Caleb, and was a Levitical city and a city of refuge. It became David's first capital, where six of his sons were born; and here Joab killed Abner,

David received from the heads of the ten tribes the offer of the kingdom, and Absalom began his rebellion.

Jericho is distant about five and a half hours' walk from Jerusalem to the north-east, in the deep valley of the Jordan, near its mouth. It was the first acquisition of Joshua, miraculously thrown open to him, and required by God to be burnt as a first-offering (Josh. vi); and a curse was imprecated on any one who rebuilt it, which fell upon Hiel the Beth-elite in the time of Ahab, 500 years later (1 Kings xvi. 34). In the time of Elisha there was a School of the Prophets there. Antony gave it to Cleopatra. Herod rented it of her, and afterwards built a palace there, in which he died. The Jericho of the New Testament (*Riha*) was a mile and a half to the south of the old city; it was a small place, but was visited by our Lord, when He healed Bar-Timæus and converted Zacchæus (Luke xviii. 35; xix. 1–9).

Jerusalem (*Jebus-Salem*?), the ancient royal city, as is said, of MELCHI-ZEDEK (the *King of Righteousness*), and chief fortress of the Jebusite tribe, stands on a spur of the main range, cleft to the south into two ridges, of which the west (ZION) is the higher, and the east (Moriah) the more precipitous; the former has two peaks (Zion and Acra), and the latter two (Moriah and Bezetha), each separated from the other by a shallow depression. On Moriah Abraham offered Isaac, David the expiatory sacrifice to stay the destroying angel (2 Sam. xxiv. 25), and Solomon built the temple. It was unconquered by the Israelites till David took it and made it the capital, from which time the national history centred around it. Its isolated position and natural strength made it suitable for its purpose; but its small dimensions prevented its being more than a centre of defence and government. On its western side was the deep gorge of Hinnom, on the east that of the Kedron (also called Jehoshaphat); both gorges unite at the southern extremity, and run on to the Dead Sea, 15 miles distant. It is 33 miles from the Mediterranean, and at a maximum elevation of 2,528 feet above its level. It remained the capital for 460 years, till burned by Nebuchadnezzar; but was rebuilt by Ezra and Nehemiah, and destroyed by the Romans, A.D. 70. In the time of our Lord it was little more than the centre of the priesthood and university of Judaism, inhabited by the literati and devotees; it contained 480 synagogues for instruction. The TEMPLE was built on the crown of Moriah, "the threshing-floor of Araunah" (2 Chron. iii. 1), with a surrounding platform 612 feet square. The building (*Naos*)

would seem to have stood on the summit of the rock, in which graduated platforms were cut, forming the courts of the Jews and women. The *Naos* was small (60 by 20 cubits), and was divided into the Holy of Holies and Holy Place (i.e. a chancel and nave), the former used once a year, the latter occupied only by the priests performing daily service. In the former was the ark; in the latter, the altar of incense (in the centre of the further end), with the table of shewbread on its one side and the golden candlestick on the other. These two parts were separated by a veil, which was rent at the crucifixion (Matt. xxvii. 51). The court of the Gentiles surrounded the *Naos*, but was on a lower platform, separated off by a trellis fence. The *Naos* was, like Mount Sinai, the sanctuary of Jehovah, fenced off (Exod. xix. 23) from the Gentiles' court, the plain below. Solomon finished his temple B.C. 1004; it was destroyed B.C. 588; rebuilt under Ezra and Nehemiah B.C. 515; polluted by Antiochus B.C. 167; its restoration commenced by Herod B.C. 17; finished A.D. 29; again destroyed by Titus A.D. 70.

Mamre is situated half an hour's walk above Hebron, on the highest elevation in Palestine, overlooking the vale of Siddim and the Mediterranean. This was Abraham's dwelling-place, when news came to him of Lot's capture. Here he had the vision of God's spiritual Presence,—the lamp of fire (Gen. xv. 17); here Ishmael was born, the rite of circumcision was ordered, the promise by the three angels of Isaac's birth and the revelation of the destruction of Sodom were made (Gen. xviii).

Samaria, the second capital of Israel, was built by Omri (Ahab's father), on the hill of Shemer (a little north-west of Shechem), and was the scene of many events under the monarchy. It was occupied by the Syrians (1 Kings xx. 34), taken (B.C. 720) by Assyrians, and rebuilt by Herod the Great.

Shechem (*Nablous*), on the side of Gerizim, was the first spot on which Abraham built an altar (Gen. xii. 6); hence it is the most ancient sacred place in Hebrew history. This altar Jacob rescued from the Amorites (Gen. xlviii. 22), and rebuilt and surrounded with a parcel of land he bought (Gen. xxxiii. 18–20), which became the burial-place of the Patriarchs (Acts vii. 16). It was the scene of the slaughter of the Shechemites by Simeon and Levi (Gen. xxxiv. 25); under a famous oak Jacob buried the Aramite gods, around which oak Joshua assembled the Israelites to offer sacrifice, and to read out the blessings (from Gerizim) and curses (from Ebal) of the Law, immediately on entering the Promised Land; and here again he

assembled them to renew the covenant before he died, when he set up a pillar as a witness (Josh. xxiv. 26). At this pillar Abimelech was made king, and Rehoboam met the heads of tribes who sought redress. Here the ten tribes revolted, and made Jeroboam their king. Its site is still known as "The Pillar." At the well of Jacob (300 paces south-east) our Lord conversed with the Samaritan woman (John iv). It was then the chief city of the Samaritan sect, a remnant of whom still reside there. A mile distant to the east is Joseph's tomb.

Shiloh lies a little off the road, on a knoll rising out of a secluded dell, "on the north side of Beth-el, on the east of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah" (Judg. xxi. 19). Here Joshua set up the tabernacle, made the allotment of Canaan to the tribes, and dismissed them with his benediction to their possessions. It became the first great sanctuary; priests' houses sprang up round it, till it was called "the temple" (1 Sam. iii. 3). Here Eli lived and died, Samuel ministered before the Lord, and an annual festival was held in honour of the ark (Judg. xxi. 19–24). After the capture of the ark by the Philistines, Shiloh declined; but Ahijah prophesied there (1 Kings xiv. 1–17). Its destruction was made a warning to Jerusalem (Jer. vii. 12–14; xxvi. 6).

Tirzah, the first capital of Israel, lies a little to the north-east of Shechem, and is beautifully situated on a ridge projecting from Mount Ebal (S. of S. vi. 4). It was originally the seat of a Canaanite king (Josh. xii. 24). Here Zimri murdered Elah: here also he burnt his palace over his head when the city was taken by Omri (1 Kings xvi. 10, 18).

Levitical Cities = 48.

Hebron, Libnah, Jattir, Eshtemoa, Holon, Debir, Ain, Juttah, Beth-shemesh (*Judah* and *Simeon*); Gibeon, Geba, Anathoth, Almon (*Benjamin*); Shechem, Gezer, Kibzaim, Beth-horon (*Ephraim*); Eltekeh, Gibbethon, Aijalon, Gath-rimmon (*Dan*); Tanach, Gath-rimmon, Golan, Beesh-terah (*Manasseh*); Kishon, Dabareh, Jarmuth, En-gannim (*Issachar*); Mishal, Abdon, Helkath, Rehob (*Asher*); Kedesh, Hammoth-dor, Kartan (*Naphtali*); Jokneam, Kartah, Dimnah, Nahalal (*Zebulun*); Bezer, Jahazah, Kedemoth, Mephaath (*Reuben*); Ramoth-Gilead, Mahanaim, Heshbon, Jazer (*Gad*).

Cities of Refuge.

Hebron (in *Judah*), Shechem (in *Ephraim*), Kedesh (in *Naphtali*), Bezer (in *Reuben*), Golan (in *Bashan*), Ramoth (in *Gilead*).

XXXIV. MOUNTAINS OF SCRIPTURE.

Name.	*References.*	*Associations.*
Abarim. ...	Num. xxxiii. 47,48.	Balaam's blessing.
Ararat. ...	Gen. viii. 4. ...	Resting-place of the ark.
Bashan. ...	Deut. iii. 13. ...	Part of Og's territory; famous for its oaks and wild cattle.
Carmel. ...	1 Kings xviii. 19. .	Elijah's sacrifice.
Ebal.	Deut. xxvii. 4. ... Josh. viii. 32, 33.	Cursing of law-breakers; site of the stones inscribed with the Law.
Gerizim. ...	John iv. 20. ...	Blessing of the keepers of the Law; site of Samaritan temple.
Gilboa. ...	1 Sam. xxxi. 8. ... 1 Sam. xxix. 1.	Scene of Saul's death; site of Jezreel.
Gilead. ...	Gen. xxxi. 48. ...	Scene of the covenant between Laban and Jacob.
Hermon (or Mount Sion.)	Deut. iv. 48. ...	*Great*, a conjectured site of the Transfiguration; *Little*, site of Shunem, En-dor, and Nain.
Hor.	Num. xx. 28. ...	Scene of Aaron's death.
Horeb. ...	Ex. iii. 1. ... ... 1 Kings xix. 8.	Scene of burning bush; law-giving; Elijah's desolation.
Lebanon. ...	2 Chron. ii. 8–10. .	Source of timber for Solomon's temple.
Moriah. ...	2 Chron. iii. 1. ...	The sacrifice of Isaac, and site of Solomon's temple; afterwards called Zion[1].
Nebo.	Deut. xxxiv. 1. ...	The range from whose summit (PISGAH) Moses saw the Promised Land.
Olivet.	... ...	Scene of David's flight from Absalom; of Christ's weeping over Jerusalem; and of His Ascension.
Seir.	Gen. xxxvi. 8. ...	In Idumæa or Edom; taken by Esau from the Horites.
Sinai.	Ex. xix. 1–11. ...	In Arabia; scene of Israelite encampment for ten months, and of giving of the Law.
Sion (=Zion).	Heb. xii. 22. Rev. xiv. 1.	
Tabor.	Judg. iv. 14. ... Mark ix. 2.	Scene of Barak's camp, and, possibly, of Christ's transfiguration.
Zion.	2 Sam. v. 7. ...	Stronghold of Jebusites, stormed by Joab; site of David's palace, and of tabernacle.

[1] The tabernacle having been erected on Zion, and all the temple worship arranged there by David, and many Psalms composed during his forty years' reign, "Zion" had become incorporated into the devotional books and language of the Israelites; so, after the erection of Solomon's temple, the *name* Zion passed over to it with the tabernacle and the service, "Moriah" dropped out of the phraseology, and the two hills, united by a wide bridge, became one in name.

XXXV. RIVERS, LAKES, Etc. OF SCRIPTURE.

N.B.—R. = *River*; L. = *Lake*; B. = *Brook*; S. = *Sea*; W. = *Waters.*

Name.	*Country.*	*References.*	*Events connected with each.*	*Modern name.*
Abana, R. ...	Damascus, *Syria.*	2 Kin. v. 12.	Commended by Naaman. It is one of the chief channels of the Bărăda, which issues from the rocks of Anti-Libanus, and is absorbed in the plain of Damascus, which it renders remarkably luxuriant.	Abanias[1].
Arnon, R. ...	E. of Jordan, *Gilead.*	Num. xxi. 13–15.	Boundary of Moab and the Amorites; scene of a victory of Israel in their passage through the wilderness.	El Mojeb.
Chebar, R. ...	Chaldæa. ...	Ezek. i. 1, 3.	Scene of Ezekiel's visions.	Khabûr.
Cherith, B. ...	Plains of Jericho.	1 Kin. xvii. 5.	Elijah fed by ravens.	Kelt.
Egypt, River of.	... ...	Gen. xv. 18.	W. boundary of Promised Land.	Nile.
„ **Stream of.**	... ...	Is. xxvii. 12.	... ...	Arisch?
Euphrates, R. .	Mesopotamia.	Gen. ii. 14.	The river on which Babylon was built; called "the Flood" (Josh. xxiv. 2). E. boundary of the Promised Land. One boundary of Paradise.	Euphrates.

[1] Damascus has properly *one* great river only, the Bărăda, divided into seven channels above the city, which all pass through its various quarters, carrying an abundant supply for drinking and cleansing purposes. Each branch is called a river (*Nahr*), and is distinguished by some special fancied property; but the two most highly esteemed are the Abanias (*Abana*), and Taura (*Pharpar*).

RIVERS, LAKES, ETC. OF SCRIPTURE (*continued*).

Name.	*Country.*	*References.*	*Events connected with each.*	*Modern name.*
Chinnereth, ... or, **Chinneroth, L.** .. *Galilee, S.* ... *Gennesaret, L.* .. *Tiberias, S.* ...	Jordan valley[1].	Num. xxxiv. 11. Josh. xi. 2. Matt. xv. 29. Luke v. 1. John vi. 1.	Its name varied at different times, being generally taken from some important city on its shore (these names are chronologically arranged). It was the scene of most of our Lord's ministerial life in Galilee; and especially of the two miraculous draughts of fish, one at the beginning, the other at the close of His ministry (see "Gennesaret" and "Capernaum," pp. 163, 164).	Bahr Tabariyeh.
Gihon, R. ...	Eden.	Gen. ii. 13. .	One boundary of Paradise.	
Habor, R. ...	Chaldæa. ...	2 Kin. xvii. 6; 1 Chr. v. 26.	Captivity of Reuben, Gad, Manasseh, and central tribes of Israel.	Khabour.
Hiddekel, R. ...	Eden.	Gen. ii. 14. .	One boundary of Paradise.	Tigris, or Djilek.
Jabbok, R. ...	Gilead. ...	Gen. xxxii. 22.	Boundary between Ammon and Moab; scene of Jacob's wrestling in prayer.	Zurka.
Jordan, R. ...	E. boundary of Palestine.	2 Kin. v. 10.	River of baptism, or beginning of new life.	Sheri-at-el-Khebîr.

[1] It was partly in the tribe of Zebulun, partly in Naphtali; the promontory of Arameh, the N. extremity of the plain of Gennesaret, being the boundary of those tribes (Josh. xix. 13, 35.)

RIVERS, LAKES, ETC. OF SCRIPTURE (*continued*).

Name.	*Country.*	*References.*	*Events connected with each.*	*Modern name.*
Kanah, R. ...	Palestine. ...	Josh. xvi. 8..	Border of inheritance of Ephraim and Manasseh.	
Kedron, R. ...	Judæa. ...	John xviii. 1.	Scene of Adonijah's rebellion. Crossed by Christ and apostles on the night of betrayal.	Kedrûn.
Kishon, R. ...	Palestine. ...	Judg. iv. 7; v. 21; 1 Kin. xviii. 40.	Scene of Sisera's defeat and of the slaughter of the prophets of Baal.	Nahr Mukatta.
Merom, W. ...	Asher.			
Salt Sea.	Canaan, S. of the Jordan Valley.	Gen. xiv. 3..	Variously called; site of Sodom, Gomorrah, &c., and of battle of five kings against four.	Dead Sea, or Bahr-Lût.
Sea of the Plain.	... ...	Deut. iv. 49.		
East Sea. ...	... ...	Joel ii. 20. .		
The Sea. ...	... ...	Ezek. xlvii. 8.		
Great Sea. ...	Europe, Asia, Africa.	Ezek. xlvii. 15, 19, 20.	... ...	Mediterranean.
Pharpar, R. ...	Damascus, *Syria.*	2 Kin. v. 12.	Tributary of Bărăda: praised by Naaman.	Taura[1].
Pison, R. ...	Eden.	Gen. ii. 11. .	One boundary of Paradise.	
Zared, B. ...	... ...	Num. xxi. 12.	Boundary between Edom and Moab.	El Ahsy.

[1] See note on p. 171.

XXXVI. ANIMALS OF THE BIBLE.

In its physical characteristics Palestine is unique, combining the most opposite physical features: e.g. maritime and inland, mountain and plain, luxuriance and desert, cold and tropical, glacial and volcanic, pastoral and arable. Some species of animals, formerly abundant, have disappeared, e.g. the lion, wild bull, rhinoceros, bison; but eighty species of mammalia still exist there.

I. SUMMARY OF THE MAMMALIA OF THE BIBLE.

GROUNDED ON THE REV. W. HOUGHTON'S PAPER (*Transactions of Society of Biblical Archæology*).

Animal Denoted.	*English Translation.*	*Hebrew Original.*	*Septuagint Translation.*	*Assyrian Inscriptions.*	*Remarks.*	*Zoological Genus or Species.*
Antelope.	Pygarg.	Dishôn.	πύγαργος.	Da-as-su.		Addax.
Antelope.	Wild ox.	Tô *or* têo.	ἔλαφος.	Burkhiïs.		Oryx leucoryx.
Ape.	Ape.	Koph.	πίθηκος.	Udumu.		Presbytes entellus.
Ass (*tame*).	Ass.	Chamôr.	ὄνος.	Imiru.		Asinus vulgaris.
Ass (*wild*).	Wild ass.	Pereh.	ἡμιππος.	Tseri.		Asinus hemippus.
Bear.	Bear.	Dôb.	ἄρκτος.	Dabuu.		Ursus Syriacus.
Bull (*domestic*).	Cattle, oxen.	Aleph.	κτήνη.	Alap.		Bos taurus.
Bull (*wild*).	Unicorn.	Reêm.	μονοκέρως.	Ri-i-mu.		Bos primigenius.
Camel.	Camel.	Gâmâl.	κάμηλος.	Gammalu		{ Camelus Arabicus. { Camelus Bactrianus.
Cat.	Cat.	*None.*	αἴλουρος.	*None.*		Felis domestica.
Deer.	Fallow deer.	Yachmur.	βούβαλος.			Alcephalus bubalis.
Dog.	Dog.	Keleb.	κύων.	Kalbu.		Canis familiaris.
Dolphin.				Nakhiru.	*Syr.* Nakhira.	Delphinus.
Fallow deer.	Hart, hind.	Ayyâl.	ἔλαφος.	Ailu.		Cervus Mesopotamicus.
Gazelle.	Roe, roebuck.	Tsebi.	δορκάς.	Tsabiï.		Gazella gutturosa.
Goat (*he*)	He-goat.	Yatud.	τράγος.	Atudu.		Capra hircus.
,,	,,	Tsâphîr.	,,	Tsapparu.	The paseng.	,, ægagrus.
Goat (*wild*).	Chamois.	Zemer.	καμηλοπάρδαλις.	Ditanu.		Rupicapra tragus.

Animal Denoted.	*English Translation.*	*Hebrew Original.*	*Septuagint Translation.*	*Assyrian Inscriptions.*	*Remarks.*	*Zoological Genus or Species.*
Goat (*wild*). ...	Wild goat. ...	Yâ'êl. ...	... ...	... ...	... ...	Ibex Bedeanus, or Capra Sinaitica.
Greyhound. ...	Greyhound. .	Zarzir. ...	ἀλέκτωρ. ...	*None.* ...	Figured on Assyrian dish.	*Doubtful.*
Hare.	Hare.	Arnebeth. .	χοιρογρύλλιος.	Annabu. ...	... ...	Lepus Sinaiticus. „ Caspius.
Horse.	Horse. ...	Sûs.	ἵππος.	Susu.	... ...	Equus caballus.
Hippopotamus. .	Behemoth. ...	Behemoth. .	θηρία.	... ...	*Coptic* P-ehe-mou.	
Hyæna.	Doleful creatures.	[Ôach, ... *pl.* Ôchim]. .	*None.*	Akhu. ...	... ...	Hyæna striata.
Jackal.	Fox.	Shûal. ...	ἀλώπηξ. ...	Asi (?) ...	... ...	Canis Vulpes.
Leopard.	Leopard. ...	Nâmer. ...	πάρδαλις. ...	Niimru. ...	... ...	Leopardus varius.
Lion.	Lion.	Aryeh. ...	λέων.	Ne-essu. ...	... ...	Felis leo.
Mole-rat.	Mole.	Tinshemeth.	ἀσπάλαξ. ...	... ...	... ...	Spalax typhlus.
Mouse.	Mouse. ...	'Akhbar. ...	μῦς.	... ...	... ...	Dipus, and Alactaga.
Mule.	Mule.	Pered. ...	ἡμίονος. ...	Parie.		
Ox.	Young Bull. .	Shôr.	μόσχος. ...	... ...	*Chald.* Thôr. .	Bos taurus.
„	Oxen.	Bâkâr. ...	ταῦρος. ...	Buchal rimi.		
Ram.	Ram.	Ayïl.	κριός.	Ailur. ...	... ...	Ovis aries.
Rhinoceros. ...	... ...	... ...	... ...	Alap nahr. .	... ...	Rhinoceros unicornis.
Sheep.	Sheep.	Tsôn. ...	πρόβατα. ...	Tsieni. ...	... ...	Ovis laticaudatus.
„ (*wild*). ... (*See* Wild Goat).	... ...	... ...	... ...	Arnu. ...	*Syr.* Arno. ...	Capra ægagrus.
Unicorn (*See* Wild Bull).						
Wolf.	Wolf.	Zeêb. ...	... ...	Ziïbu. ...	Zebu	Canis lupus.
„	... ...	... ...	λύκος.	Aciluv. ...	... ...	

2. QUADRUPEDS MENTIONED IN THE BIBLE.

N.B.—The *Names* in SMALL CAPITALS do not occur in the A.V., but the *Animals* are supposed to be denoted by the original text.

Ape (1 Kings x. 22) ... Heb. *Koph*: Gk. *πίθηκος.*

Apes, and also peacocks and sandal-wood, were imported by Solomon from Ophir (probably Ceylon). The word used is a Hebraised form of the Sanskrit name. The baboon was known to the Egyptians. None are now found in Palestine.

Ass (*domestic*) (Judg. v. 10) ... Heb. *Chamôr*: Gk. *ὄνος.*

A native of Mesopotamia, of large size, the white species being most esteemed. It was the honoured animal for carrying official dignitaries—kings, prophets, judges. By the Mosaic law its firstling was to be redeemed, as was a male child. They were guarded by many legal privileges, and a royal officer took charge of them. Six thousand seven hundred and twenty returned with the captives from Babylon. The ass, as well as the camel, was a beast of burden.

Ass (*wild*) (Job xxxix. 5–8; Jer. ii. 24; xiv. 6) ... Heb. (1) *'Arôd*, (2) *Pereh*: Gk. *ὄναγρος.*

'Arôd occurs only in Job; elsewhere *pereh* is used. The wild ass neighs like the horse, herds in droves, is more fleet than the horse, dwells in desolate places, and is very shy. It is the *Asinus hemippus*, seldom found now west of the Hauran.

Badger (Ex. xxvi. 14; Ezek. xvi. 10) ... Heb. *Tachash*: Gk. *ὑάκινθος.*

This word is used only of the skin from which the outer covering for the tabernacle, &c. was made. Badgers are plentiful in Palestine, but their skins would hardly have been suitable for this purpose; the animal is thought by some to have been the *Dugong*, a mammal of the whale family, caught in the Red Sea; but *tachash* seems a generic word for "dolphins," "seals," &c., and in Ezek. xvi. 10 appears to mean "sealskin."

Bat (Lev. xi. 19) ... Heb. *Atalleph*: Gk. *νυκτερίς.*

There are bats innumerable now in Palestine, notably in the vaults under the Temple and the rocky caves of Galilee. The former are the "short-tailed," the latter the African "tawny," and the English "long-eared." Near the Dead Sea are the "long-tailed" (*Rhinopoma*), &c. There are also the "horse-shoe," "fox-headed," "mouse-coloured," &c. They were forbidden as an article of food. *See* BIRDS, p. 184.

Bear (1 Sam. xvii. 34; 2 Kin. ii. 24) ... Heb. *Dôb*: Gk. *ἄρκτος.*

The Syrian bear is a light-coloured variety of the common brown bear. It is still found in ravines of Galilee, and of Mounts Lebanon and Hermon. It is represented, as an object of chase, on Assyrian monuments.

Behemoth (Job xl. 15) . . . Heb. *Behemoth*: Gk. *θηρία.*

The name is of doubtful derivation. It may be the *pl.* of Heb. *behemah*, "beast"; or a Hebraistic form of Egyptian *p-ehe-mout*, "water-ox." It is allowed to be the *Hippopotamus*, "river-horse." It is known to the Arabs as the "water-horse," and is still found in the Lower Nile.

Bittern (Is. xiv. 23; xxxiv. 11; Zeph. ii. 14) . . . Heb. *Kiphôd*; Gk. *ἐχῖνος.*

This animal is mentioned with the "cormorant," and therefore by some supposed to be a bird. It is evidently a token of desolation, and the context seems to demand the idea of some marsh-loving bird, fond of waste and solitary places; whence the "bittern" is thought to be the *Botaurus stellaris* (so called from the noise it makes, like the bellowing of a bull, when its head is immersed in the mire). Many commentators follow the LXX. and Vulgate, and translate it "hedgehog," or "porcupine"; but these do not inhabit marshy ground, or "perch on the knops of pillars." *See* BIRDS, p. 184.

Bull. *See* **Unicorn, Ox,** and **Deer.**

Camel (Job i. 3) . . . Heb. (1) *Gâmâl*: Gk. *κάμηλος.*

—— Heb. (2) *Beker.*

Doubtless both the Arabian one-humped and Bactrian two-humped species were known to the Hebrews, since both are found on Assyrian monuments; but the latter was rare. The camel seems to have been a sign of wealth (1 Chron. v. 21), and to have come into Palestine from Arabia. Its flesh was forbidden as food (Lev. xi. 4); but its milk was drunk, and its hair was used for weaving into cloth (Mark i. 6). *Beker*, *bikrah* (dromedary), are the male and female young camel. The dromedary, *kirkarah*, is a finer, swifter variety of camel.

CAT (Baruch vi. 22) . . . Gk. *αἴλουρος.*

Not mentioned in the Canonical books, though carefully kept and reverenced in Egypt, of which it was a native, and where it was dedicated to the moon, solemnly embalmed, and buried, when dead, at Bubastis.

Cattle (Ps. l. 10) . . . Heb. *Aleph*: Gk. *κτήνη.*

There were two kinds, long- and short-horned, the former more numerous, their horns pointed and projecting forwards. They were used for ploughing and threshing (i.e. treading out the corn), for sacrifices, and for food. *See* **Ox.**

Chamois (Deut. xiv. 5) . . . Heb. *Zemer*: Gk. *καμηλοπάρδαλις.*

It is impossible that the camelopard, a native of South Africa, should be allowed as food to the Hebrews. The root of the word is "spring," "jump," and so it may include all the goat and antelope species. The "chamois" is not found in Palestine, or on Assyrian or Egyptian monuments. The *Zemer* is therefore supposed to be the wild sheep of Arabia Petræa, dwelling on inaccessible heights, having large, strong horns, curved backwards.

Coney (Lev. xi. 5; Ps. civ. 18; Prov. xxx. 26) ... Heb. *Shaphan*: Gk. δασύπους.

Shaphan was forbidden food to the Hebrews; it lived in rocks; it was "feeble"; it chewed the cud. Jewish tradition identifies it with the "rabbit," and says the Phœnicians gave "Spain" its name from its abundance of rabbits; but this animal was unknown in Syria, till imported in later times. The "coney" is the *Hyrax Syriacus*, somewhat like a rabbit in size and shape, neither rodent nor ruminant, but classed by itself.

Deer (Deut. xii. 15) ... Heb. (1) *Tsebi*: Gk. δορκάς.

There are four Hebrew words probably denoting deer or antelopes: (1) *Tsebi* ("roe," or "roebuck," A. V.), doubtless the *Gazella Arabica*, still abundant in Syria (not the "roebuck," which is confined to Europe). It was allowed as food. Its swiftness is often mentioned (2 Sam. ii. 18), and its being chased (Is. xiii. 14). Its elegance caused its name to be used as a favourite term of endearment, and also to be given to females, e.g. *Zibiah* (2 Kings xii. 1), and *Tabitha* (Acts ix. 36). The Arabic name is *Gazâl*.

—— (Deut. xiv. 5; Is. li. 20) ... Heb. (2) *Tô*, or *teô*: Gk. ἔλαφος.

(2) *Tô* ("wild ox," and "wild bull," A.V.), a clean animal, fit for food; "caught in a net." In older versions identified with *Oryx leucoryx*, an antelope still found in Palestine and hunted and tamed by the Egyptians.

—— (Deut. xiv. 5) ... Heb. (3) *Dishôn*: Gk. πύγαργος.

(3) *Dishôn* (the "pygarg," A.V.) is only once named among animals for food. It is probably the spotted-nosed *Addax*, though not found in Palestine, but in Arabia and Egypt, answering to the meaning of the Hebrew and Greek words.

—— (Deut. xiv. 5; 1 Kin. iv. 23) ... Heb. (4) *Yachmur*: Gk. βούβαλος.

(4) *Yachmur* ("fallow deer," A.V.) was allowed for food, and was one of the provisions for Solomon's table. It is identified with the *Alcephalus bubalis*, still called "yachmur" by Arabs; it is red or pale brown. The "fallow deer" is a native of Syria and Palestine. R.

Dog (1 Sam. xvii. 43; Job xxx. 1) ... Heb. *Keleb*: Gk. κύων.

Many species (for chase and vigilance) were known to the Assyrians, from the large mastiff to the hound; but the general term "dog" in the Bible is never used, except as expressive of disgust. No reference is made to his tending sheep (except Job xxx. 1), or being employed in the chase; but only as guarding the house (Is. lvi. 10), warding off wild beasts, as himself a wild predatory animal, living on flesh and by rapine, and even feeding on human bodies, as in the case of Jezebel. His "price" is an abomination to the Lord (Deut. xxiii. 18),—probably the fee received for omens gained from dogs, a common Babylonian practice. Three species of dogs are now found in Palestine: viz. 1. The pariah dog of towns and villages, the scavenger of the East; 2. The Syrian sheep-dog, like a Scotch colley; 3. The Persian greyhound. *See* **Greyhound.**

Dromedary (Jer. ii. 23) . . . Heb. *Beker, bikrah*. *See* **Camel**.

ELEPHANT (1 Kin. x. 22) . . . Gk. ὀδόντες ἐλεφάντινοι.

No mention is made of elephants living in Palestine, but only of the importation of their teeth, i. e. ivory; but in the Books of the Maccabees we learn that they were employed in the army of Antiochus Epiphanes against the Jews. They are not part of the fauna of Syria.

Ferret (Lev. xi. 30) . . . Heb. *Anâkah*: Gk. μυγαλῆ.

An unclean "creeping thing." Its identification is conjectural: opinions are divided between "shrew," or "field-mouse" (LXX.), "hedgehog," "toad," "green lizard," "water-lizard." The root of the Hebrew word is doubtful, = either "to be long and narrow," or "to grow." *See* **Lizard**, p. 193.

Fox (Judg. xv. 4) . . . Heb. *Shû'al*: Gk. ἀλώπηξ.

The Hebrew word universally translated "fox" generally refers to the "jackal," which is very abundant in Palestine; and the word seems a generic one, including both. Its root is either "to burrow," or "to be brown-red." It is generally used in the plural. The common English fox is abundant in the Taurus, and another kind near the Euphrates.

Goat (Is. xiv. 9) . . . Heb. (1) *Yatud* (male).

—— (2 Chron. xxix. 21) . . . Heb. (2) *Tsâphîr* (male); Gk. τράγος.

—— (Lev. ix. 3) . . . Heb. (3) *Saïr* (rough).

—— (Gen. xxx. 35) . . . Heb. (4) *Tayîsh* (tup): Gk. τράγος.

Its flesh and milk were used as food, but its fat was prohibited (Lev. vii. 23). The he-goat, *Capra ægagrus*, is used as a symbol of strength and also of impurity. It was the sin-offering for accidental manslaughter (Num. xv. 27), and for sins of the congregation on the Day of Atonement, when one goat was sacrificed, and another (*Azazel*), dyed with its fellow's blood, was allowed to escape into the wilderness, till its scarlet wool was bleached, as a symbol of pardoned sin. Goats' hair was used for weaving into cloth, and the skin for bottles and swimming bladders.

Goat (*wild*) (Deut. xiv. 5; Ps. civ. 18) . . . Heb. *Yâ'êl*: Gk. ὄρυξ.

This animal is the *Capra ibex* (the *Beden* or *Jaela*), common in Arabia Petræa and in the neighbourhood of the Dead Sea, at En-gedi ("fountain of the kid"). Its flesh is excellent venison, and was probably that brought by Esau to Isaac. H.

Greyhound (Prov. xxx. 31) . . . Heb. *Zarzir Mathnaim*: Gk. ἀλέκτωρ.

The word "greyhound" is only once used in our Bible, as an example of what "goes well, and is comely in going." The translation is very questionable. The Hebrew words for "girt loins" are also rendered "horse," "girt in the loins." Greyhounds are represented on Assyrian monuments, and some naturalists trace their origin to an Asiatic home. They were used in Assyria and Babylonia, with the hawk, for hunting the gazelle. The LXX. translates the word "cock" in the above passage, but this bird was unknown in Palestine in those times.

Hare (Lev. xi. 6) ... Heb. *Arnebeth*: Gk. χοιρογρύλλιος.

The Hebrew word is translated "hare," which is forbidden as food, though it is not ruminant, as there alleged. Turks, Armenians, and Somal Arabs now abstain from it. So also Laplanders, and the ancient Chinese. Its use was forbidden on religious grounds to the ancient Britons (Cæs. B. G. v. 12). Two kinds are found in Palestine: 1. *Lepus Syriacus*, in the north, resembling our own, but short-eared; also represented on Assyrian sculptures: a tract was called *Aranabanu*, "hare country." 2. *Lepus Egyptiacus*, in the south, being as small as a rabbit, with very long ears. The LXX. renders the word "*hedgehog*," which *see*.

Hart, Hind (Deut. xii. 15, 22) ... Heb. *Ayyal*: Gk. ἔλαφος.

The "hart" (*fem.* hind) is mentioned with the "roebuck," as food allowed by Mosaic law, and as substantial daily food at Solomon's table. It is used as a symbol of the tribe of Naphtali (Gen. xlix. 21). It gives the name to the valley of Ajalon (*Ayyálon*, "place of stags"); and its peculiar traits are used as similes, e. g. panting after cooling water (Ps. xlii. 1), leaping nimbly (Is. xxxv. 6); its elegant form (Cant. ii. 9), swiftness of foot (2 Sam. ii. 18), tender love (Prov. v. 19), fear of thunder (Ps. xxix. 4, 9); concealment of young (Job xxxix. 1). It is thought to have been the red-deer, now extinct in Palestine.

HEDGEHOG (Lev. xi. 6) ... Heb. *Arnebeth*: Gk. χοιρογρύλλιος.

This is the LXX. rendering in Lev. xi. 6 for *arnebeth* (hare). *See* also **Bittern**. Both hedgehog and porcupine are very common in Palestine, —a large species of the former in the north, a smaller in Judæa. The porcupine abounds near the Dead Sea. Both are known in Egypt and Assyria.

Horse (Nah. iii. 2, 3; Deut. xvii. 16) ... Heb. *Sûs*: Gk. ἵππος.

The kings of Israel were forbidden to multiply horses, because connected with the worship of the sun. They were not beasts of burden, but only for chase and war (as cavalry, and in chariots), and formed the strength of Assyrian and Egyptian armies. The horse does not occur on Assyrian sculptures, but only the wild ass. It was a native of Armenia and Media, whence it came to Palestine. In Scripture it is spoken of as less swift than the ass (Prov. xxvi. 3).

HYÆNA (1 Sam. xiii. 18; Is. xiii. 21; Jer. xii. 9) ... Heb. *Tseboim*, [*Óach*, pl. *Óchim*].

The word does not occur in the A.V.; but the hyæna is, and always has been, common in all parts of Syria and Mesopotamia. There are passages where some suppose it is meant: e. g. Isa. xiii. 21, *ôchim*, "doleful creatures," classed with *Ziim* ("wild beasts"), expresses the howl of hyænas; Jer. xii. 9, *tsabûa* ("speckled bird," A. V.) is rendered by many "hyæna;" the valley of *Zeboim* is still called by Arabs *Shukhed-Dubba*, "ravine of the hyæna," the exact equivalent of the Hebrew. Hyænas are associated with "lions," as predatory carnivora, in Assyrian records.

Jackal (Is. xiii. 22 ; S. of S. ii. 15 ; Lam. v. 18) . . . Heb. (1) *Shûal*, (2) *Îyyîm* : Gk. (1) ἀλώπηξ, (2) ἐχῖνοι.

The jackal (*Canis aureus*) is very common in Palestine. Two words occur in the Hebrew, viz. *shûal*, universally rendered "fox," though often meaning "jackal"; and *îyyîm* (*pl.*), "wild beasts of the islands," which certainly seems to refer to jackals; so also *tannîm* (*pl.*), "dragons," which occurs thirteen times, is used as a synonym of *îyyîm* : the root of both is a word meaning "howl." Jackals "howl in the desert," herd in packs (*îyyîm* and *tannim* are always plural), and are fond of grapes. The Arabic for *shûal* is *shakal*; and jackals still infest Syria by hundreds, being specially numerous at Baalbec, in the Jordan valley, and around the walls of Jerusalem. *See* **Fox.**

Leopard (Jer. v. 6 ; Hab. i. 8) . . . Heb. *Nâmer* : Gk. πάρδαλις.

Many cities and localities in Palestine bear in their names (*Nimrah*) a token of the prevalence of leopards in their vicinity, e. g. *Beth-nimrah* (which *see*), and the *Nimrim* in Moab. *Nâmer* means "spotted." On a broken Assyrian obelisk Tiglath-Pileser I. is recorded to have hunted and killed leopards in the *country of the Hittites* (i. e. S. of Palestine). The leopard is still common there; the *cheetah* also haunts Mount Tabor, the Galilæan hills, Gilead, &c. In Scripture, illustrations are drawn from its "spots," its "watching for prey," its "activity," &c.

Lion (Num. xxiv. 9 ; Jer. xlix. 19) . . . Heb. (1) *Ari*, *Aryeh* : Gk. λέων.

—— (Amos iii. 4 ; Ps. xvii. 12 ; Job iv. 10) . . . Heb. (2) *Kepheer* : Gk. σκύμνος δράκων.

—— (Job iv. 11) . . . Heb. (3) *Laish* : Gk. μυρμηκολέων.

—— (Deut. xxxiii. 20) . . . Heb. (4) *Lâbî* : Gk. λέων.

—— (Job iv. 10) . . . Heb. (5) *Shâchal* : Gk. λέαινα.

Five words occur in Hebrew: (1) general term; (2) "fierce"; (3) "strong"; (4) "roaring"; (5) poetical. The whole five occur in Job iv. 10, 11. The oldest name is "laish," whence comes the name of the city **Laish.** In no passage is any mention made of *hunting* it, except in Joh, though Ezekiel refers to its being taken in a net or pit (Ezek. xix. 2–9); but on Assyrian monuments hunting the lion is a very favourite subject. Tiglath-Pileser slew a hundred and twenty. It is still found in India and Africa. Besides mention of its depredations, the lion was the symbol of "strength," of the "tribe of Judah," and of "Christ" (Rev. v. 5).

Mole (Lev. xi. 30) . . . Heb. (1) *Tinshemeth* : Gk. ἀσπάλαξ.

—— (Is. ii. 20) . . . Heb. (2) *Chaphar-peroth* : Gk. ματαῖοι.

Two words are rendered "mole" in our Bible; the former is mentioned among unclean animals, but thought by some to be a kind of lizard; the latter is from the root *chaphar*, to "burrow," reduplicated, and so probably is the mole-rat (*Spalax typhlus*). No other mention occurs of either of these animals. No *mole* has yet been found in Palestine; but the mole-rat

is found in the *débris* about Jerusalem. It is silvery grey, without tail or eyes, and about ten inches long; it feeds on bulbs, and lives in companies underground.

Mouse (Lev. xi. 29; 1 Sam. vi. 4, 5) ... Heb. *'Akhbar*: Gk. μῦς.

The *'akhbar* is mentioned as an unclean animal, and its name is generic of any small rodent. The ravages of the field-mouse were part of the plagues inflicted on Philistia during the detention of the ark. In Palestine are found the rat, mouse, marmot, dormouse, and jerboa (springing like a kangaroo, and living in sandy districts). The "hamster" is an article of food in Northern Syria, and is probably the *'akhbar*, an "abominable thing eaten," condemned by Isaiah.

Mule (2 Sam. xiii. 29) ... Heb. *Pered*: Gk. ἡμίονος.

Three Hebrew words (*pered, rekesh, yêmûn*) are translated "mule" in our A. V.; of which the first only is correct, the second ought to be "camel," and the third is doubtful. It occurs only once (Gen. xxxvi. 24), and is thought by some to indicate a discovery by a herdsman of the crossing of breeds of cattle; but the Vulgate renders his discovery "warm springs" of water. The mule was not used by the Hebrews before David's time, when with the horse it supplanted the ass as the royal beast. It is still the most valuable beast of burden, carrying heavier weights, and possessing greater powers of endurance in a mountainous country. than the horse, ass, or camel. Mules of a superior breed are represented on Assyrian monuments.

Ox (Gen. xii. 16) ... Heb. (1) *Bâkâr*: Gk. μόσχος.

—— (Ps. xxii. 12) ... Heb. (2) *Abîrîm*: Gk. ταῦροι πίονες.

—— (Deut. xxii. 10) ... Heb. (3) *Shôr*: Gk. μόσχος.

"Ox" is the generic term for the bovine race. There are many names by which it is distinguished in the Bible, marking difference of age or sex: e.g. *bâkâr*, collective name for "ploughing cattle"; *eglath bâkâr*, "heifer"; *par ben bâkâr*, "young bullock"; *egel* (m.), *eglah* (f.), "a calf"; *abîrîm*, "strong ones," i.e. "bulls"; *shôr* (Chald. *tôr*, Ezra vi. 9), "one head of cattle."

They were pastured "in the open," there being no fences, hence many of the enactments; but could not have been extensively used for food, since there is little grazing land. They are now rare in central districts from Lebanon to Hebron, and nowhere pastured, except in Dothan, Shechem, and Hamath. They are small, shaggy, short-legged, both long- and short-horned. They were used for sacrifices, ploughing, treading out corn, drawing waggons (Num. vii. 3). *See* **Unicorn**, and **Cattle**.

PORCUPINE. *See* HEDGEHOG.

Ram (Gen. xv. 9; Is. xiv. 9) ... Heb. *Ayîl*: Gk. κριός.

This animal was the offering of Abraham instead of his son. It was the prescribed sacrifice for trespass-offering, for the new moon, and the Day of

Atonement; the fat of its broad tail was part of the peace-offering to Jehovah. It was the symbol of power or might (Luke i. 69), and of leadership (Is. xiv. 9); and among the Egyptians represented the omnipotence of the Deity. Its dyed skins were highly esteemed (Exod. xxv. 5). *See* **Sheep.**

Roe, Roebuck. *See* **Deer.**

Sheep (Gen. iv. 2; xlvii. 3) ... Heb. *Tsôn*: Gk. *πρόβατα.*

Ovis laticaudatus, a variety of the broad-tailed sheep, with white body, head and neck black or dark brown, wool thick. Sheep-keeping was one of the earliest industries, particularly among the Hebrews, even when offensive to their neighbours (Gen. xlvi. 34). It is used as a symbol of God's pastoral care for man, both in the Old and New Testament. It is still one of the industries of Palestine, and the "ewe lamb" is the pet animal of the peasant of Jerusalem. *See* **Ram.**

Swine (Lev. xi. 7; 2 Mac. vi. 18; Matt. vii. 6) ... Heb. *Chazer*: Gk. *ὗς.*

The Hebrews and Phœnicians abhorred swine, and the Mosaic Law classed them with unclean animals, their flesh when badly cooked being productive of parasitical disease. In Gospel times they were kept, and probably eaten, around, if not in, Palestine.

Unicorn (Job xxxix. 9–12) ... Heb. *Reêm* or *Reîm*: Gk. *μονοκέρως.*

—— (Num. xxiii. 22) ... Gk. *ἀδροί.*

The LXX. translation has passed into our A.V., but is erroneous, as the mention of *two* horns on one *reêm* (Deut. xxxiii. 17) proves. There Joseph is compared to a *reêm*, his two horns being Ephraim and Manasseh. It was a very strong, wild ox, untameable, having two tall horns, with which it gored: it is distinct from oxen and bulls, and is used figuratively for "prince" or "chieftain" (Is. xxxiv. 6, 7). The description of it tallies with Cæsar's account of the Hercynian *Urus*, which ranged from the Rhine to China, from Siberia to S. Persia. It is sculptured on Assyrian monuments, and the kings of Assyria hunted *rîmu* in Lebanon and Palestine, B.C. 884.

The *rîmu* (Assyr.), or *reêm* (Hebr.), is the *Bos primigenius*, a species of wild ox, with strong, thick, long, curved horns, and a hump on its back.

Weasel (Lev. xi. 29) ... Heb. *Choled*: Gk. *γαλῆ.*

This word occurs only once among "unclean creeping things." The Hebrew is allied to the Arabic *khuld*, "mole-rat"; and its root being *chalad*, "to dig," it seems to express the habits of that animal rather than those of the "weasel." In some Rabbinical writers *chuldat* is the "mole," in others the "polecat"; but the description of the habits of the *choled* in the Talmud is more applicable to the "weasel." Weasels and polecats are common in Palestine. *See* **Mole.**

Wolf (Gen. xlix. 27 ; Ezek. xxii. 27) ... Heb. *Zeêb* : Gk. λύκος.

The *Canis lupus* of Syria is larger and of lighter colour than the European species. It still infests the hill country of Benjamin, the ravines of Galilee and Lebanon, and the hills of Bashan and Gilead. It was the symbol of Benjamin, and is used in Scripture as illustrative of ravening after its prey, stealing on it by night, &c. ; so of dishonest gain, extortion, oppression, &c.

XXXVII. BIRDS FOUND IN PALESTINE,

WITH A REFERENCE TO THOSE NAMED IN SCRIPTURE.

N.B.—V. L. = *Van Lennep* ; H. = *Houghton* ; T. = *Tristram*. The specimens given are those found by the Palestine Explorers.

Avocet ... (Specimen, *Recurvirostra avocetta*, found at Sur.)

Bat (Lev. xi. 19) ... Heb. *Atalleph* : Gk. νυκτερίς. (Specimen, *Vesperugo Kuhlii.*)

Bats are included in the Bible among "birds," and also among "creepers on all fours." *See* QUADRUPEDS, p. 176.

Bee-eater ... (Specimen, *Merops apiaster*, found at Anti-Libanus.)

A summer migrant.

Bittern (Zeph. ii. 14) ... Heb. *Kippôd* : Gk. ἐχῖνος. (Specimen, *Botaurus stellaris.* T.)

See QUADRUPEDS, p. 176.

—— (Specimen, *Ardeola minuta.*)

Bought at Jerusalem.

Blackbird ... (Specimen, *Merula.*)

Found in Palestine ; not migratory. V. L.

Blackcap ... (Specimen, *Silvia atricapilla*, found at Jericho.)

Blue Jay.

The blue jay is still found in Palestine. V. L.

Bulbul ... (Specimen, *Ixus xanthopygius*, found at Beit Atab.)

Peculiar to Syria. The nightingale is so called, as also a titmouse. V. L.

Chat ... (Specimens, *Saxicola libanotica*, *Pratincola rubicola*, found at Bethlehem.)

—— (Specimen, *Dromolœa leucopygia*, found at Ain Feshkah.

Cock (Mark xiv. 30) ... Gk. ἀλέκτωρ.

Cormorant (Lev. xi. 17) ... Heb. *Shâlâk*: Gk. καταράκτης. (Specimen, *Phalacrocorax carbo.*)

—— (Is. xxxiv. 11) ... Heb. *Kâath*: Gk. πελεκᾶς.

Probably *kâath* is the "pelican" (*see* marginal reading): but the common cormorant frequents the coast, comes up the Kishon, and is found on the Sea of Galilee and on the Jordan; and this is probably the *shâlâk*. T.

Corn-Bunting ... (Specimen, *Emberiza miliaria*, found at Ain Fasail.)

Cretchmaker's Bunting ... (Specimen, *Emberiza cæsia*, found at Ain Fasail.)

Crane (Is. xxxviii. 14) ... Heb. *Âgûr*: Gk. χελιδών. (Specimen, *Grus cinerea.* T.)

Some think the "crane" should be "stork," which *see.* Others agree with A. V. Cranes flock to the wilderness of Beersheba in winter. T.

Crow (Prov. xxx. 17) ... Heb. *'Oreb*: Gk. κόραξ. (Specimen, *Corvus umbrinus.*)

Ordinary cinereal crows are very common scavengers, and are identified with the "ravens" that fed Elijah. V. L. But the term includes the whole tribe of crows, e.g. rooks, jackdaws, &c., all of which are very numerous. T.

Cuckoo (Lev. xi. 16) ... Heb. *Shachaph*: Gk. λάρος. (Specimen, *Cuculus canorus*, found in Jordan Valley.)

Some translate *shachaph* "sea-gull" (as the LXX).

—— (Specimen, *Oxylophus glandarius*, found at Ain Fasail.)

Summer migrant to Palestine.

Dove (Is. xxxviii. 14) ... Heb. *Yonah*: Gk. περιστερά.

See **Pigeon.**

Dunlin ... (Specimen, *Tringa cinclus.*)

Ducks.

Ducks, wild and domestic, are found everywhere.

Eagle (Deut. xxxii. 11) ... Heb. *Nesher*: Gk. ἀετός. (Specimens, *Circaetus Gallicus; Gyps fulvus.* T. Found at Yebua.)

Feeds on reptiles. The Arab. *nissir*, i.e. griffon, great vulture. Found in Palestine and Egypt.

—— Gier (Lev. xi. 18) ... Heb. *Racham*: Gk. πορφυρίων. (Specimen, *Neophron percnopterus.*)

The "Egyptian vulture" or "Pharaoh's hen," common in Asia and all parts of Africa; migratory from Palestine in the winter.

Fowl, *fatted* (1 Kin. iv. 23) . . . Heb. *Barburîm* : *Abusîm.*

"Fatted fowl," probably "geese," which abound all over Palestine, as likewise domestic fowls. The native country of the latter is Asia, and they were not imported into Palestine till after the Captivity. V. L.

Glede (Deut. xiv. 13) . . . Heb. *Raah* : Gk. γύψ. (Specimen, *Buteo ferox.*)

Probably the "buzzard," of which there are three kinds in Palestine, the commonest being the large red species resembling a small eagle. T.

Goldfinch . . . (Specimen, *Carduelis elegans*, found at Bethlehem.)

Grakle . . . (Specimen, *Amydrus Tristrami*, found at Mar-Saba.)

Dead Sea and Jordan Valley.

Grouse . . . (Specimen, *Pterocles Senegallus*, found in the Desert.)

Also in Jordan Valley.

Harrier . . . (Specimen, *Circus æruginosus*, found in the Dead Sea.)

—— (Specimen, *C. cineraceus*, found at Jericho.)

Hawk (Job xxxix. 26) . . . Heb. *Netz* : Gk. ἱέραξ. (Specimen, *Accipiter nisus*, found at Jericho.)

Netz is generic, including the whole kestrel tribe. T.

—— Night (Lev. xi. 16) . . . Heb. *Tachmâs* : Gk. γλαῦξ. (Specimen, *Caprimulgus* (?). T.)

Doubtful; perhaps "night-jar." Some say, a kind of owl.

Hen (Luke xiii. 34).

See **Fowl.**

Heron (Lev. xi. 19) . . . Heb. *Anâphah* : Gk. χαραδριός. (Specimens, *Ardeola comata; Ardea cinerea.* T. Found in Jordan Valley.)

White, blue, and brown herons are found; also the "buff-backed" (often called the "ibis"), especially about the Waters of Merom. H.

Hoopoe (Lev. xi. 19) . . . Heb. *Dukipath* : Gk. ἔποψ. (Specimen, *Upupa epops*, found at Bludan.)

Summer visitant to Palestine; very common, especially in woods and near rocky watercourses. It is a very filthy feeder, and therefore unclean. T.

Jar . . . (Specimen, *Caprimulgus Europæus*, found at Beit Atab.)

Kestrel . . . Heb. *Netz.* (Specimen, *Tinnunculus alaudarius*, found at Beiṭ Atab.)

Abounds in all Southern Palestine. T.

—— (Specimen, *T. Cenchris*, found at Ramleh.)

Kingfisher ... (Specimens, *Alcedo ispida; Ceryle rudis*, found at Jericho.)

—— (Specimen, *Alcyon Smyrnensis*, found at Jericho.)
Found likewise in Asia Minor.

Kite (Lev. xi. 14) ... Heb. *Ayyah*: Gk. *ἰκτῖνος*. (Specimen, *Milvus regalis*.)
Ayyah is a generic term for "keen-sighted" birds; *regalis* very common in winter.

Lark ... (Specimen, *Galerida cristata*, found at Jaffa.)
More abundant in species and individuals than in England. T.

—— (Specimen, *Otocoris penicillata*, found at Anti-Libanus.)
Found only on mountain tops of S. W. Asia.

Lapwing (Lev. xi. 19) ... Heb. *Dukipath*: Gk. *ἔποψ*.
No doubt the hoopoe, since the Arabic term is the same; in size similar to the thrush, but crested. *See* **Hoopoe**.

Magpie.
One of the most valuable scavengers of Syria, relieving cattle of flies and vermin.

Nuthatch ... (Specimen, *Sitta Syriaca*, found at Anti-Libanus.)

Owl (Is. xxxiv. 13) ... Heb. *Path-haya'anah*: Gk. *στρουθός*.
Many agree with the LXX. in regarding it as an ostrich.

—— great (Lev. xi. 17) ... Heb. *Yanshooph*: Gk. *ἴβεις*. (Specimen, *Bubo Ascalaphus*, found at Jericho).

—— —— (Is. xxxiv. 15) ... Heb. *Kippos*: Gk. *ἐχῖνος*.

—— little (Lev. xi. 17) ... Heb. *Kôs*: Gk. *νυκτικόραξ*. (Specimen, *Athene meridionalis*, found at Bethlehem.)

—— of desert (Ps. cii. 6) ... Heb. *Kôs*: Gk. *νυκτικόραξ*.

—— Screech (Is. xxxiv. 14) ... Heb. *Lilith*: Gk. *ὀνοκένταυρος*. (Specimen, *Otus vulgaris*, found at Jericho.)
Kippos and *lilith* are both found at Jericho. The former can scarcely be the "ibis," which could not live among the ruins of Petra; but *kôs* is called by the Arabs "mother of ruins." *Kôs* (a cup) is by some translated "pelican," from its pouch. T. Some translate *kippos* "arrow-snake."

Osprey (Lev. xi. 13) ... Heb. *Asniyah*: Gk. *ἁλιαίετος*. (Specimen, *Pandion haliaëtus*.)
Fish-eating eagle, never plentiful, on account of the scarcity of its food; but the term includes also the "short-toed" eagle, by far the most common in Palestine.

Ossifrage (Lev. xi. 13) . . . Heb. *Peres*: Gk. γύψ. (Specimen, *Gypaëtus barbatus.*)

The Lämmer-geier, most magnificent of the vulture species; found sparingly in most rocky ravines. Both the Hebrew and English names mean "bone-breaker." T.

Ostrich (Lam. iv. 3) . . . Heb. *Ya'anah*: Gk. στρουθίον. (Specimen, *Struthio camelus.*)

Still found in the wilderness of Sinai.

Partridge (Jer. xvii. 11) . . . Heb. *Korè*: Gk. πέρδιξ. (Specimen, *Caccabis Græcus*, found at Jericho.)

Found everywhere in Palestine and Egypt, especially the rock partridge.

—— (1 Sam. xxvi. 20) . . . (Specimen, *Ammoperdix heyii*, found at Jericho.)

Peculiar to the Jordan Valley.

Peacock (1 Kings x. 22) . . . Heb. *Tuccîyim* (plural): Gk. ταώς. (Specimen, *Pavo cristatus.*)

Not native; imported by Solomon from Malabar Coast or Ceylon; extinct. The name is not Hebrew, but Tamil, *togeï*, and the peacock is still called by it in Ceylon.

Pelican (Ps. cii. 6) . . . Heb. *Kâath*: Gk. πελεκᾶς.

Spends the winter in Palestine; migrates in the summer to Russia.

Pigeon (Ps. lxviii. 13; Matt. iii. 16) . . . Heb. *Yonâh*: Gk. περιστερά.

—— (Gen. xv. 9) . . . Heb. *Gozâl*: Gk. περιστερά.

Called "dove" in A. V. Blue or black, with patches of white; common and migratory. There are the wood-, rock-, and wild pigeons. V. L.

Plover . . . (Specimen, *Charadrius hiaticula*, found at Jaffa.)

Quail (Ex. xvi. 13) . . . Heb. *Selav*: Gk. ὀρτυγομήτρα. (Specimen, *Coturnix vulgaris.*)

Like a small partridge; migratory for breeding in spring from Africa to high plains of Asia Minor, Turkey, and S. Russia. They alight on the shores of the Red Sea for rest before passing over the mountains; and are found by the Dead Sea. Their flesh is a delicacy.

Raven (Prov. xxx. 17) . . . Heb. *'Oreb*: Gk. κόραξ.

See **Crow.**

Redstart . . . (Specimen, *Ruticilla phœnicura*, found in Jordan Valley.)

Summer migrant to Palestine.

—— (Specimen, *Ruticilla Tithys*, found at Bludan.)

Summer migrant to Palestine.

Robin . . . (Specimen, *Erythæus rubicula*, found at Jericho.)
Winter migrant to Palestine.

—— (Specimen, *Ruticilla Suecica*, found at Jericho.)

—— (Specimen, *Coracias garrula*, found at Gaza.)

Sandpiper . . . (Specimen, *Tringoides hypoleucos*, found at Solomon's Pools.)
Same as English species.

Shrike . . . (Specimen, *Lanius lathora*, found at Jericho.)
Has very much larger toes and feet than the English species.

—— (Specimens, *Lanius auriculatus*, *Lanius nubicus*, found in Jordan Valley.)

Sparrow (Ps. cii. 7) . . . Heb. *'Tzippor*: Gk. στρουθίον. (Specimen, *Passer salicarius*, found at Ain Fasail.)

—— (Specimen, *Fringilla patronia*, found at Jericho.)
The word occurs forty times in the Bible; and is always, with two exceptions, translated "bird," or "fowl." Sparrows swarm in the Plain of Gennesaret, and are trapped and sold for very little; but they are very sparse and solitary in Judæa. H.

Starling . . . (Specimen, *Sturnus vulgaris*, found at Jericho.)

Stork (Jer. viii. 7) . . . Heb. *Khasîdâh*: Gk. ἀσίδα. (Specimen, *Ciconia alba*. T.)
The black stork is constantly seen, building in fir trees, and the common stork on the roofs of houses and mosques: they migrate to Egypt. Forbidden as food by the Mosaic law.

Sun-bird . . . (Specimen, *Cinnyris osea*, found at Jericho.)
Peculiar to the Jordan Valley. P. E.

Swallow (Prov. xxvi. 2; Ps. lxxxiv. 3) . . . Heb. *Deror*: Gk. στρουθός. (Specimen, *Hirundo rustica*, found in the Jordan valley.)

—— (Is. xxxviii. 14) . . . Heb. *Âgûr*: Gk. χελιδών.
"Swallow" is thought to be a mistranslation for "crane," and *sûs* in the same passage is the "swift." Several species in Syria; some frequent rivers, some crags. They save the country from a plague of flies. The common swallow abounds in the Mosque of Omar. V. L.

Swan (Lev. xi. 18) . . . Heb. *Tinshemeth*: Gk. κύκνος.
Swans, white and gray, come down to the lakes in winter.

Swift (Is. xxxviii. 14) . . . Heb. *Sîs*, *Sûs*: Gk. περιστερά. (Specimen, *Cypsellus melba*, found in the Jordan valley.)

—— (Specimen, *Cypsellus apis*.)
Found everywhere in summer. T.

Swift (*continued*), (Specimen, *Cypsellus affinis.*)
Found all the year: it resembles the house martin. T..

Thrush ... (Specimen, *Petrocincta cyanus*, found at Mar-Saba.)
Sedentary. P. E.

—— (Specimen, *Traterophus chalybeus*, found at Jericho.)
Peculiar to the Jordan valley. P. E.

Tit, great ... (Specimen, *Parus major*, found at Beit Atab.)

Turtledove (Gen. xv. 9; Lev. i. 14) ... Heb. *Tor-yonah* : Gk. τρυγών.

—— (Specimen, *Turtur auritus*, found at Yebua.)

—— (Specimen, *Turtur risorius*, found at Jericho.)
Summer migrant to Palestine; very common and abundant. P. E. *See* **Pigeon.** The palm-dove and ring-dove are sedentary.

Vulture (Lev. xi. 14) ... Heb. *Dââh* : Gk. γύψ.

—— (Ex. xix. 4) ... Heb. *Racham* : Gk. ἀετός.
Vultures are very plentiful, and are the chief scavengers for the removal of the dead bodies of animals. V. L. *See* **Eagle.**

Wagtail ... (Specimen, *Motacilla alba*, found at Ramleh.)

—— (Specimen, *Motacilla sulphurea*, found at Jericho.)

Water-rail ... (Specimen, *Rallus aquaticus*, found at Jericho.)

XXXVIII. REPTILES OF THE BIBLE.

In the Bible, reptiles are a connecting link between beasts and fishes. They are divided into the "moving creatures of the sea" (Gen. i. 20), among fish; and the "creeping things" of the land (Gen. i. 25), after the Mammalia. Modern naturalists give us six orders of Reptilia, each of which is represented in Scripture; but they are not very clearly distinguished. The following list will present a general sketch of them, arranged alphabetically for facility of reference.

N.B.—The *names* printed in SMALL CAPITALS do not occur in the A.V., though the reptiles so called are now found, and are probably the same as those indicated by the Hebrew writers. H.=*Rev. W. Houghton*; T.=*Canon Tristram*; R.=*Prof. Rolleston.*

Adder (Ps. lviii. 4) ... Heb. (1) *Pethen* : Gk. ἀσπίς : Zoological Species, *Cobra.*

—— (Gen. xlix. 17) ... Heb. (2) *Shephiphon* : Gk. ὄφις ; Zool. S. *Cerastes Hasselquistii.*

Adder (*continued*), (Ps. cxl. 3) . . . Heb. (3) *'Achsub* : Gk. βασιλίσκος : Zool. S. *Vipera Euphratica.*

—— (Prov. xxiii. 32 ; Job xx. 14–16) . . . Heb. (4) *Tziph'oni* : Gk. ἀσπίς : Zool. S. *Daboia xanthina.*

"Adder" is the translation in the A. V. of four Hebrew words, viz. *pethen, shephiphon* (once), *'achsub* (once), and *tziph'oni* (once). Of these the first is generic, and the remaining three all denote a *venomous* serpent. The second (horned snake) is well known in the sandy deserts of Arabia, Egypt, Sahara, &c.; it is about a foot long, pale brown, with black irregular spots, and two horns above its eyes. It lies in ambush, occasionally biting the heels of horses, and is often found in the wilderness of Judæa. It is thought to have been the instrument of Cleopatra's death. Mentioned six times in the Bible. Poisonous; dwelling in holes; distends its neck, and stands erect; some are proof against snake-charmers. It is the sacred and royal emblem on Egyptian monuments; the symbol of the protecting divinity.

Asp (Is. xi. 8) . . . Heb. *Pethen* : Gk. ἀσπίς : Zool. S. *Egyptian cobra* (Naja naje).

Caterpillar.

See **Locust**, *Gazam*, p. 201. It is doubtful whether the Jews knew that butterflies came from caterpillars. R.

Chameleon (Lev. xi. 30) . . . Heb. (1) *Coäch* : Gk. χαμαιλέων : Zool. S. *Psammosaurus scincus.* T.; *Hydrosaurus Niloticus.* T.

The *coäch*, rendered "chameleon," is thought to be the monitor lizard, which is highly prized as a destroyer of crocodiles' eggs. Of the two kinds, the former is common in Egypt, the Sinaitic peninsula, and Judæa, and is about five feet long; the latter, resembling it, is common in Egypt, where it was reverenced, and is figured on Egyptian sculptures. T.

—— (Lev. xi. 30) . . . Heb. (2) *Tinshemeth* : Gk. ἀσπάλαξ : Zool. S. *Chameleo vulgaris.* T.

Tinshemeth, translated "mole," is, from its derivation, supposed to be the chameleon, a kind of lizard, living in trees and feeding on insects; very common in Palestine and Egypt. T.

Cockatrice (Is. lix. 5) . . . Heb. *Tzeph'a, Tziph'oni* : Gk. ἀσπίς : Zool. S. *Daboia xanthina.*

See **Serpent**, No. 7. It is mentioned five times (once translated "adder," Prov. xxiii. 32); but, from Is. lix. 5, would seem to be more deadly than the *pethen.*

CROCODILE (Lev. xi. 29) . . . Gk. κρακόδειλος.

The word translated "tortoise" (which *see*) is rendered in the LXX. "land crocodile." See DABBA.

The crocodile is probably the animal called **Leviathan**, which *see.*

DABBA (Lev. xi. 29) . . . Heb. *Tzâb*: Gk. κροκόδειλος χερσαῖος: Zool. S. *Uromastis spinispes.*

The Arabic *dhab*, thought by some to be the *tzâb* (tortoise of A. V.), a large species of lizard, common in the sands of Arabia, well known in Judæa; burrowing in sand, and living in holes of rocks; feeding on beetles. T.

Dragon (Is. xxxiv. 13; Ezek. xxix. 3) . . . Heb. *Tan, Tannîn.*

In the passages where "dragon" is used as the symbol of Egypt, the "crocodile" is meant. *Tan* (always *pl.*) is classed with wild beasts and fowls, and inhabits "desert places"; it "wails," "cries," and "snuffs up the wind"; hence thought to be the JACKAL, which *see*, p. 181.

Tannîn is a water-monster, with feet, or a huge land reptile, as that "serpent" into which Moses' rod was changed. In the former sense it is synonymous with "leviathan."

Frog (Ex. viii. 2; Rev. xvi. 13) . . . Heb. *Tzepharde'a*: Gk. βάτραχος: Zool. S. *Rana esculenta; Hyla arborea.*

The Hebrew word is of Arabic extraction, and only occurs in the Old Testament in connection with the Egyptian plague. The frog was adored as a female deity in Egypt, and was the symbol of regeneration. In the Book of Revelation frogs represent "uncleanness." The *Esculenta*, a water-frog, is common in Egypt, and the *Hyla*, or tree-frog, in Palestine.

GECKO (Lev. xi. 30) . . . Heb. *Anâkah*: Gk. μυγάλη: Zool. S. *Ptyodactylus gecko.*

Anâkah ("ferret" in A.V.), from its classification among "creeping things," is more probably the "gecko," a lizard uttering a mournful noise (the meaning of *anâkah*). It is found in all parts of Palestine and Egypt, frequenting rocks, ruins, and houses. Its appearance is repulsive, and it is regarded with disgust. T.

Horseleech (Prov. xxx. 15) . . . Heb. *'Alukah*; LXX. (?): Zool. S. *Hæmopis sanguisuga.* H.; *Hirudo medicinalis.* T.

The *'alukah* is only once mentioned, and by some thought to be the vampire-bat, its root meaning "to suck"; but the Arabs call a leech *'alak*, and so the LXX. and Vulgate translate it. The horseleech is found in Palestine, but the medicinal leech is much more abundant.

Leviathan (Ps. lxxiv. 14; Job xli. 1) . . . Heb. *Livyathan*: Gk. δράκων: Zool. S. *Crocodilus vulgaris.*

The word occurs five times, and in every case but one (Ps. civ. 26) denotes the "crocodile"; though some think that, in Is. xxvii. 1, it refers to the great python, often seen on Egyptian monuments. T. There is a full description of it in Job. It is not now found in Palestine, but has been captured within the last century in the river Zurka, which flows through the plain of Sharon.

Lizard (Lev. xi. 30) ... Heb. *Letâah*: Gk. χαλαβώτης: Zool. S. generic (?).

The word only occurs once, but there is no question as to its meaning. Lizards abound everywhere, and the species are very numerous. There are those of the land, the water, and sandy desert. Every district has its kinds; but they swarm in the desert places, while some frequent cultivated plains, and others the forests of Tabor and Gilead. Perhaps *letâah* is the generic term of the whole lizard tribe, T.

Mole ... Heb. *Tinshemeth*: Gk. ἀσπάλαξ.

See **Chameleon.**

Scorpion (Deut. viii. 15; Luke x. 19) ... Heb. *Akrabîm*: Gk. σκορπίος: Zool. S. numerous.

Scorpions are named as part of the terrors of the wilderness of Sinai (where they are still abundant, and the species numerous); also as symbols of desolation, and as Divine scourges. More than ten distinct species have been found in Palestine. They swarm in many parts, and their sting is painful and dangerous. T.

Serpent (Ps. lviii. 4; Prov. xxx. 19) ... Heb. (1) *Nâchâsh*: Gk. ὄφις: Zool. S. generic term.

—— (Ex. vii. 9, 10) ... Heb. (2) *Tannîn*: Gk. δράκων.

—— (Ps. lviii. 4) ... Heb. (3) *Pethen*: Gk. ἀσπίς: Zool. S. *Cobra Ægyptiaca.*

—— (Gen. xlix. 17) ... Heb. (4) *Shephîphon*: Gk. ὄφις: Zool. S. *Cerastes Hasselquistii.*

—— (Job xx. 16) ... Heb. (5) *Epheh*: Gk. ἀσπίς: Zool. S. *Echidna Mauritanica.*

—— (Ps. cxl. 3) ... Heb. (6) *Achshûb*: Gk. βασιλίσκος: Zool. S. *Vipera Euphratica*, or *Vipera ammodytes.*

—— (Prov. xxiii. 32; Is. xi. 8) ... Heb. (7) *Tsepha*: Gk. ἀσπίς: Zool. S. *Daboia xanthina* (?). T.

Seven Hebrew words are used for various kinds of serpents, translated somewhat indiscriminately:—(1) Generic term, denoting no particular species. (2) Generally rendered "dragon," sometimes "serpent," sometimes "whale" (Job vii. 12, &c.), seems to denote any sea or land monster, therefore not to be limited to any species. (3) Deaf **Adder**, or poisonous **Asp**, which *see*. (4) Poisonous adder of sandy deserts. (5) Thrice mentioned (*see* **Viper**). (6) Found only in one passage, "adders' poison." (7) Five times mentioned; translated in A. V. by "adder" and "cockatrice," the latter fabulous, supposed to be hatched by a cock from serpents' eggs, and so represented as a dragon with a cock's head; called

also "basilisk," or crested serpent. It may be the large yellow-streaked serpent, not uncommon in Palestine; dangerous from its size and nightly prowlings. T.

Serpents were generally regarded by the ancients as symbols of the spirit of evil. More than twenty species have been lately found in Palestine; but only nine are poisonous, viz. the cobra, six species of vipers, *Daboia xanthina,* and *Echis arenicola.*

Serpent (*continued*), fiery (Num. xxi. 6–8) . . . Heb. *Sârâph*: Gk. ὄφις θανατῶν: Zool. S. *Daboia xanthina* (?). T.

—— fiery flying (Is. xiv. 29) . . . Gk. ἀσπίς, ὄφις πετάμενος: Zool. S. *Daboia xanthina* (?). T.

"Fiery" or "deadly" serpents were probably so called from the burning fever caused by their bites. The "fiery flying serpent" is distinct from this; but "flying" is poetic imagery, not in accordance with natural phenomena.

For the habits and peculiarities of serpents noted in Scripture, *see* Tristram's "Natural History of the Bible."

Snail (Lev. xi. 30) . . . Heb. (1) *Chomet*: Gk. σαύρα: Zool. S. generic. Two Hebrew words are translated "snail" in the A. V. Each occurs only once. (1) *Chomet*, among unclean creeping things, is translated in ancient versions by some kind of *lizard,* probably a sand-lizard, of which there are many species in the Sinaitic peninsula and Judæan wilderness, many of which have no visible feet, and so were distinguished by Moses from the other lizards. T.

—— (Ps. lviii. 8) . . . Heb. (2) *Shablul*: Gk. κηρός: Zool. S. generic. (2) *Shablul* is evidently a snail that wastes away; the allusion being to the popular error that the slime emitted in its track gradually consumed it, or to the fact of its melting under the influence of salt, which makes it a fit illustration of the wicked blighted by God's curse. More than 140 species of land and fresh-water molluscs have been found in Palestine, many being peculiar to it. (*See* Tristram's "Natural History of the Bible.")

Snake. *See* **Serpent.**

TOAD . . . Zool. S. *Bufo Pantherinus.*
Very common in all parts of Palestine. T.

Tortoise (Lev. xi. 29) . . . Heb. *Tzab*: Gk. κροκόδειλος χερσαῖος: Zool. S. (1) *Testudo Græca,* (2) *Testudo marginata,* (3) *Emys Caspica.*
(1) The land tortoise is found everywhere, creeping over hills and plains in summer, burrowing under leaves at the foot of trees, or in rocky holes, in winter. It is the food of several birds of prey, and is eaten by the natives.

(2) A larger kind are found on Mount Carmel. (3) Water species are very numerous in all streams and marshes, especially about the Waters of Merom. It feeds on fish, frogs, young birds, &c., and has a very offensive odour. T. *See* DABBA.

Viper (Job xx. 16; Is. xxx. 6; lix. 5) ... Heb. *Epheh*: Gk. ἔχιδνα: Zool. S. *Echis arenicola*. T. (Sand-Viper).

A poisonous serpent, of small species, about one foot long; found in sandy districts and under stones by the Dead Sea; quick in movement. The viper which fastened on Paul's hand (Acts xxviii. 3) was the *Vipera aspis*, common in the Mediterranean Isles. T.

Worm (Is. li. 8) ... Heb. (1) *Sâs*: Gk. σής.

Three words are translated (A. V.) by "worm": (1) occurs only once, in connexion with the "moth," of which it is evidently the grub. *See* **Moth**, p. 203.

—— (Ex. xvi. 20; Job xxv. 6; Is. xiv. 11) ... Heb. (2) *Rimmah*: Gk. σαπρία, σῆψις.

—— (Job xxv. 6; Is. xiv. 11) ... Heb. (3) *Tole'ah*: Gk. σκώληξ: Zool. S. *Tortrix vitisana* (?). H.

(2) and (3) are used many times, and are apparently synonymous; generally of the maggots or grubs of insects, rather than the earth-worm. *Rimmah* seems to mean the larvæ of insects, especially such as feed on putrid matter, e.g. dead or diseased bodies, &c. *Tole'ah* rather denotes the caterpillar or centipede, eating the vines and destroying the gourd (Jonah iv. 7); but it is also used of the larvæ of the meat-fly, feeding on dead bodies of the slain (Is. lxvi. 24), where it is the symbol of eternal punishment. It is doubtful what worm is meant by σκώληξ (Acts xii. 23), the special scourge of Herod Agrippa, as also of Herod the Great and Antiochus Epiphanes. Probably "serpents" are meant in Mic. vii. 17.

—— earth ... Zool. S. *Lumbricus*. T.

Several species of earth-worms, and of centipedes or millipedes, abound in Palestine, furnishing food for birds. T.

—— canker ... Zool. S. *Myriapoda*. T.

See **Locust**, *Yelek*, p. 202.

—— palmer.

See **Locust**, *Gazam*, p. 202.

—— crimson.

See **Cochineal**, p. 200.

XXXIX. AQUATIC ANIMALS OF THE BIBLE.

"The Holy Land" is strictly an *inland* tract of mountains, for the Israelites had no possessions on the coast, the one part of which belonged to the Phœnicians, the other to the Philistines, whose chief god was Dagon, having the face and hands of a man, the body of a fish (1 Sam. v. 4).

Its one river is the Jordan, too rapid, too muddy, too deep in its hot rocky bed for angling to be either pleasureable or profitable. The smaller streams (Kishon and Jabbok) were on the confines, and were, alternately, dry and rushing torrents. Of its three lakes, the largest (the Dead Sea) was almost entirely destitute of all life, animal and vegetable (with the exception, it is said, of some molluscs,—the *Sargus salvianus* and *Melanopsis*); so that the only fishing preserves were the Lake of Gennesaret and the pools of Heshbon (Cant. vii. 4). The drag-net and the hook as implements for capturing fish are mentioned by Isaiah (xix. 8), but in connexion with Egypt and the Egyptians.

Beyond mention of the fact of the creation of fish generally, the Mosaic division of their species into the clean and unclean, their incidental mention in our Lord's history as an article of food, and of the occupation of fishing as a parabolic illustration, fish enter but little into the phraseology of the Bible; and not a single *species* is named, if we except the whale. Josephus notices that the species found in the Jordan and Lake of Gennesaret are identical with those in the Nile. Recent explorers have confirmed that opinion, and found some that belong only to the African families. They are chiefly of the bream, carp, and perch tribes, the shoals of which, coming up at night to the mouths of the warm springs of the two Bethsaidas, are most extraordinary, often thickly covering an acre of water. The *Siluroids* were held by Egyptians, as well as Hebrews, to be unfit for food, on sanitary grounds. The Table given on p. 198 will show the extent of the Palestine fisheries, and the species recently found.

N.B.—T. = *Tristram*; R. = *Rolleston.*

Jonah's Fish (Shark ?), Jonah i. 17. Heb. *Dâg gadöl*: Gk. κῆτος.

The Hebrew only speaks of "a great fish," without particular specification; in Matt. xii. 40 that fish is translated "whale" (κῆτος); but the Greek, like the Hebrew, is general, and strictly means only a "sea-monster." A whale has too contracted a throat to swallow a man; but sharks capable of doing so are not uncommon in the Mediterranean.

Tobit's Fish (Sheat-fish ? *Siluridæ*). Gk. *ἰχθύς*.

As Tobit's fish leaped out of the Tigris to attack a man (contrary to the habits of any known fish), it may have been a crocodile, or one of the *Siluridæ*. Bochart says that Galen and Dioscorides prescribed the gall of the sheat-fish as an eye-salve. T.

Onycha (Wing-shell, *Strombus*), Ex. xxx. 34 ; Ecclus. xxiv. 15. Heb. *Schecheleth* : Gk. *ὄνυξ*.

Twice referred to: once as an ingredient of the holy perfume of the tabernacle; once, in the Apocrypha, as emitting a delicious odour. The name "onyx" means a "claw" or "nail"; and so the small shell on the foot of many molluscs, with which the larger shell is closed, gets its name. From this smaller shell, or valve, part of the ingredients of the compound "frankincense" were obtained. Many species of it are found in the Red Sea, and shells of the largest kind are familiar to us as old-fashioned chimney ornaments. R.

Pearls (Pearl oyster, *Avicula Margaritifera*), Job xxviii. 18. Heb. *Gabish* : Gk. *μαργαρῖται*.

Only once named in the Old Testament, often in the New; always as a jewel. The pearl oyster is abundant in the Persian Gulf and Red Sea. Its shell ("mother of pearl") is still a commodity of general traffic in Palestine, being carved by the peasants into religious ornaments.

Purple [fish] (Purple fish, *Murex brandaris*, *M. trunculus*). Heb. *Argaman*.

A valuable dye (which Lydia sold), traditionally said to come from a small vessel in the throat of a shell-fish. Tyrian purple (or *fiery red*) was of two kinds, one light (i. e. scarlet), the other dark (i. e. crimson); and probably, by admixture with other colours, various shades of purple, and even blue, may have been subsequently produced. The art of extracting it, known to the Phœnicians, has been lost. It was of such a costly nature as to be one of the peculiar insignia of royalty or official distinction.

Whale (some *land*-monster ; *Dragon*, or *Serpent ?*), Ex. vii. 9 ; x. 12 ; Deut. xxxii. 33 ; Ps. xci. 13 ; Jer. li. 34. Heb. *Tannîn* : Gk. *κῆτος*.

The Hebrew word means a "monster" in animal life. In Gen. i. 21, "great whale" is generic of *all* monsters moving in the waters; but in Lam. iv. 3 the "whale" is specifically mentioned by one who knew its habits and its classification among mammalia. Two species of

the dolphin have been found in the Mediterranean, and another in the Red Sea; but true whales are also occasionally to be found in the former. R.

Whale (*continued*) (some *sea*-monster; *Crocodilus ?*), Job vii. 12; Ps. lxxiv. 13, 14; Is. xxvii. 1; Ezek. xxix. 3; xxxii. 2.

See **Leviathan**, p. 192.

FISHERIES OF PALESTINE, WITH THEIR PRODUCTS.

N.B.—T. = *Tristram*; H. = *Houghton*.

Waters.	*English Name.*	*Ichthyological Species.*	*Remarks.*
Gennesaret, L.	Bream ...	Chromis Nilotica. H.	
	Sheat-fish	Clarias macracanthus. T.	The *Siluroids* are unfit for food, and are the "had fish cast away" by the fishermen (Matt. xiii. 47, 48).
		Coracinus. T.	
		Hemichromis. T.	Found by Livingstone in S.E. Africa.
	Carp.		
	Perch.		
	Dog-fish.	Labeo barbus canis. H.	
Jabbok, R. ...	Barbel ...	Barbus longiceps.	The Jahbok swarms with fish, swimming in a continuous line, coming and going. T.
Jordan ...	Minnow.	Cyprinodon	These all die on reaching the Dead Sea, where they are devoured by the birds waiting for them (*see* Ezek. xlvii. 10).
	Barbel.	Hammonis. H.	
	Bream.		
Kishon, R. ...	Blenny...	Blennius lupulus.	Fewer fish in the streams flowing westward than in those flowing eastward.

XL. INSECTS OF THE BIBLE.

Under this head are classed all those smaller creatures not included in the preceding lists. They are arranged rather for facility of reference than scientifically, and being in alphabetical order, any one of them can be found by the reader at a glance.

N.B.—The names of insects given in SMALL CAPITALS are not used in A.V.
H. = *Houghton*; T. = *Tristram*; W. = *Westwood.*

Ant (Prov. vi. 6–8; xxx. 25) ... Heb. *Nemalah*: Gk. μύρμηξ: Zool. S. *Formica*, or *Myrmica.*

Ants are abundant in Palestine; and though they feed on flesh, insects, and saccharine matter from trees, they store up corn, chaff, seeds, &c., to protect their nests from damp. They surpass most insects in instinct and industry. T.

Bee (Ps. cxviii. 12; 1 Sam. xiv. 25) ... Heb. *Debôrah*: Gk. μέλισσα: Zool. S. *Apis mellifica*, *Apis Ligustica.*

There are in abundance the hive bees of England, and yet more those of S. Europe, and the wild bees; the allusions in Scripture are mainly to the last, which attack plunderers with great fury (Deut. i. 44). Their abundance is certified by the term descriptive of Palestine, "flowing with milk and *honey*," for which its climate and aromatic flora are peculiarly adapted. They are most numerous in the wilderness of Judæa (Matt. iii. 4). Honey was one of the delicacies sent by Jacob to Egypt, and a commodity supplied by Judah to the market at Tyre. T. They are also found in Assyria (Is. vii. 18).

Various species of humble bees and mason bees are very numerous.

Beetle (Lev. xi. 21, 22) ... Heb. *Chargol*: Gk. ὀφιομάχη: Zool. S. *Buprestis* (?).

Only once found in the Old Testament, among winged reptiles allowed for food. It is evidently, from the connection, some kind of "locust," and not a "beetle," since the latter has not "legs above its feet to leap withal." More than 400 species of beetles have been found in Palestine, the climate being peculiarly suited to them. T.

—— (Hab. ii. 11) ... Heb. *Chaphis*: Gk. κάνθαρος.

In Hab. ii. 11, Bochart renders *Chaphis* by "the scarabæus," or sacred beetle of Egypt, with which the Jews were familiar; it was an emblem of eternity and resurrection. (*See* Hope, in *Trans.* Entomol. Soc., ii. 173.) Though the LXX. and Vulgate favour this interpretation, Gesenius and others agree with the A. V., and translate it "beam."

COCHINEAL (Is. i. 18) ... Heb. *Tola'ath*: Gk. κόκκινος: Zool. S. *Coccus ilicis.*

Tola'ath is always translated (A. V.) by "crimson" or "scarlet." It is literally the "crimson *worm*" (Arab. *Kermez*), but the latter word is omitted, because in the texts the colour, not the insect, is denoted. It is a cochineal, attaching itself to the Syrian holm-oak. The male is winged, the female wingless; and it is from the latter alone that the dye is gained. It is dark red, of the size of the kernel of a cherry, but when dry smaller than a wheat grain. It is very abundant in Palestine, though supplanted as a dye by the imported Mexican species, which feeds on the prickly pear. T.

Flea (1 Sam. xxiv. 14; xxvi. 20) ... Heb. *Par'osh*: Gk. ψύλλος: Zool. S. *Pulex irritans.*

Only twice mentioned, as an illustration of the most insignificant of creatures. Fleas swarm in the very sand of Egypt, and in the dust of all parts of Palestine,—the greatest pests of man and beast.

Fly (Ex. viii. 21; Ps. lxxviii. 45) ... Heb. (1) *Arôb*, or *Oreb*: Gk. κυνόμυια: Zool. S. *Musca*, or *Culex.*

(1) *Arôb* only occurs of the plague of flies in Egypt. It is disputed whether the common house-fly or mosquito is meant; both are great pests in Egypt now, as also are the gad-fly and horse-fly. The common fly carries the poison of ophthalmia from man to man, and spreads its infection. It is probably here generic, including in the "plague of swarms" flies, sand-flies, gnats, mosquitos, &c. H. By some authors, Kirby (Bridgewater Treatise, ii. 357), Michaelis, Rosenmüller, Geddes, &c., the *Oreb* has been supposed to be a cockroach, *Blatta* sp. (*See* Hope, *op. cit.*, ii. 180.) W.

—— (Eccles. x. 1) ... Heb. (2) *Zebûb*: Gk. μυῖα: Zool. S. *Scarabæus coprophagus.* H.

(2) *Zebub*, only twice mentioned, once as frequenting the rivers of Egypt; again, as corrupting the apothecary's ointment;—the former a gad-fly tormenting horses on the banks of the Nile and Jordan, so pestiferous as to be deprecated by appeals to a special god, Baalzebub (of Ekron), whom the Jews derisively called "lord of the dunghill" (Baal-zebel). Probably the poisonous *Tsetse*, described by Livingstone, is meant. W. The other would be the common fly, whose swarms would corrupt any unguent or savoury compote in a few minutes.

—— (Is. vii. 18) ... Zool. S. *Hippobosca*, or *Œstrus.* H.

GADFLY.

Probably the *Zebub* of Eccles. x. 1. *See* **Fly.**

Gnat (Matt. xxiii. 24) ... Gk. κώνωψ : Zool. S. *Culex.*

The word is only found in the New Testament, where the proper rendering is "strain out a gnat," a metaphor from the custom of straining wine before drinking, to avoid breach of ceremonial law, in Lev. xi. 20, 23, 41, 42. Gnats and mosquitos are among the most prevalent pests of Egypt and Palestine, frequenting all marshy ground. H.

Grasshopper (Judg. vi. 5; Lev. xi. 22) ... Heb. *Arbeh, Chagab* : Gk. ἀκρίς.

A creeping thing, with "legs above its feet to leap withal," but used as an illustration of diminutive size; therefore probably the smallest of the locust tribe. It is translated "locust" in 2 Chron. vii. 13. (*See* **Locust.**) There are many brilliantly-coloured species of this small insect. T.

Hornet (Ex. xxiii. 28) ... Heb. *Tzir'ah* : Gk. σφηκία : Zool. S. *Vespa Crabro.*

Hornets were abundant in Palestine, as is indicated by the name of the valley of Zoreah (Josh. xv. 33), = "the place of hornets." The Bible phraseology betokens the dread with which they were regarded; but it is conjectured that God's promise to drive out the Canaanites before Israel was metaphorical of a panic, or of preceding plagues generally, since no mention occurs in the Pentateuch of any such visitation of hornets. Four species (resembling ours, but larger) have been found there. H.

Lice (Ex. viii. 16) ... Heb. *Kinnim* : Gk. σκνῖφες.

Lice are only mentioned in the record of the Egyptian plague, and the Hebrew name is thought to be of Egyptian origin. Some contend that "gnats" or "mosquitos" are meant; but the latter spring from *water*, not from *dust*. Parasitic insects abound in the East, and through the summer the Mohammedan men keep their heads shorn to avoid them.

Locust (Ex. x. 4–6; Lev. xi. 22) ... Heb. (1) *Arbeh* : Gk. βροῦχος : Zool. S. *Œdipoda migratoria.* T.; *Locusta peregrina.*

The "locust" includes the insects called in our version by the different names **Beetle, Canker-worm, Caterpillar, Grasshopper, Locust, Bald-locust, Palmer-worm** (which *see*). The Rabbis say there were 800 species; but only about forty have yet been identified in Palestine. Its name, habits, ravages, appearance, &c. are constantly mentioned in Scripture. The locusts swarm, and their ravages are great; but in all stages of growth they are largely eaten by natives, and are a palatable food. Nine Hebrew words are used to express the locust species:—(1) General word ("multiplier"), used of the Egyptian plague, of the edible insect, and as the food of the Baptist. In four passages it is rendered "grasshopper"; but it always seems to be migratory (1 Kings viii. 37, &c.).

Locust (*continued*) (bald) (Lev. xi. 22) ... Heb. (2) *Sal'am*: Gk. ἀττάκης: Zool. S. *Truxalis*. T.

(2) Only mentioned once (probably Chaldee word, "devourer"); having a smooth head, and frequenting rocks. It answers to *Truxalis*, which is common in Palestine. T.

—— (Lev. xi. 22.) ... Heb. (3) *Chargol*: Gk. ὀφιομάχη.

(3) Only occurs once as an edible, clean animal. Rendered "beetle" (A. V.), which *see*. This may possibly be identical with the *Cossus* of the Romans. W.

—— (Lev. xi. 22.) ... Heb. (4) *Chagob*: Gk. ἀκρίς.

(4) Generally translated "grasshopper" (which *see*), but once "locust." From a comparison of texts we gather that it was the smallest of destructive leaping locusts, doubtless a grasshopper. H.

—— (Joel i. 4) ... Heb. (5) *Gazam*: Gk. κάμπη: Zool. S. *Larva of Arctia caja*. H.; *Œdipoda migratoria*. H.

(5) The "palmer-worm" of A. V., consuming what the locusts left, especially the fig-trees, vines, and olive-trees. The LXX. and other old versions translate it "caterpillar" generally, which modern naturalists confirm, including the larvæ of locusts before developing wings, the woolly-bear, &c. H. Or, a worm or grub destroying buds of plants. W.

—— (Joel i. 4; Nah. iii. 15; Ps. cv. 34; Jer. li. 14, 27) ... Heb. (6) *Yelek*: Gk. βροῦχος.

(6) The "canker-worm" of A.V., in five passages; but rendered "caterpillar" in three. The name means "the licker" of the grass; hence it seems to denote the larva of the locust, which is most destructive of all, only appearing after the winged locust has left, consuming all that remains, then assuming wings and flying away (Nah. iii. 15).

—— (Deut. xxviii. 42) ... Heb. (7) *Tzelatzal*: Gk. ἐρυσίβη.

(7) Occurs only once; means the "tinkler" (*see* **Cymbals**, p. 239), applied to the locust from the noise of its wings; probably only a synonym. T. Evidently, from the name, identical with the *Tsaltsalya*, or *Zimb*, of Bruce. W.

—— (Is. xxxiii. 4; Amos vii. 1) ... Heb. (8) *Gob*: Gk. ἀκρίς.

(8) Once translated "locust," and twice "grasshoppers" (*margin*, "green worms"); but no indication is given of any particular species, or whether the larva or full-grown insect is meant, though "green worm" would suggest the former. T.

—— (Ps. lxxviii. 46) ... Heb. (9) *Chasil*: Gk. ἐρυσίβη.

(9) Translated "caterpillar" in all passages, and always included with the locust, in Solomon's dedication prayer and elsewhere, as a Divine plague. The Hebrew means "consumer," and is probably the locust in the larva state, and not a distinct species. T.

Manna ... Zool. S. *Coccus manniparus.* Ehrenb.

A species of *Coccus*, closely allied to the cochineal insect, is found on Mount Sinai, upon the *Tamarix mannifera*, which it punctures with its proboscis, causing it to discharge a gummy saccharine secretion, which quickly hardens and drops from the trees, when it is collected by the natives, who superstitiously regard it as the real manna of the Israelites. W. *See* **Manna** (Section XLI). p. 218.

MOSQUITO. *See* **Gnat,** and **Lice.**

Moth (Is. l. 9; Job xiii. 28; xxvii. 18) ... Heb. *Âsh*: Gk. σής: Zool. S. *Tinea.*

The references to it in Scripture allude to the destruction of clothes by its larvæ, and it is cited as a mark of the perishable nature of temporal things, and the folly of the prevalent Eastern custom of hoarding costly raiment. In Job xxvii. 18, "buildeth his house as a moth," reference is made to some leaf-rolling larvæ. The moth is the only one of the genus *Lepidoptera* mentioned in Scripture; but 280 species of this genus have been found, though the climate and the absence of wood are unfavourable to butterflies, moths, &c. T.

Spider (Is. lix. 5) ... Heb. (1) *Accabish*: Gk. ἀράχνη: Zool. S. *Epeira.*

—— (Prov. xxx. 28) ... Heb. (2) *Semamith.*

Two Hebrew words are translated "spider" (A.V.): (1) In reference to its web, as a metaphor of what is fragile, flimsy, and temporary, as a warning to the wicked of the weakness of their contrivances. (2) Occurs only once of the "spider" (A. V.) taking hold with her hands; but by some it is thought the GECKO is meant (which *see*, p. 192). The action is applicable to both. T. More than 700 species of spiders are found in Great Britain, and quite as many in Palestine. T.

XLI. TREES, PLANTS, FLOWERS, ETC. OF THE BIBLE.

N.B.—B. = *Birdwood*; C. = *Carruthers*; T. = *Tristram.*

Almond (Jer. i. 11, 12) ... Heb. *Shâked*: Gk. καρυΐνη [βακτηρία]; ἀμύγδαλον: Bot. N. *Amygdalus communis.*

The almond blossoms before the leaves come out, hence its Hebrew name *shâked*, "hasten." (*See* the play on the word, Jer. i. 11, 12, "a rod of *shâked* tree ... for I will *hasten* (*shâked*).") It is one of the native fruits of Palestine, and therefore often mentioned in Scripture. Aaron's rod was of this tree; and Jews now carry branches of it to the synagogue on great festivals. It was the model of the ornaments of the candlestick in the tabernacle. There is both a wild and a cultivated species.

Almug (1 Kin. x. 11, 12) ... Heb. *Almug*: Gk. ξύλα πελεκητά: Bot. N. *Pterocarpus santalinus.* T.

Algum (2 Chron. ii. 8).

Not indigenous, but imported in the form of timber by Solomon from Ophir, with gold and precious stones; evidently itself precious; used for making musical instruments. Probably red sandal wood, still highly prized in the East for lyres, &c.

Aloes, or Lign-Aloes (Ps. xlv. 8; Num. xxiv. 6) ... Heb. *Ahâlim*: Gk. (1) σταχτή, (2) σκηναί: Bot. N. *Aquilaria agallocha.* T.

Occurs in two different contexts: (1) as a perfume in connection with "myrrh, cassia, and cinnamon," or as a spice for embalming the dead (John xix. 39), where it is the gum of the eagle-tree, growing in Cochin China and N. India to a height of 120 feet; (2) *Lign-aloes*, used by Balaam, with the cedars, as an illustration of the noble position of Israel, planted in a choice land. As the *Aquilaria* does not grow in Syria or Palestine, some other species must be meant. T. It has no connection with our "bitter aloes."

Anise (Mat. xxiii. 23) ... Gk. ἄνηθον: Bot. N. *Anethum graveolens.*

Occurs in the New Testament once only. *See* DILL.

Apple (S. of S. ii. 3; Joel i. 12) ... Heb. *Tappûach*: Gk. μῆλον.

"Apple-tree" occurs four times in the Song of Solomon; also in Joel, the fruit being used for purposes of illustration in the Proverbs. The tree meant afforded a grateful shade; its fruit was enticing to the sight, sweet to the taste, imparting fragrance, and of golden colour amid silvery leaves. None exactly answer these conditions; quince, citron, and apple are the contesting candidates, the last being the least probable, since the climate is unfavourable. But the apricot is very probably the fruit intended, since it approaches the details of the description most nearly, and is very abundant in Palestine.

Ash (Is. xliv. 14) ... Heb. *Oren*: Gk. πίτυς: Bot. N. *Pinus halepensis.*

Only once mentioned, as a tree from which idols were made. Our ash is not indigenous there; but the LXX. translates it "the pine," which flourishes on the coast, and is planted elsewhere. This may be the tree meant, or the *Aran* (Arabic) of Arabia Petræa, resembling our mountain ash. T.

Balm, or Balsam (Jer. viii. 22) ... Heb. (1) *Tzorî*: Gk. ῥητίνη: Bot. N. (*a*) *Pistacia lentiscus*, (*b*) *Balanites Ægyptiaca*, (*c*) *Balsamodendron Gileadense.*

—— (Jer. viii. 22) ... Heb. (2) *Bosem.*

Three trees are supposed to be the source of the gum, viz. (*a*) MASTICK (which *see*): (*b*) modern Balm of Gilead, a small shrub, which grows

near the Dead Sea and on the Plains of Moab only; (*c*) true Balm of Gilead, a native of the E. coast of Africa, growing about Mecca. From a root given by the Queen of Sheba, Solomon carefully cultivated it in the tropical plain of Jericho; it was of great value, and was one of the trophies carried to Rome by Titus. It is now quite lost. T.

Barley (Ruth i. 22; Judg. vii. 13) ... Heb. *Seôrah*: Gk. κριθαί: Bot. N. *Hordeum distichum.*

The most universal cereal in the world, and the common food in Palestine of men, horses, asses, and draught oxen, oats being unknown. It is used in Scripture as a mark of poverty and of worthlessness (Hos. iii. 2). Barley harvest is in March or April, according to the locality.

Bay Tree (Ps. xxxvii. 35) ... Heb. *Ezrach*: Gk. κέδρος τοῦ Λιβάνου: Bot. N. *Laurus nobilis.*

Ezrach is once rendered "bay tree"; elsewhere it is used of a "native," as opposed to a "stranger." If it be any particular "native" *plant*, it must be a green shrub growing by the water-side, such as the sweet bay, which is not very common; but of all, the most glorious representative of luxuriant growth and pomp is the oleander, which decks so profusely the lakes and water-courses.

Bdellium (Gen. ii. 12) ... Heb. *Bdolach*: Gk. ἄνθραξ: Bot. N. *Borassus flabelliformis.*

Some suppose it to be the gum of a tree growing in Arabia Felix; others a precious stone. T.

Bean (2 Sam. xvii. 28; Ezek. iv. 9) ... Heb. *Pol*: Gk. κύαμος: Bot. N. *Vicia faba.*

Beans, peas, and various kinds of leguminous plants are grown in Palestine, and used for food, both as vegetables and in flour. They are gathered with the wheat harvest. T.

Box (Is. xli. 19; lx. 13) ... Heb. *Teasshur*: Gk. πύξος: Bot. N. (1) *Buxus longifolia*, (2) *Juniperus phœnicea.*

Box is twice mentioned as a forest tree, with the pine and fir. It is also the foundation of rowing benches, in which ivory is inlaid (Ezek. xxvii. 6). The species found resembles ours, but is larger (20 feet high), and grows on Mount Lebanon and the Galilæan hills. Combs, spoons, &c. are made of it. Some think it to be a juniper, growing with the cedar. T.

Bramble (Judg. ix. 14) ... Heb. (1) *Atâd*: Gk. ῥάμνος: Bot. N. *Lycium Europæum.*

From eighteen to twenty-two Hebrew words are used in the Bible to express prickly shrubs or weeds, which are indifferently translated in A.V. by "bramble," "brier," "thorn," "thistle," and we have little to guide

us in distinguishing or identifying them. The following are some:—(1) Translated "bramble," and "thorn," is the "box-thorn." It extends from Lebanon to the Dead Sea, and is often used for hedges.

Bramble (*continued*) (Is. xxxiv. 13; Job xxxi. 40) ... Heb. (2) *Choach*: Gk. κνίδη: Bot. N. *Notobasis Syriaca; Scolymus maculatus; Carthamus oxyacanthus.*

(2) Translated "bramble," "thistle," "thickets"; growing in Lebanon, and in corn-fields. Probably the thistle, of which there are many species, especially in the plains.

—— (Gen. iii. 18; Matt. vii. 16) ... Heb. (3) *Dardar*: Gk. τρίβολος: Bot. N. *Centaurea calcitropa.*

(3) Generally translated "thistle," but also "brier." Supposed to be a species of knapweed (star-thistle), found in corn-fields all over Southern Europe and Western Asia. T.

—— (Prov. xv. 19; Mic. vii. 4) ... Heb. (4) *Chedek*: Gk. ἄκανθα: Bot. N. *Solanum Sodomæum.*

(4) "Thorn," or "brier"; evidently a plant suitable for a hedge. From the Arabic term, *chadak*, it is identified with the so-called "apple of Sodom," a shrubby plant, three to five feet high, having prickly stems like a brier and blossoms like a potato, and bearing similar apples. It grows in all the hot valleys, and is used for hedges. T.

—— (Gen. iii. 18; Matt. vii. 16) ... Heb. (5) *Kôtz*: Gk. ἄκανθα.

(5) Very generally used in the Bible (Old and New Testaments) as a generic term for all prickly plants, from a bush to a weed (as in the Parable of the Sower).

—— (Is. vii. 23, 25) ... Heb. (6) *Shamîr*: Gk. ἄκανθα: Bot. N. (1) *Paliurus aculeatus*, (2) *Rhamnus oleoïdes.*

(6) Occurs very often in Isaiah, translated "briers," and coupled with *shait*, "thorns" (a generic term). *Shamîr*=Arabic *samur*, a common non-fruitbearing thorny tree. In the Jordan Valley the name is confined to the Christ's thorn; elsewhere it is given to the buck-thorn. The former has small leaves like an olive, with very flexible boughs; it grows plentifully about Jerusalem, and is supposed by some to have been the tree from which Christ's crown of thorns was made. T. The real "brier," or wild rose, is found only in the extreme north of Palestine and Syria.

—— (Is. vii. 19) ... Heb. (7) *Naatzûtz*: Gk. στοιβή: Bot. N. *Zizyphus spina Christi.*

(7) Another word (translated "thorn"), used of the same species of thorn-tree, the *nubk* of the Arabs; very common in all the warmer parts of Palestine, especially in the Plain of Gennesaret and the Jordan Valley,

where it forms a thicket. It sometimes grows to a great size, is common about Jerusalem, and from it the crown of thorns is generally supposed to have been plaited. It is tough and pliant, and the spikes are very sharp and numerous. T.

Bramble (*continued*) (Judg. viii. 7, 16) . . . Heb. (8) *Barkanim* : Gk. ἄκανθαι : Bot. N. *Rubus fructicosus.*

(8) Only once used (rendered "briers"), as the scourge threatened by Gideon to the men of Succoth. Probably the common bramble is here intended, which is abundant in Palestine, and especially about Bethlehem. T.

—— (Ezek. ii. 6 ; xxviii. 24) . . . Heb. (9) *Sillon* : Gk. ἄκανθα ὀδύνης : Bot. N. *Ruscus aculeatus.*

(9) Translated "briers," and "a pricking brier." Probably identical with the Arabic *sullaon*, or "butcher's-broom," very common in Palestine.

The other words implying thorns, briers, or thistles, cannot be identified either by their Arabic names or by the context.

Bulrush (Ex. ii. 3 ; Job viii. 11) . . . Heb. (1) *Gôme* : Gk. θίβη πάπυρος : Bot. N. *Cyperus papyrus.*

Six Hebrew words are used of the rush genus, and are variously translated somewhat indiscriminately: (1) Gôme ("bulrush" and "rush," A.V.), the material of Moses' ark in Egypt, and growing in miry places. The famous papyrus of Egypt, which formerly grew like a forest on the banks of the Nile, is now extinct in Egypt, though still found in the marshes of Nubia. It grows luxuriantly in a swamp at the north end of the Plain of Gennesaret, and covers acres of marsh by the Waters of Merom ; but exists nowhere else in Asia. It is called by the Arabs *babeer* (i. e. papyrus). It has a triangular stem, eight to ten feet high, with bushy top.

—— (Is. xix. 7) . . . Heb. (2) *'Arôth* : Gk. τὸ ἄχι τὸ χλωρόν.

(2) Translated "paper reeds," but wrongly, as papyrus had already been mentioned. It is the "green herbage," which abounds in marshy places.

—— (Job viii. 11 ; Gen. xli. 2) . . . Heb. (3) *Achu* : Gk. ἄχι βούτομον : Bot. N. (*a*) *Cyperus esculentus*, (*b*) *Butomus umbellatus.*

(3) Translated "flag" in Job, but "meadow" in Genesis, as that in which Pharaoh's fat kine fed. From the former, where it is classed with the papyrus, it is clearly a specific plant. The word is not Hebrew, but Egyptian. Probably the (*a*) edible rush, or (*b*) flowering rush, both of which flourish in Egypt, and grow in Palestine, with the papyrus.

—— (Ex. ii. 3, 5 ; Jonah ii. 5) . . . Heb. (4) *Sûph* : Gk. τὸ ἕλος. (Omitted in LXX.)

(4) Rendered "flags" (in which Moses' ark was concealed) by the river bank ; but "weeds" in Jonah, at the bottom of the sea. A general term for water-weeds, whether seaweed or the rank marsh vegetation of a river's brink.

Bulrush (*continued*) (Is. ix. 14; xix. 15) . . . Heb. (5) *Agmôn*: (paraphrased in LXX.): Bot. N. *Arundo donax.*

(5) "Reed," or "cane," occurs twice in a proverb, "head and tail, branch and rush," i. e. "top and bottom"; also in Job, in the phrase "bowing the head like a bulrush," whence it evidently had a high stem surmounted with a tuft. Probably the common reed of Egypt and Palestine, a tall thin cane, twelve feet high, with a bushy blossom, bending flat before the wind and rising again,—the "reed shaken with the wind" (Matt. xi. 7), growing luxuriantly by the Dead Sea and the Jordan.

—— (Gen. xli. 5, 22) . . . Heb. (6) *Kaneh*: Gk. *κάλαμος.*

(6) "Cane," or "reed," occurs frequently in the Old Testament as the general term for a "stem," whether the "stalk" of the wheat plant, the stem of a candlestick (Ex. xxv. 31), a measuring rod (Ezek. xl. 5), or even the *humerus* (bone of the arm).

Bush, Burning (Ex. iii. 2–4) . . . Heb. *Seneh*: Gk. *βάτος*: Bot. N. *Acacia Nilotica.*

Only used of the "burning bush," the thorny acacia of the Arabian peninsula, the *sânt* of Egypt, akin to the *shittah* tree and *senna;* hence perhaps the mountains on which it grows derive their name "*Sinai,*" and the tract is "the wilderness of *Sin,*" or the *seneh.*

Calamus (Ex. xxx. 23; Ezek. xxvii. 19) . . . Heb. *Keneh bosem*: Gk. *κάλαμος εὐώδης.*

The name given to an aromatic substance extracted from some reed. It is one ingredient in the anointing oil; it is the **Sweet Cane** (*see* below); is coupled with "cassia," "cinnamon," "spikenard," &c. Probably imported from Arabia Felix or India, and made from the lemon grass; no such plant has been found in Syria. T.

Camphire (Song of Solomon, i. 14; iv. 13) . . . Heb. *Côpher*: Gk. *κύπρος*: Bot. N. *Lawsonia alba.*

The *henna* of the Arabs, with which they dye their nails, palms, &c.; well known in Nubia, Egypt, and Arabia, but also found by the Dead Sea, *at Engedi only.* A small shrub, with dark bark, leaves pale green like a lilac, and bearing clusters of white and yellow blossoms, very fragrant.

Cane, Sweet (Jer. vi. 20) . . Heb. *Kaneh hattob.*

—— (Song of Solomon, iv. 14; Is. xliii. 24) . . . Heb. *Keneh*: Gk. *κιννάμωμον.*

Thought by some to mean "incense," by others the "sugar-cane;" but it would seem to be identical with, or closely akin to, the **Calamus** (*see* above), viz. an aromatic reed, from which fragrant essence was extracted, probably *Andropogon schœnanthus.*

Caper. *See* **Hyssop.**

Cassia (Ex. xxx. 24) . . . Heb. (1) *Kiddah*: Gk. *ἴρις*.

Two spice-bearing trees are included under "cassia," viz. (1) *Cinnamomum cassia*, one ingredient in the holy oil, sold in the market at Tyre. It is inferior to cinnamon, coarser, and more pungent. It is not now found in Arabia. Probably the spice was always imported from India, being the inner bark dried.

—— (Ps. xlv. 8) . . . Heb. (2) *Ketzioth*: Gk. *κασία*: Bot. N. *Aucklandia costus* (?).

(2) *Ketzioth*, either a cassia-bearing tree, or the Indian *orris*.

Cedar (Lev. xiv. 4; Ps. civ. 16; Ezek. xxxi. 3, 6) . . . Heb. *Erez*: Gk. *κέδρος*: Bot. N. *Cedrus Libani*.

Cedar is used in Scripture generically of the whole pine-tree family, and specially of the cedar of Lebanon. In the Pentateuch it probably means an aromatic juniper, found among the Sinaitic rocks; in later books it is the cedar of Lebanon, as the noblest of trees, the glory of the vegetable creation, and so is made the symbol of grandeur, might, loftiness, and of wide expansion. It grows rapidly, and lives long; but is not found in any part of Palestine except the Lebanon district.

Chestnut (Gen. xxx. 37) . . . Heb. *Armôn*: Gk. *πλάτανος*: Bot. N. *Platanus Orientalis*.

It occurs twice in A.V., but is translated "plane-tree" in the LXX., which is probably the correct rendering, since the chestnut is not found in Palestine, while the plane-tree is frequent by the side of streams and in plains. In the Bible it is coupled with the willow and poplar, which grow only in moist low ground.

Cinnamon (Ex. xxx. 23; Prov. vii. 17) . . . Heb. *Kinnamôn*: Gk. *κιννάμωμον*: Bot. N. *Cinnamomum Zeylanicum*.

Cinnamon is a native of Ceylon, and the tree is unknown in Syria. The spice was an ingredient of the holy oil, and a perfume. It is the inner rind of the bark, and was imported; but the oil is distilled from the ripe fruit. The tree is a species of laurel, growing thirty feet high, with a long lance-shaped leaf and white blossom.

CITRON (Lev. xxiii. 40) . . . Heb. *'Etz hadar*: Gk. *καρπὸς ξύλου*: Bot. N. *Citrus medica*.

The Hebrew, *Peri 'etz hadar*, translated "boughs (or fruits) of goodly trees" (A.V.), is taken by the Chaldee paraphrase and the Rabbis to mean "fruit of the citron trees," which is still used, according to the enactment, on the Feast of Tabernacles (Farrar's "Life of Christ," vol. ii. p. 57, note 2). The citron is a native of Media; its leaves are larger than those of the orange, and its bloom is pale purple. It is the most common of the orange tribe in Palestine, and is occasionally used in synagogue worship as representative of God's gift of fruits.

Cockle (Job xxxi. 40) . . . Heb. *Boshah* : Gk. βάτος.

Occurs only once in A.V., but the same Hebrew word is translated "wild grapes" in Is. v. 2, 4. The root of the Hebrew would suggest any "noisome weed," or plant of offensive odour, e. g. the "tares" of the New Testament, the fœtid *arums* of Galilee, or the smut, *Uredo fœtida*, that attacks corn. T. Some think it to be *aconite*, or deadly nightshade.

Coriander (Ex. xvi. 31) . . . Heb. *Gad*: Gk. κόριον : Bot. N. *Coriandrum sativum.*

Only once mentioned, as that to which manna is compared. It is an umbelliferous plant, with a white blossom, yielding globular peppercorn seeds of aromatic flavour. It grows wild in Egypt and Palestine, especially in the Jordan Valley.

Corn (Num. xviii. 27.) . . . Heb. (1) *Dagan* : Gk. σῖτος : Bot. N. *Triticum compositum ; Triticum spelta ; Triticum hybernum.*

—— (Judg. xv. 5) . . . Heb. (2) *Kamah* : Gk. στάχυς.

—— (Gen. xli. 49) . . . Heb. (3) *Bar* : Gk. σῖτος.

—— (Ruth ii. 2) . . . Heb. (4) *Shibboleth* : Gk. στάχυς.

—— (Lev. ii. 14) . . . Heb. (5) *Karmel* : Gk. χίδρον.

—— (Josh. v. 11) . . . Heb. (6) *'Abûr* : Gk. σῖτος.

—— (Josh. v. 11) . . . Heb. (7) *Kâli* : (om. in LXX).

—— (Lev. ii. 16) . . . Heb. (8) *Girsah* : Gk. χίδρον.

—— (Ruth ii. 7) . . . Heb. (9) *'Amâr* : Gk. δράγμα.

Different Hebrew words are used for "corn" in its different states, e. g. (1) General term for corn in the abstract, as compared with any other commodity, such as "wine." (2) "Standing corn," as it grows in the field. (3) Grain, or winnowed corn. (4) An ear of corn. (5) Early sprouts of corn. (6) Corn a year old; or earthly produce opposed to heavenly food, i. e. manna. (7) Parched corn, dried or baked by fire. (8) Corn beaten out. (9) Sheaf, or handful of corn stalks. Corn was extensively grown in Palestine.

Barley, millet, wheat, and spelt ("fitches," A.V.) are common in Palestine: oats are unknown. But Egypt was a great corn-producing country in Jacob's time, and the chief granary of the Roman empire in later ages. The wheat with seven ears on one stalk is still to be seen in the Delta, and is known as "mummy wheat." "Parched-corn" is fresh wheat scorched or baked, and eaten without further preparation. The dish sent by Joseph from his table to Benjamin and his brethren was doubtless "frumenty," or "firmity," i. e. corn stewed in the grain, and boiled up with milk.

Cotton (Esth. i. 6) ... Heb. *Carpas* : Gk. κάρπασος : Bot. N. *Gossypium herbaceum.*

Though the *word* does not occur in the A.V., the *substance* is certainly mentioned in the original, where the hangings of the king's palace are described as white, green (*carpas*), and blue. The rendering should be "white and violet-coloured cotton." The cotton plant is now largely cultivated in Palestine (though it must have been imported from India), and it furnishes almost the entire clothing of the women; but it was probably unknown to the writers of the Old and New Testaments. C.

Cucumber (Num. xi. 5) ... Heb. (1) *Kishuim* : Gk. σίκυοι : Bot. N. *Cucumis sativus.*

—— (Is. i. 8) ... Heb. (2) *Mikshah* : Gk. σικυήρατον : Bot. N. *Cucumis chate.*

"Cucumber," and "a garden of cucumbers" (*Mikshah*), each occurs once. It has always been one of the chief vegetables of Egypt, and is common in Palestine, being planted by the acre in the plains, and forming a staple article of vegetable diet for the poor in summer. There are two kinds, the common species being small, from want of tillage.

Cummin (Is. xxviii. 25, 27) ... Heb. *Cammôn* : Gk. κύμινον : Bot. N. *Cuminum sativum.*

A common umbelliferous plant, whose fruits, "beaten out with a rod," are used as spices in bread and stewed meats, and as a medicine. It resembles fennel, but is smaller; is indigenous, and cultivated like the cereals. It was only included inferentially in the Mosaic law as to tithes.

Cypress (Is. xliv. 14, 15) ... Heb. *Tirzah* (omitted in LXX.): Bot. N. *Cupressus sempervirens.*

Only once mentioned, as a material for a heathen god; hence some hard-grained wood. Some think it is the Syrian juniper of Lebanon, resembling the cypress. The real cypress is the funeral or cemetery tree of the East, and so esteemed by the Mohammedans; but is not to be seen in the wild state.

Desire (Eccles. xii. 5) ... Heb. *Abionâh* : Gk. κάπταρις : Bot. N. *Capparis Ægyptiaca.*

The word occurs only in this passage, and is thought to mean the "caper" (*see* **Hyssop**), which was eaten as an intoxicating stimulant to the appetites, and would probably fail of its effects in the decrepitude of old age. So Gesenius, the Talmudists, and ancient versions interpret it.

Dill (Matt. xxiii. 23) ... Gk. ἄνηθον : Bot. N. *Anethum graveolens.*

Anethon is incorrectly translated "anise" in our New Testament. It is the "dill," a little umbelliferous plant, grown for its aromatic seeds, which are useful as medicine and for seasoning, and resemble caraway

seeds. It grows wild in Palestine, and is cultivated in gardens; it is also found in the islands of the Archipelago, and in Egypt. According to the Talmud, its "seeds, leaves, and stem" were subject to tithe.

Dove's Dung (2 Kings vi. 25) . . . Heb. *Chiryônim* : Gk. κόπρος περιστερῶν.

To palliate the revolting idea of a literal interpretation of the passage, some nauseous plant or herb has been suggested as the probable rendering, such as "chick-pea," or "star of Bethlehem"; but it is more probable that it refers to the cost of the smallest particle of *fuel*, for which dried dung is commonly used in Palestine.

Ebony (Ezek. xxvii. 15) . . . Heb. *Hobnim* (omitted in LXX.): Bot. N. *Diospyros ebenum.*

It is the heart-wood of the date-tree, growing in Ceylon and South India. This heart is only about two feet in diameter. Ezekiel mentions it as a costly article, brought to the market at Tyre by the merchants of Dedan, i. e. of the Persian Gulf.

Elm (Hos. iv. 13) . . . Heb. *Elah* (omitted in LXX.): Bot. N. *Pistacia terebinthus.*

"Elm" occurs only once in the A.V., but *elah*, of which it is a translation, occurs often. The elm is not believed to be indigenous to S. Palestine, and the translation is erroneous. Elsewhere the word is rendered by "oak," "plane-tree," "terebinth," "teil-tree" (which *see*).

Fig-tree (Gen. iii. 7; Deut. viii. 8) . . . Heb. (1) *Teenah* : Gk. συκῆ : Bot. N. *Ficus carica.*

—— (S. of S. ii. 13) . . . Heb. (2) *Pag* : Gk. ὄλυνθος.

—— (Hos. ix. 10) . . . Heb. (3) *Bikkûrah* : Gk. σκοπός.

—— (1 Sam. xxv. 18) . . . Heb. (4) *Debelah* : Gk. παλάθη.

Arabic *tîn.* It is very often mentioned in the Old and New Testaments. It is indigenous in Syria, and reaches a great size, having smooth bark, thick trunk, wide and thick leaves (whose central fibre is made into walking-sticks). The pear-like fruit is a hollow succulent, containing the imperfect flower encased within it. The fig-tree is the earliest named in the Bible, and abounds (wild and cultivated) in every part of Palestine; its smiting is one of God's threatened judgments. It puts out its earliest fruit-buds before its leaves, the former in February, the latter in April or May. When the leaves are out, the fruit ought to be ripe (Matt. xxi. 19). Of the four Hebrew words, (1) is the name of the *tree*, the other three denote different stages or conditions of the *fruit*: e.g. (2) *Pag* is the green fig, or unripened fruit remaining on the tree through the winter. (Beth-phage is the "house of *green figs*," a sunless ravine.) (3) *Bikkûrah* is the "early fig." (4) *Debelah* is a "cake of dried figs," i. e. the main

produce of the tree kept for winter use, often mentioned in the Old Testament as a staple article of food. It also possesses medicinal qualities (Is. xxxviii. 21).

Fir (Is. xxxvii. 24) . . . Heb. *Berosh; Beroth*: Gk. κυπάρισσος: Bot. N. *Pinus halepensis; Pinus maritima; Pinus carica.*

The *berosh* is often mentioned in conjunction with the cedar of Lebanon, as a "choice" and a "goodly" tree. Its timber was used in building the Temple (for flooring, ceiling, and doors), for rafters of ships' decks, and for musical instruments, especially harps. In the LXX. it is rendered by "pine," "cypress," and "juniper"; and probably it may have included these in its connotation. Besides these are found several species of pine and fir (arranged above in order of prevalence). The *halepensis* is certainly the "fir" of Scripture, and is scarcely inferior to the cedar. No Scotch fir or larch trees grow in Palestine.

Fitches (Is. xxviii. 25, 27) . . . Heb. (1) *Ketzach*: Gk. μελάνθιον: Bot. N. *Nigella sativa; Nigella orientalis.*

—— Heb. (2) *Cussemeth.*

Two Hebrew words are translated "fitches"; the former (*ketzach*) is a kind of ranunculus, growing wild in the Mediterranean, cultivated in Egypt and Syria for its pungent black seeds, largely used like caraway seeds for flavouring cakes, &c. It is too small to bear the threshing instrument, and is "beaten out with a staff." The other (*cussemeth*) is "spelt" (elsewhere translated "rye," which *see*). The *Nigella orientalis* also grows wild, is inferior, and is used for adulterating pepper. T.

Flag. *See* **Bulrush.**

Flax (Ex. ix. 31; Is. xix. 9) . . . Heb. (1) *Pishtah*: Gk. λίνον: Bot. N. *Linum sativum.*

—— (Gen. xli. 42) . . . Heb. (2) *Shesh*: Gk. βύσσος.

—— (Lev. vi. 10) . . . Heb. (3) *Bad*: Gk. λίνον.

—— (Esth. viii. 15) . . . Heb. (4) *Butz*: Gk. βύσσος.

—— (Judg. xiv. 12) . . . Heb. (5) *Sadin*: Gk. σινδών.

—— (Prov. vii. 16) . . . Heb. (6) *Etun*: (omitted in LXX.).

—— (1 Kings x. 28) . . . Heb. (7) *Mikveh* (omitted in LXX.).

Flax was the earliest known product cultivated and manufactured for clothing purposes, especially in Egypt, where linen is found enwrapping the most ancient mummies, and remained for centuries the only and universal textile fabric. Flax was cultivated in Egypt, and also in Canaan before the Israelite settlement (Josh. ii. 6); and its failure is among God's punishments (Hos. ii. 9). Linen was a material of female domestic industry, and the fabric of priestly robes; and was used for lamp-wicks (Is. xlii. 3). In modern times its culture in both countries has been largely superseded

by cotton. (2) *Shesh* ("fine linen") is probably an Egyptian word, and seems to be synonymous with (3) *Bad*, unless the former is the *yarn*, and the latter the *cloth*. (4) *Butz* ("fine linen") denotes the material of the robes of kings, of rich men, of the Temple choir, and the Temple veil; and is the original of the *βύσσος* of the New Testament, the dress of Dives, and of the Lamb's bride. The word is probably Assyrian, and applied to the linen brought from the East, while *shesh* denotes that from Egypt. (5) *Sadin* is a cloth from which sheets (Judg. xiv. 12) and clothes (Is. iii. 23) were made. (6) *Etun* (used once) is "linen of Egypt." A like Greek word (*ὀθόνη*) is the "great sheet" in Peter's vision, and the gravecloth of Jesus (John xix. 40). (7) *Mikveh* ("linen yarn," A. V.) is an import of Solomon from Egypt, though the LXX. and old versions retain it as a proper name, while Gesenius translates it "troop," and Bochart "tax." Its signification is very doubtful. C.

Frankincense (Ex. xxx. 34; Is. lx. 6) . . . Heb. *Lebonah*: Gk. *λίβανος*: Bot. N. *Boswellia Carterii; Boswellia thurifera; Boswellia papyrifera.*

The Hebrew word for "frankincense" is quite distinct from those used in the Bible for "incense" (*miktar, kitter, kitteroth*), of which the former was one constituent. It is a fragrant gum distilled from the *yagaar*, or frankincense tree, somewhat like a mountain-ash, with long glossy serrated leaves, and green star-like flowers, tipped with red, emitting a lemon fragrance. It grows mainly near Saba (*Sheba*) in Arabia, along the coast of Hadramaut, and also in the Soumali country. It was never grown in Syria, or in India. B.

Galbanum (Ex. xxx. 34) . . . Heb. *Chelbenah*: Gk. *χαλβάνη*: Bot. N. *Opoidia galbanifera; Galbanum officinale.*

A yellow resin, exuding from two umbelliferous plants, of which the second (*Galbanum officinale*) grows in Syria; and from it this ingredient of the holy incense was doubtless extracted. C.

Gall (Jer. ix. 15; Amos vi. 12) . . . Heb. *Rôsh*: Gk. *χολή.*

Rôsh is some poisonous bitter herb; it is twice translated "poison," and also "hemlock." It is often used with wormwood, and may be taken for any "bitter herb."

Garlick (Num. xi. 5) . . . Heb. *Shoom*: Gk. *τὰ σκόρδα*: Bot. N. *Allium sativum.*

One of the vegetables enjoyed by the Israelites in Egypt. Akin to the onion; grows, wild and cultivated, in Palestine. T.

Gopher (Gen. vi. 14) . . . Heb. *Gopher*: Gk. *ξύλα τετράγωνα.*

Only once used, as the material of Noah's ark, which our translators have not rendered into English. Cedar, pine, and cypress have been conjectured, for no valid reason. C.

Gourd (Jonah iv. 5–9) ... Heb. *Kikayon*: Gk. κολοκύνθη: Bot. N. *Cucurbita pepo.*

A climbing gourd, with wide leaves, very commonly used in the East to form shelter for arbours; growing often a foot a day, and withering as rapidly. The "castor-oil plant" is a shrub, and unsuitable. T.

—— (*wild*) (2 Kings iv. 39) ... Heb. *Pakknoth*: Gk. τολύπη ἀγρία: Bot. N. *Citrullus colocynthis.*

The poisonous fruit of a wild vine, gathered by the young prophet in mistake for a wholesome melon. Many kinds of wild gourd are found in Palestine, but only the bitter fruit of the colocynth would be likely to be mistaken from its appearance, and yet reveal itself by taste. It grows wild in profusion about Gilgal. C. It is supposed also to be the "vine of Sodom" (Deut. xxxii. 32). T.

Grass (Num. xxii. 4) ... Heb. (1) *Vered*: Gk. τὰ χλωρά.

—— (Gen. i. 11) ... Heb. (2) *Desher*: Gk. βοτάνη: (British and S. European).

—— (Is. xxxv. 7) ... Heb. (3) *Chatsir*: Gk. χόρτος, πόα.

Several Hebrew words are translated "grass"; of which (1) is simply generic for all kinds of green herbage; (2) answers to our word, viz. "green grass," as distinguished from "herbs"; while (3) is "fodder," or dry food for cattle. There are scarcely any pastures or meadows in Palestine, but great variety of grasses (more than seventy species), as of all other vegetable productions. Principally, (*a*) the bare down-grass of the limestone hills of Judæa; (*b*) the tall, luxuriant meadow-grass of the maritime plains, answering more nearly to ours; (*c*) the rank, rapid-growing, prairie-like herbage of the Jordan valley.

Grove (Gen. xxi. 33) ... Heb. (1) *Asherah.*

—— (Gen. xxi. 33) ... Heb. (2) *Eshel*: Gk. ἄρουρα: Bot. N. *Tamarix Pallasii; Tamarix Gallica.*

Two Hebrew words are rendered "grove" (A. V.), both erroneously. The first, always used in connexion with the temples of Baal, is supposed to be a wooden image of Astarte. The other occurs only three times, and is twice translated "a tree": hence it is believed to be identical with the Arab. *asal*, "tamarisk-tree," of which seven species exist in Palestine, growing thickly by the Lower Jordan and Dead Sea. T.

Hazel (Gen. xxx. 37) ... Heb. *Luz*: Gk. καρύα.

The hazel is common in Galilee and the Lebanons, but is not found elsewhere. The name occurs only once, and is identical with the Arabic name of the almond-tree, which some suppose it to denote.

Hay (Prov. xxvii. 25) . . . Heb. *Chatzir*: Gk. χόρτος.

Occurs twice; but means tall stems of grass. There is no such thing as "hay" in Palestine. *See* **Grass.**

Heath (Jer. xvii. 6; xlviii. 6) . . . Heb. *'Arar*: Gk. ἀγριομυρίκη: Bot. N. *Juniperus sabina.*

Only occurs twice, and is identical with the Arabic word for a dwarf juniper, growing in the most barren and rocky parts of the desert. It is a shrub, of stunted appearance, bearing purple berries. There is no heath south of the Lebanons. T.

Hemlock (Deut. xxix. 18; Hos. x. 4) . . . Heb. (1) *Rôsh*: Gk. χολὴ ἄγρωστις.

—— (Amos vi. 12) . . . Heb. (2) *La'anah*: Gk. πικρία.

Rôsh, translated "hemlock" and "gall," is thought by some to be the "poppy"; by others "darnel," "henbane," "aconite," &c.; but its identification is uncertain. C. *See* **Gall.** *La'anah* is "wormwood," which *see.*

Herb (Gen. i. 11, 12) . . . Heb. (1) *Esheb.*

(Is. xviii. 4) . . . Heb. (2) *Oroth.*

Esheb is used generally of "herbs yielding seed," as opposed to grass. *Oroth* is thought to be "colewort," or "cabbage." T.

—— (*Bitter*) (Ex. xii. 8) . . . Heb. *Merorim*: Gk. πικρίδες.

Five bitter herbs were eaten with the Paschal lamb, viz. lettuce, endive, chicory, mint, and one other not identified; but many more are now eaten in Palestine, as salads, by the natives. No specific plant is meant by the word.

Husks (Luke xv. 16) . . . Gk. κεράτια: Bot. N. *Ceratonia siliqua.*

The fruit of the carob, or locust-tree, a leguminous plant, very common in Palestine, with leaves like our ash. Its pods (very abundant in April and May) are flat, narrow, horn-shaped, from six to ten inches long; chiefly used for feeding cattle, horses, and pigs, but sometimes the food of the very poorest people. T.

Hyssop (Ex. xii. 22; 1 Kings iv. 33) . . . Heb. *Ézôb*: Gk. ὕσσωπος: Bot. N. *Satureia; Capparis spinosa.*

The hyssop is much disputed, but thought to be either *Satureia thymbia*, found on Carmel, or marjoram; or, more probably, the thorny caper. It seems to have been used as a broom or brush, and so would appear to be formed of a bunch of twigs. It grew in Egypt, in the Sinaitic desert, in Palestine, "out of the wall"; with all which the caper best accords. T.

Juniper (1 Kings xix. 4) ... Heb. *Rothem*: Gk. ῥαθμέν: Bot. N. *Retama rætam.*

A desert shrub (Arab. *retem*), growing near Sinai, Petra, the Dead Sea, and the Jordan. Not a juniper, but a broom; the largest shrub of Sinai, under which Elijah lay down to die; and one Israelite station was "place of broom" (Rithmah).

LADANUM (Gen. xxxvii. 25; xliii. 11) ... Heb. *Lôt*: Gk. στακτή: Bot. N. *Cistus creticus; Cistus villosus; Cistus salviæfolius.*

Occurs only twice, and both times rendered "myrrh," which cannot be correct, as that is not an indigenous product of Gilead or Palestine. It is identical with the Arab. *ladan* (ladanum), the gum of the *Cistus*, or rock rose, of which there are many species in Palestine, especially on Mount Carmel. *See* **Myrrh.**

Leeks (Num. xi. 5) ... Heb. *Chatzir*: Gk. τὰ πράσα: Bot. N. *Allium porrum.*

Chatzir occurs many times, but is only in one place rendered "leeks" (in conjunction with "onions"); and all old versions and commentators adopt this interpretation, though some modern ones suggest a kind of lucern, largely used as salad, since in all other passages *chatzir* is translated "herbs," or "grass." Leeks were a very favourite vegetable in Egypt, where they were reverenced as sacred; and are still largely grown there and in Palestine. T. Others suggest the "fenugreek," a common article of food in Egypt. H.

Lentiles (Gen. xxv. 34; 2 Sam. xxiii. 11) ... Heb. *'Adashim*: Gk. φακός: Bot. N. *Ervum lens.*

Arabic *adas*. Jacob's red pottage was of lentiles, mentioned in three other places, among the produce and food of Palestine, in conjunction with beans. A species of vetch, resembling the tine-tare, grown on poorer soils. The red lentile is most esteemed; it is cut and threshed like corn, then stewed, like haricot beans, and made into pottage.

Lily (1 Kings vii. 26; Song of Solomon ii. 16; vi. 2, 3) ... Heb. *Shûshan*: Gk. κρίνον: Bot. N. *Anemone coronaria; Ranunculus Asiaticus; Adonis Palestina.*

The Arabs use the word *susan* as a general term for flowers of the lily kind (e. g. tulip, anemone, ranunculus, &c.). From a comparison of texts, it seems to grow in valleys and gardens, is conjoined with the rose of Sharon (which *see*), and formed an ornamental garland; its colour was red, and it grew in profusion in the Plain of Gennesaret (Matt. vi. 28); it yielded by distillation a fragrant juice. Probably the allusions in the Old Testament are general, including the above-mentioned, the iris, and water-lilies; but what impresses the traveller universally as the "lilies of the field" of the New Testament are the anemones, carpeting every plain, and luxuriantly pervading the land in every soil and all situations.

Mallow (Job xxx. 4) . . . Heb. *Malluach* : Gk. ἅλιμον : Bot. N. *Atriplex halimus* ; *Malva rotundifolia.* C. ; *Malva sylvestris.* C. ; *Althæa frutex.* C.

Only once named, and then as food for the most abject poor. The word suggests the notion of "salt" in its taste or locality, and might indicate the tree-mallow and marsh-mallow. Eighteen species of mallow are found in Palestine. Most scholars take it to be the sea purslane.

Mandrake (Gen. xxx. 14 ; S. of S. vii. 13) . . . Heb. *Dudaîm* : Gk. μανδραγόρας : Bot. N. *Mandragora officinalis.* T.

A plant of the potato family, with a root like the beet, dark green leaves lying flat like a primrose, and bearing yellow pulpy fruit of the size of a large plum, having exhilarating qualities, and still thought by the natives to stimulate fruitfulness. It abounds in Palestine.

Manna (Ex. xvi. 15) . . . Heb. *Manna* : Gk. μάννα.

Manna (Heb. *Man hu,* "What is it?") was the name by which the miraculous food of Israel was known. It is described as a small round thing, like coriander seed, white, tasting like wafer and honey. It is still the name given to a sweet gum distilled in the hot weather from the tamarisk trees in a limited locality of the Arabian desert; collected by the Arabs *before* sunrise ; boiled, strained, eaten as honey; but it has no taste of wafer, does not resemble coriander seed, is found in very small quantities, only *under* the tamarisk trees; melts as soon as the sun is up, and could not form a staple article of food. *See* **Manna** (Section XL), p. 203.

MASTICK TREE (Hist. of Sus. ver. 54) . . . Gk. σχῖνος : Bot. N. *Pistacia lentiscus.*

Though its *name* occurs only in the Apocrypha, it is thought by some to be identical with the balsam-tree (Gen. xxxvii. 25). It is a small evergreen bushy tree, of the terebinth genus, yielding a gum, a commercial commodity from the earliest times. It is very common in all countries bordering on the Mediterranean, is indigenous in Palestine, and well known as the "lentisk."

Melons (Num. xi. 5) . . . Heb. *Abattuchim* : Gk. πέπονες : Bot. N. *Cucurbita citrullus ; Cucumis melo.*

Once mentioned among the fruits of Egypt. Melons are staple and refreshing food in Egypt and Palestine, especially the water-melon, which grows to a great size, is often thirty pounds in weight, and refreshes the thirsty as well as the hungry. There is a succession of crops from May to November. T.

Millet (Ezek. iv. 9) . . . Heb. *Dôchan* : Gk. κέγχρος : Bot. N. *Panicum miliaceum.*

Once named with "wheat, barley, beans, and lentiles," in compounding

meal for bread. The same name is used by Arabs for two kinds of millet, largely grown in the East. Both are grasses, with very small seeds, used for cakes, but eaten by the very poor, uncooked. T.

Mint (Luke xi. 42) ... Gk. ἡδύοσμον: Bot. N. *Mentha sativa; Mentha sylvestris.*

Commonly eaten by Jews with their meat, and one of the "bitter herbs" of the Paschal feast. Several species (wild and cultivated) grow in Palestine.

Mulberry (2 Sam. v. 23; Luke xvii. 6) ... Heb. *Becâîm*: Gk. ἄπιοι; συκάμινος: Bot. N. *Populus tremula.*

The translation is believed to be erroneous, and the tree meant to be the aspen poplar; but some adopt the LXX. translation, "pear-trees." In the New Testament the mulberry is intended by the Greek equivalent "sycamine."

Mustard (Matt. xiii. 31) ... Gk. σίναπι: Bot. N. *Sinapis nigra.* H.; *Salvadora Persica.* T.

Only mentioned in the New Testament; always with reference to the smallness of its seeds in comparison with the size of its branches. Commentators differ in identifying it. Some take it to be the annual herb "mustard," indigenous to Palestine as to Britain, but in such a soil and climate growing to the largest of plants, many feet high; others a shrub-like tree, with an equivalent Arabic name, and similar pungent flavour, having very small seed. The former answers all the Gospel requirements, and the comparison was proverbial.

Myrrh (Ex. xxx. 23; Prov. vii. 17) ... Heb. (1) *Môr*: Gk. σμύρνα: Bot. N. *Balsamodendron myrrha.* T.

—— (Gen. xxxvii. 25) ... Heb. (2) *Lôt*: Gk. στακτή.

Myrrh is frequently mentioned in the Old and New Testaments. It was an ingredient in the holy oil; a domestic perfume, with "aloes, cassia, and cinnamon"; used for the purification of women, and for embalming. Both Scripture and classical writers give Arabia as its source; and it is the gum from the bark of a small thorny balsam (Arab. *murr*), somewhat like an acacia. (2) *Lôt*, erroneously translated "myrrh," is LADANUM, which *see*.

Myrtle (Is. lv. 13) ... Heb. *Hadas*: Gk. μυρσίνη: Bot. N. *Myrtus communis.*

A wild tree in Palestine, growing twenty feet high, with dark glossy leaves and white flowers. Found generally through central Palestine about Bethlehem, Hebron, and on the sides of Carmel and Tabor. Still used in synagogues on the Feast of Tabernacles; its dried flowers and berries serve as a perfume. Esther's Hebrew name, Hadassah, was from the "myrtle."

Nard (S. of S. i. 12; John xii. 3) ... Heb. *Nerd*: Gk. *νάρδος*: Bot. N. *Nardostachys jatamansi.*

An Indian product, from a plant growing on the Himalayas, and therefore very costly. The plant has many hairy *spikes* shooting from one root, which are the root-leaves shooting up from the ground and surrounding the stalk, from which the nard is procured and dried.

Nettles (Is. xxxiv. 13) ... Heb. (1) *Kimmosh*: Gk. *ἄκανθα, ὄλεθρος*: Bot. N. *Urtica pilulifera.*

(1) *Kimmosh*, mentioned several times with thorns, and twice translated "thorns" (A. V.), is the "sting-nettle," of which there are several varieties in Palestine.

—— (Prov. xxiv. 31) ... Heb. (2) *Charûl*: Gk. *φρύγανα ἄγρια*: Bot. N. *Acanthus spinosus.*

(2) *Charûl* is translated "nettles" in a text where *Kimmosh* is "thorns," and again in Job. Its identification is doubtful; probably "prickly acanthus," a common troublesome weed in the plains of Palestine, with *spinæ*. T.

Nuts (S. of S. vi. 11) ... Heb. (1) *Egôz*: Gk. *καρύα*: Bot. N. *Juglans regia.*

(1) *Egôz* is the "walnut-tree," which is a native of Persia, extensively cultivated in Palestine.

—— (Gen. xliii. 11) ... Heb. (2) *Botnîm*: Gk. *τερέβινθος*: Bot. N. *Pistacia vera.*

(2) *Botnîm* (Arab. *batam*) is the "pistachio," a tree allied to the "terebinth," and now somewhat rare in Palestine, but the fruit is very abundant. T.

Oak (Gen. xxxv. 4; Judg. vi. 11; Ezek. vi. 13) ... Heb. (1) *Elâh*: Gk. *τερέβινθος, δρῦς*: Bot. N. *Pistacia terebinthus.*

Six Hebrew words are rendered "oak." (1) *Elâh* is the terebinth, or teil-tree, sometimes interchanged with *allôn*, "oak." It is the turpentine tree, and, though altogether different from the oak, it resembles it in the grain of the wood, as also in its wide-spreading foliage. The remaining five words all refer to the acorn-bearing oaks.

—— Heb. (2) *El, êlôn, îlan*: Gk. *τερέβινθος, ἥλων, δένδρον*: Bot. N. *Quercus pseudococcifera.*

—— Heb. (3) *Allâh, allôn*: Gk. *βάλανος.*

(3) Certainly means the oak; *allôn* probably = "evergreen oak"; *êlôn*, the "deciduous" kinds. Three varieties at least of oak are common in Palestine; one, as "Abraham's oak," is of great size, its foliage covering a diameter of 90 feet, and its girth being 23 feet. T.

Oil-tree (Is. xli. 19) . . . Heb. *'Etz Shemen*: (omitted in LXX.): Bot. N. *Eleagnus.*

The Hebrew words occur three times: once translated "olive tree," and again "pine branches" (Neh. viii. 15, where it is distinguished from the "olive"). Probably the *oleaster*, which is very abundant, especially about Hebron, Tabor, Samaria, yielding inferior oil. It is smaller than the olive, with long, narrow, blueish leaves, silvery underneath, and bears bitter green berries. T.

Olive (Gen. viii. 11; Deut. viii. 8) . . . Heb. *Zaith*: Gk. ἐλαία: Bot. N. *Olea Europæa.*

One of the earliest trees named, and one of the especial blessings of the Promised Land; very abundant in Palestine, and its chief characteristic, yielding abundant fruit and oil. The oldest trees now remaining are at Gethsemane. The wood is of a rich amber colour, finely grained, and from it the cherubim, doors, and posts of the Temple were made. T.

—— (*wild*) (Rom. xi. 17) . . . Gk. ἀγριέλαιος.

The olive requires grafting; the ungrafted suckers producing a small worthless fruit.

Onions (Num. xi. 5) . . . Heb. *Betzalîm*: Gk. κρόμμυα: Bot. N. *Allium cepa.*

Named among the vegetables of Egypt; still extensively grown near the Nile, and in Syria; eaten raw by the natives, and regarded as a preservative against thirst. The Egyptian variety is as large as a Portugal onion. T.

Palm-tree (Ex. xv. 27) . . . Heb. *Tamar*: Gk. φοῖνιξ: Bot. N. *Phœnix dactylifera.*

Palm-trees are characteristic of sandy semi-tropical deserts, but grow best on clay or rich alluvium. There are 250 varieties. The date-palm is especially identified with Palestine. Many places were named from its abundance: e. g. Jericho, Hazazon-Tamar (by the Dead Sea), Baal-Tamar (near Gibeah), &c. It grew luxuriantly in the Jericho plain and the ravine of the Jordan, around the Sea of Galilee, in the vale of Shechem, and on the maritime plains, and is still abundant at Beyrout. It is improbable that it ever grew on Mount Olivet (Neh. viii. 15 is *general* in its directions to the whole country), as the soil is unsuitable. The palm leaf (*lulab*), bound with myrtle on the right and citron on the left hand, formed the triple badge of the desert life, carried by Jews, and shaken, at the Feast of Tabernacles, after which use it was carefully "laid up" at home. These were "*the* palm branches," fetched out and carried by the multitude who went out to escort Jesus on His triumphal entry (John xii. 13); while those from Bethany cut down branches of olive-trees, and strawed them in the way (Matt. xxi. 8). Its tall stem (from 30 to 80 feet high), surmounted by feathery foliage, became the symbol of elegance and grace; hence it became a favourite woman's name, "Tamar" (Gen. xxxviii. 6; 2 Sam. xiii. 1; xiv. 27).

Pannag (Ezek. xxvii. 17) ... Heb. *Pannag*: Gk. κασία.

Not translated; mentioned with "wheat of Minnith," as a commodity. The Syriac version renders it "millet"; the LXX. treats it as the name of a place: others regard it as a spice, or some native product of Palestine.

Pine-tree (Is. xli. 19; lx. 13) ... Heb. *Tidhar*: Gk. βραθυδαάρ, πεύκη: Bot. N. *Ulmus campestris* (?). T.

Tidhar occurs twice in Isaiah, coupled with the "fir" and "box," growing on Lehanon. There is no clue to its identification. The "elm" grows on Mount Lebanon; but some conjecture it to be the plane, or pine. T. *See* **Fir.**

"Pine branches" (Neh. viii. 15) is a mistranslation. *See* **Oil-tree.**

Pomegranate (Num. xx. 5; Deut. viii. 8) ... Heb. *Rimmôn*: Gk. ῥοά, ῥοιά, κώδων: Bot. N. *Punica granatum.*

One of the pleasant fruits of Egypt, and of the promised blessings of Palestine. It is often alluded to, and its abundance is attested by the frequent occurrence of "Rimmon" as the name of a town. It is a shrub-like tree, of the myrtle family, with blood-red flowers and globular fruit, containing red juicy pulp with many seeds, from which a refreshing drink was made (Song of Solomon, viii. 2). Blood oranges are produced from a branch grafted on a pomegranate stem.

Poplar (Gen. xxx. 37; Hos. iv. 13) ... Heb. *Libneh*: Gk. στύραξ, λεύκη: Bot. N. *Populus alba; Populus Euphratica.*

The Hebrew word means "white," is twice used, and rendered "poplar"; it probably denotes the "white poplar," of which four varieties at least are found in Palestine. The *Populus alba* is found on the hills, and is doubtless meant in Hos. iv; the *P. Euphratica* abounds by the Jordan, and would be native in Padan-Aram (Gen. xxx). Some have identified it with the "storax," a bushy shrub, with pale leaves having an undercoating of down, and white blossoms. *See* **Stacte.**

Pulse (2 Sam. xvii. 28; Dan. i. 12) ... Heb. *Zeroim*: Gk. ὄσπρια.

Though translated "parched *pulse*," the latter word is inserted in the A. V. by conjecture. The Hebrew is only "parched." Probably "peas." In the other passage, *zeroim* is "seed" of any kind, probably that of grain generally, or of leguminous plants. In both cases it is the simple food of the poor.

Reed. *See* **Bulrush.**

Rose (Is. xxxv. 1; S. of S. ii. 1) ... Heb. *Chabatzeleth*: Gk. κρίνον, ἄνθος: Bot. N. (1) *Narcissus tazetta.*

(1) Only mentioned twice: once as "rose of Sharon," no doubt a bulbous plant, of which there are many species in Palestine, especially the narcissus, which abounds in the vale of Sharon. No "roses" proper are found, except in the Lebanons.

Rose (*continued*) Bot. N. (2) *Anastatica hierochuntina.*

(2) "Rose of Jericho," a small woody annual (not mentioned in Scripture), with short stem, bearing many branches, and white flowers. After seeding, it dries and curls up into a ball like wicker-work; but when put in water, it expands, as if alive again; hence called *Anastatica*, "resurrection flower." It is also called "Mary's flower."

Rue (Luke xi. 42) ... Gk. *πήγανον*: Bot. N. *Ruta bracteosa; Ruta graveolens.*

Included among common garden herbs of small value, tithed by Pharisees. Four species are found in Palestine. T.

Rush ... Heb. *Gôme*: Gk. *πάπυρος.*

Egyptian papyrus. *See* **Bulrush,** (1) *Gôme.*

Rye (Ex. ix. 32; Is. xxviii. 25) ... Heb. *Cussemeth*: Gk. *ζέα, ὀλύρα*: Bot. N. *Triticum spelta.*

The marginal reading, "spelt," is doubtless correct, as it resembles wheat. Rye is a northern plant, not Egyptian or Syrian; but the Hebrew name is akin to the Arab. *chirsanat*, "spelt." T.

Saffron (S. of S. iv. 14) ... Heb. *Karkôm*: Gk. *κρόκος*: Bot. N. *Crocus sativus.*

Only once named, among scented garden flowers; doubtless the same as the Arab. *kurkum*, the saffron crocus, which abounds in Palestine, and is highly esteemed for its perfume. Many varieties are found there, from which "saffron" is obtained, a yellow powder freely used for seasoning in the East.

Seaweed (Jonah ii. 5).

See **Bulrush,** (4) *Sûph.*

Shittah-tree (Is. xli. 19) ... Heb. *Shittah*: Gk. *ξύλον ἄσηπτον*: Bot. N. *Acacia seyal.*

Shittim-wood (Ex. xxvi. 15) ... Heb. *Shittim*: Gk. *ξύλον ἄσηπτον.*

The *tree* is named once only; the *wood* frequently, as used for the tabernacle and its fittings in the wilderness, where no other timber was available, the acacia being the only timber-tree of any size in the Arabian desert. It resembles the hawthorn, but is larger, growing in the driest places, and scattered over the whole peninsula, as also on the W. shore of the Dead Sea. Its wood is very hard, close-grained, orange-brown in colour. From it "Gum Arabic" is obtained; its bark is an astringent, and is used for tanning.

Soap (Jer. ii. 22; Mal. iii. 2) ... Heb. *Bórith*: Gk. *πόα*: Bot. N. *Salsola kali.*

The native soap of Palestine is made from olive oil and potash, and dates from remote antiquity. The latter is abundantly produced by the numerous

alkaline plants on the maritime marshes and by the Dead Sea. The use of potash is very ancient; to its discovery on the Belus we owe the invention of glass by the Phœnicians, and to its Arabic name the word "alkali": it has always been one of the exports of Palestine.

Sodom, Vine of (Deut. xxxii. 32) ... Heb. *Gephen Sedom*: Gk. ἄμπελος Σοδόμων: Bot. N. *Solanum sanctum, Citrullus colocynthus, Calotropis procera.*

See **Bramble**, *Chedek.* The *Colocynth* grows near the Dead Sea; it has long straggling tendrils like a vine, and a fruit of tempting appearance, like a beautiful orange, but nauseous to the taste, and when ripe its rind contains only dark ashes and seeds (*see* **Wild Gourd**). The *Calotropis* is also suggested as the Sodom vine: it grows on the S. E. of the Dead Sea, and in the plains of Shittim E. of Jordan, by Jericho, bearing clusters of bright yellow apples, not good for food; but it yields an esteemed medicinal gum. T.

Spelt. *See* **Rye.**

Spicery (*Spice-tree*) (Gen. xxxvii. 25) ... Heb. *Necôth*: Gk. θυμίαμα: Bot. N. *Astragalus tragacantha.*

"Spicery," carried by the Ishmaelites to Egypt for sale, is not a general term, but denotes the product of some tree, probably the Arab. *neca'at*, or "gum tragacanth," obtained from the *Astragali*, a kind of lupine, of which there are more than twenty varieties in Palestine, dwarf shrubs with pinnate leaves, long thorns, and yellow blossoms, growing at all elevations. T. Some conjecture the "storax." *See* **Stacte.**

The spice-bearing trees, producing cinnamon, &c., belong to the laurel family, not indigenous to Palestine. C.

Spikenard. *See* **Nard.**

Stacte (Ex. xxx. 34) ... Heb. *Nataf*: Gk. στακτή: Bot. N. *Styrax officinale.*

Lit. "a drop" of some exuding gum; one ingredient in the holy oil; translated Job xxxvi. 27, "drop *of water*." It is identified with the gum of the storax, a beautiful, fragrant shrub, growing abundantly on the lower hills in Palestine, with blossoms like the orange-tree.

Sycamine (Luke xvii. 6) ... Gk. συκάμινος: Bot. N. *Morus nigra.*

The black mulberry, still called *sycamenea* in Greece. Both it and the white mulberry are common in Palestine.

Sycamore, Sycomore (Ps. lxxviii. 47; 1 Chron. xxvii. 28) ... Heb. *Shikmin, Shikmoth*: Gk. συκομορέα: Bot. N. *Ficus sycamorus.*

A species of fig, allied to the banyan-tree, quite distinct from our "sycamore." It has a leaf like the mulberry, and fruit like a fig. It is an evergreen timber-tree, of large growth. In Egypt it supplied the

common timber for furniture, doors, boxes, and mummy-cases. It is found in the low plains of Jericho, but does not flourish in a hilly country, and is therefore uncommon in Palestine.

Tares (Matt. xiii.) . . . Gk. ζιζάνια : Bot. N. *Lolium temulentum.*

The Arab. *zawân*, the bearded darnel, a kind of rye-grass whose seeds are poisonous, common in all countries bordering on the Mediterranean. The leaf resembles that of wheat, but the seed is much smaller.

Teil, Terebinth (Is. vi. 13) . . . Heb. *Elâh* : Gk. τερέβινθος : Bot. N. *Pistacia terebinthus.*

Elâh in most passages is translated "oak" (which *see*). Sometimes it is mistranslated "valley" or "plain" (1 Sam. xvii. 2 ; Gen. xiii. 18) ; once "elm" (Hos. iv. 13) ; and in only one passage correctly, "teil," or "turpentine" tree. The LXX. generally renders it the "terebinth." Very common in S. and E. Palestine, in localities too warm or dry for the oak, whose place it supplies, and whose winter appearance with straggling boughs it closely resembles. Its leaves are pinnate, dark reddish green; it bears small clustering blossoms, and red berries. On a terebinth (still shown) Judas is said to have hanged himself.

Thick Trees (Lev. xxiii. 40) . . . Heb. *'Etz 'Aboth* : Gk. κλάδοι δασεῖς.

"Thick trees" are mentioned among those from whose branches the booths were to be made at the Feast of Tabernacles. The Rabbinical commentators interpret it of the "myrtle," which is in consequence used for the purpose to this day.

Thistle (Hos. x. 8) . . . Heb. *Dardar* : Gk. τρίβολος : Bot. N. *Centaurea calcitropa.*

—— (Job xxxi. 40) . . . Heb. *Choach* : Gk. τρίβολος : Bot. N. *Notobasis Syriaca.*

Two words are translated "thistles" (*see* **Bramble**, 2 and 3). Thistles of gigantic size, overtopping the horse and his rider, abound in the rich plains of Gennesaret, Sharon, Esdraëlon, and Jericho. *Choach* is thought to be the generic term for any spiny herb or shrub, including thistles, knap-weed, &c. ; and *dardar* represents the genus *Calcitropa*. C.

Thorn. *See* **Bramble.**

Thyine Wood (Rev. xviii. 12) . . . Gk. ξύλον θύϊνον : Bot. N. *Callitris quadrivalvis.*

"Thyine wood" is one of the priceless commodities of the Babylon of the Book of Revelation. It is not indigenous to Palestine, but to the Atlas mountains. It was called "citron wood" by the Romans. It is a small tree of the cypress family, allied to the *Lignum vitæ*. T.

Vine (Gen. ix. 20; xl. 9; Deut. viii. 7, 8) ... Heb. *Gephen*: Gk. ἄμπελος: Bot. N. *Vitis vinifera.*

It is a native of the hilly region south of the Caspian, and of Armenia and North Persia; it was one of the earliest plants cultivated, and has followed civilisation. Palestine is renowned for the quantity, quality, and productiveness of its vines, especially the valley of Eshcol (or "grapes"), and no climate or soil is better adapted for them. The vine is the emblem of the nation, and hence was adopted as that of the Christian Church.

—— (*wild*), (2 Kings iv. 39) ... Heb. *Gephen Sâdeh*: Gk. ἄμπελος ἐν τῷ ἀγρῷ.

The wild vine, or fox grape, has a small, black, acid fruit, suitable only for vinegar; it grows commonly in the hedges or thickets of Palestine. T. But a more noxious plant than this may be intended.

Walnut (Song of Solomon, vi. 11) ... Heb. *Egoz*: Gk. ἡ καρύα: Bot. N. *Juglans regia.*

"Nuts" should be "walnut-tree" in this passage. It is a native of Persia, and is still extensively cultivated in the higher grounds and colder parts of Palestine. *See* Nuts.

Wheat (Gen. xxx. 14; xli. 22) ... Heb. *Chittah*: Gk. πυρός: Bot. N. *Triticum compositum, Triticum spelta, Triticum hybernum.*

Wheat is one of the earliest products, being the chief grain of Mesopotamia in Jacob's time; and from that day to this it has continued to be so in Egypt, where the many-eared (Gen. xli. 22) or "mummy" variety, depicted on monuments, is still grown. Three varieties are commonly found in Palestine: (1) on maritime plains, white, short-bearded; (2) short-grown, long-bearded, thick-set, coarse grain; (3) a longer stem, with coarse black beard and husk. It is still trodden out (Deut. xxv. 4), pressed out by a wooden wheel, or threshed with a flail (Is. xxviii. 27), and then winnowed with a fan and sifted.

"Wheat harvest" (April to June) marks a division of the year.

Willow (Lev. xxiii. 40; Job xl. 22) ... Heb. (1) *'Arâbim*: Gk. ἰτέα: Bot. N. *Salix octandra, Salix Ægyptiaca, Salix Babylonica.*

—— (Ezek. xvii. 5) ... Heb. (2) *Tzaphtzaphah* (omitted in LXX.): Bot. N. *Oleander* (?).

Two words are rendered "willow": (1) *'Arâbim* are always said to grow in the valley. The Arabic name is *gharab*. (2) *Tzaphtzaphah* (Arab. *safsaf*) occurs only once, of a tree growing by the water-side. It was used for constructing booths for the Feast of Tabernacles; and no doubt both words denote the "willow," of which many varieties are found in Palestine. H. But some suggest the oleander, which flourishes abundantly by the water-courses, and lines every valley. T.

With (Judg. xvi. 7) ... Heb. *Yether Lach*: Gk. *νευρὰ ὑγρά.*

The Anglo-Saxon word *withig* denotes a "willow," in which sense it occurs in Wycliffe's Bible, whence any supple twig, used for wicker-work; but in Judges the word is better translated "cords."

Wormwood (Deut. xxix. 18) ... Heb. *La'anah*: Gk. *ἄψινθος*: Bot. N. *Artemisia Judaica, Artemisia Nilotica, Artemisia absinthium.*

It is often mentioned, but only by way of metaphor. Several varieties of *Artemisia* grow in Palestine. Wormwood is well known for its bitter taste. T.

NOTE.—It is worthy of notice, that the Fauna and Flora, arts and sciences, &c. of the Bible seem to accord with its assumed geography and chronology; e.g. the animals and cereals belong specially to Mesopotamia and the country east of Palestine, and the musical instruments to the earliest ages of human history. Those of the Pentateuch are generally such as have their origin or prevalence in Egypt and the Sinaitic peninsula; those of the historical books, and of most of the prophets, belong more particularly to Palestine in an advanced stage of civilisation; while the animals mentioned in Job have received more illustration from the Assyrian records and monuments than from anything found in Egypt, Arabia, or Canaan. The marked omission of aquatic pursuits and industries, and of marine products, from the Bible narrative, accords with the historical fact that the sea-coast was never occupied by the Hebrews.

XLII. GEOLOGY OF BIBLE LANDS.

THE Sinaitic range is formed of granite and plutonic rocks, without any signs of volcanic action, such as lava, basalt, &c. The granite is bright red from base to summit, often intersected with veins of greenstone and porphyry. Mount Sinai consists of coarse granite at the base, graduating in fineness to the peak. As we advance northward, dykes of porphyry intersect the granite, and this in turn is intersected by greenstone, while at the north-eastern extremity syenite supplants them. Tending towards Suez, sandstone overlays the syenite, and the sandstone belt of the Tûr fringes the granite group.

Through the Judæan wilderness a limestone plateau extends almost to Hebron. The whole central Syrian range is limestone, equivalent to the greensand underlying the chalk formation still prevailing about Beer-sheba; the few exceptions being near the Jordan Valley.

Occasionally, on hill tops (such as Olivet), is found a layer of white chalk mixed with flint. These are the remains of a vast chalk deposit, which once covered the whole country with an even surface, and was the cause of its fertility, but which has long ago been washed away by the heavy rains and torrents, leaving the now sterile limestone rock covered with the loose flints.

There are two distinct groups of limestone: (1) Neeomian, with fossils like those in our greensand, and intermingled with dolomite. It predominates in Galilee (from the Lebanons and Hermon to Safed) and Samaria, running on to the east of Jerusalem beyond Olivet. (2) A lower substratum of chalk, underlying the whole country from Lebanon to the south of the Mountains of Moab, but seldom coming to the surface.

In Galilee, near the Lake, are large dykes of basalt, and fields of lava, which has overflowed the limestone, from some extinct volcanoes (near Safed, Horns of Hattin, and Ard-el-Hamma); and the scoria has enriched the cultivation of those hill-sides and valleys, down to Little Hermon and the edge of Esdraëlon. This is the only volcanic tract at present discovered.

East of Jordan the formation is similar to that of the west side, but without the upper chalk that once encrusted the hills. The Jordan gorge which cleaves these formations is a geological phenomenon.

1. MINERAL SUBSTANCES, ETC. OF THE BIBLE.

Bitumen (Gen. xi. 3) ... Heb. *Chêmar*: Gk. ἄσφαλτος.

A kind of asphalt, or earth-resin, found in the vale of Siddim, whence the Dead Sea was called *Lacus Asphaltites*. It is translated "slime," and was used as mortar or cement.

Clay (Is. xxix. 16) ... Heb. (1) *Chomer*: Gk. πηλός.

(1) A tenacious earth, like that so called by us, used for making bricks and earthenware. It was less cohesive than ours, and accordingly for the former purpose was bound together by an admixture of straw before being baked, and for building purposes was mixed with sand.

—— (Is. xli. 25) ... Heb. (2) *Tît*: Gk. πηλός.

(2) *Tît* (*lit.* "dirt") was, and still is, the common building material of the mud-houses of the peasantry of Palestine.

Earth (Gen. i. 22) ... Heb. (1) *Eretz*: Gk. ἡ γῆ.

Three Hebrew words are translated "earth":—

(1) *Eretz*, the earth, or globe generally.

Earth (*continued*) (Gen. ix. 20) . . . Heb. (2) *Adamah*: Gk. γῆ.
(2) *Adamah*, red earth, or cultivated soil.

—— (Gen. iii. 14; Is. xlvii. 1) . . . Heb. (3) *'Aphar*: Gk. γῆ.
(3) *'Aphar*, dry earth, or dust.

Nitre (Jer. ii. 22) . . . Heb. *Nether*: Gk. νίτρον.
A mineral alkali (familiar to us as soda).

Salt (1 Chron. xviii. 12) . . . Heb. *Melach*: Gk. ἅλς.
Salt is very abundant in the neighbourhood of the Dead Sea, which is highly impregnated with it. A ridge of salt-rock runs into that sea, and there are salt-pits (Zeph. ii. 9), and a plain of salt, or valley of salt (2 Sam. viii. 13). Hence it frequently enters into the symbolical acts and language of the Bible.

Sand (Prov. xxvii. 3; Jer. v. 22) . . . Heb. *Chol*: Gk. ἄμμος.
Sand abounds in Palestine, and is used to symbolise abundance, insecurity, extensiveness, and weight.

Sulphur (Gen. xix. 24; Ps. xi. 6) . . . Heb. *Gophrith*: Gk. θεῖον.
Sulphur, or brimstone, is largely found in the vale of Siddim, in the mineral form; also in combination with pyrites and other rock formations.

NOTE.—The northern shore of the Dead Sea abounds in pebbles, succeeded by sand covered with incrustations of salt and a growth of lichens resembling seaweed at the first glance. This extends for about two miles. The shores of the Sea of Galilee are composed of minute shells, of very many varieties. There are many fossils to be found, as above mentioned; but for a detailed account of these the student is referred to special treatises.

2. METALS OF THE BIBLE.

Amber (Ezek. i. 4) . . . Heb. *Chashmal*: Gk. ἤλεκτρον.
Amber is a compound of copper and gold. It is now much used in Asia Minor and Syria. *Chashmal* in Ezekiel refers to the same metal as χαλκολίβανον in Rev. i. 15. The LXX. translates it by ἤλεκτρον (*electrum*), an alloy of four parts gold and one of silver. It is improbable that *electrum* is the metal intended, since the language of Ezekiel demands a metal of fiery red colour. Gesenius and others, from the etymology, identify it with the "burnished brass" (*kalal*) of Ezek. i. 7. Others consider it to be an accidentally discovered alloy with copper, resembling light-coloured brass or zinc. There is a white metal, greatly used for ornaments in the East, which is called copper.

Copper, Brass (Ex. xxxviii. 8; 2 Kin. xxv. 13) ... Heb. *Nechosheth*: Gk. χαλκός.

Copper was well known to the Israelites and Egyptians before the Exodus. The latter had, for a long time previous to that event, obtained it from Arabia. It was a native product of Palestine (Deut. viii. 9), and largely exported from Cyprus, whence its name. In most passages *Nechosheth* is now thought to be bronze, of which many ancient specimens have been found in Assyria. The Egyptians and Israelites also were familiar with tin (which *see*), and so they could have made that alloy of the two called bronze; but the Hebrew term is used indifferently for pure copper and its alloys. Being very hard and easily fusible, it is probable that bronze was the material of the "brazen sea," the Temple columns, sacrificial "forks," the brazen serpent, the "mirrors" of the Hebrew women, and the 250 censers of the followers of Korah.

Gold (1 Kings ix. 28) ... Heb. (1) *Zâhab*: Gk. χρυσίον.

—— (Job xxviii. 18) ... Heb. (2) *Paz*: Gk. χρυσίον.

—— (Job xxii. 24) ... Heb. (3) *Bĕtsĕr*: Gk. πέτρα Σωφίρ.

—— (Ps. lxviii. 13) ... Heb. (4) *Châr̂ûtz*: Gk. χρυσίον.

—— (Eccles. ii. 8) ... Heb. (5) *Sâgûr*: Gk. περιουσιασμός.

—— (Job xxviii. 19) ... Heb. (6) *Kĕthĕm*: Gk. χρυσίον καθαρόν.

There are six different words used for "gold" in the Old Testament, which show its use, and high estimation: (1) *Zâhab* is its earliest and most common name, referring to its colour. (2) *Paz* is the native metal, as found. (3) *Bĕtsĕr* is gold-dust, and fragments of ore. (4) *Châr̂ûtz* is either "dug out," or has reference to its "lustre." (5) *Sâgûr* ("treasured"), and (6) *Kĕthĕm* ("concealed"), show its high value. No indication of native gold has been found in Palestine, to which it was imported from Spain (Tarshish = Tartessus), Ophir, Sheba, &c. Some modern Egyptologists maintain that gold was found in Egypt in ancient times, and believe that they have found some old worked-out mines of it beyond Assouan. Gold seems to have been first coined by the Jews in the time of Ezra, though it was used as a medium of exchange as early as Abraham's time, like money, but was weighed, not counted (Gen. xxiii. 16).

Iron and Steel (Gen. iv. 22; Deut. viii. 9) ... Heb. *Barzel*: Gk. σίδηρος.

In Europe, at least, the use of bronze preceded that of iron, because the ore of the latter was less likely to attract the attention of the miner, and, when found, it was more difficult to work than the former; but recent discoveries show the very ancient existence of iron in Assyria, as also in Egypt under the Pharaohs. It was found in considerable quantities in Syria, in Canaanite times, and tools were made of it, especially goads,

mattocks, files, and coulters, as also were spears and swords (1 Sam. xiii. 21, 22). It is doubtful whether the "chariots of iron" of Jabin and the "iron bed" of Og are to be taken literally; probably a reference to their great strength is intended. "Steel," in our version, is an erroneous rendering for "brass"; but steel is supposed to be meant by "northern iron" (Jer. xv. 12), the most famous makers in old times being the Chalybes, near the Black Sea; and Damascus steel has had a very long celebrity. In Nahum ii. 3, "torches," the translation of *pelâdoth* (rendered as "steel" both in Arabic and Syriac), is conjectured to be an error for "scythes" on the wheels of war-chariots.

Lead (Ex. xv. 10) ... Heb. *Bedîl*: Gk. μόλιβος.

Lead was known to the Hebrews, and was anciently used to purify silver, and in later times as a plummet or weight, and also for soldering metals. It was found in the Sinaitic rocks before Moses' time, and was one of the wares brought to the Tyrian market.

Silver (Gen. xxiii. 15) ... Heb. *Keseph*: Gk. ἀργύριον.

Abram was "rich in silver." It was largely imported into Egypt, and afterwards into Palestine, from Spain and Arabia. The Israelites possessed much gold and silver in the wilderness; of the former "the calf" was made. Silver was used for all kinds of ornaments for the person and house, and was very abundant in Solomon's time; and in the time of the Maccabees it was coined into money; hence *keseph* is a silver coin.

Tin (Num. xxxi. 22) ... Heb. *'Ophereth*: Gk. κασσίτερος.

Tin was early known to the Hebrews, being one of the imports of Egypt from Spain, through Phœnician merchants, who also obtained it (as Herodotus and Strabo tell us) from Britain. It was a great commodity in the fair at Tyre. It seems not to have ranked among precious metals, but to have been used as an alloy. In Zech. iv. 10 (marg.) mention is made of a tin levelling instrument, but generally this metal is treated as of little value.

XLIII. PRECIOUS STONES OF THE BIBLE.

Adamant (Ezek. iii. 9) ... Heb. *Shâmir*: Gk. πέτρα.

The *corundum*, the hard stone which when ground is known to us as "emery powder." It is once translated "diamond," and was used for engraving upon stone (e. g. the ten commandments, Jos. Ant. iii. 7, § 5).

Agate (Ex. xxviii. 19) ... Heb. *Shĕbô*: Gk. ἀχάτης.

Agate is said to derive its name from the river Achates, in Sicily. It is usually white, with a red or green grain like sea-weed. It is common in

the East. In Scripture it is spoken of as a material for windows. The Arabic equivalent means *red*, whence some have thought the Oriental ruby to be meant.

Amethyst (Ex. xxviii. 19; Rev. xxi. 20) . . . Heb. *Achlâmah*: Gk. *ἀμέθυστος*.

Blue transparent quartz; so called in Greek because thought to be a charm against drunkenness; but the Jews supposed it to bring pleasant *dreams*, whence its Hebrew name.

Beryl (Gen. ii. 12; Ex. xxviii. 20) . . . Heb. *Shoham*: Gk. *βηρύλλιον*. By some *shoham* is thought to be the *onyx*; by others the "arrow-stone," the hardest substance for cutting known to the ancients; by others the *aquamarine*.

Carbuncle (Ex. xxviii. 17; Rev. iv. 3) . . . Heb. *Bâreketh*: Gk. *σμάραγδος*.

A mistranslation for "emerald" in Ex. xxviii: the only *green* stone "flashing light," which is the meaning of the Hebrew. It is probably the stone now called emerald, a beautiful green stone, and found in ancient times in Egypt and Ethiopia. In Rev. iv. 3 it is likened to a rainbow.

Chalcedony (Rev. xxi. 19) . . . Gk. *χαλκηδών*.

An emerald, found in the copper mines of Chalcedon, near Constantinople. It was a small, transparent, brilliant green stone.

Chrysolite (Rev. xxi. 20) . . . Heb. *Tarshîsh* (?): Gk. *χρυσόλιθος*.

The *tarshîsh* of Ex. xxviii. 20 is probably a Spanish stone, brought from Tartessus. Thought to be the *cairngorm*; but the chrysolite of Rev. xxi. 20 is no doubt the true Oriental *topaz*.

Chrysoprase (Rev. xxi. 20) . . . Gk. *χρυσόπρασος*.

The modern apple-green stone of that name is a variety of the chalcedony class, unknown to the ancients. Epiphanius so calls a kind of chrysolite. Some Indian beryls have a similar hue; and such a stone (of a deeper blue) is found among Egyptian gems.

Diamond (Ex. xxviii. 18) . . . Heb. *Yahalom* (omitted in LXX.).

The diamond could not have been used in the "breastplate," because the Hebrews knew of no means of engraving a name upon it. *Yahalom* is variously conjectured to be the *onyx*, or *alabaster*, or *jasper*.

Emerald (Ex. xxviii. 18) . . . Heb. *Nophek*: Gk. *ἄνθραξ*.

Properly the *carbuncle*; it is used for several bright red stones, including the garnet and ruby. In Ex. xxviii. it is wrongly interchanged with carbuncle.

Jacinth, Hyacinth (Rev. xxi. 20) . . . Gk. *ὑάκινθος*.

The true Oriental sapphire, a splendid blue stone, of brilliant transparency.

Jasper (Ex. xxviii. 20) . . . Heb. *Yash'pheh* : Gk. *ἴασπις*.

This was the Greek *chalcedony*, a dark green stone; the name includes many kinds of crystalline quartz. The jasper of Rev. iv. 3 is thought to be the dark green opaque chalcedony.

Ligure (Ex. xxviii. 19) . . . Heb. *Leshem* : Gk. λιγύριον.

Some take *leshem* to be the fossil *belemnite*, others *amber*, *opal*, or *tourmaline*; but it is most probably jacinth, which was highly esteemed in Egypt and Arabia.

Onyx (Ex. xxviii. 20) . . . Heb. *Tarshîsh* : Gk. *ὀνύχιον*.

The onyx is the banded carnelian, cut across the layers to exhibit *two* stripes of black and white, brown and white, &c. Some regard it as the "shell" or composite formation of two different coloured strata, one underlying the other, on which cameos are cut. In our A. V. there is a confusion between *tarshîsh* and *shoham*, each being translated both "onyx" and "beryl." *See* **Chrysolite**.

Sapphire (Ex. xxviii. 18) . . . Heb. *Sappîr* : Gk. *σάπφειρος*.

The Hebrew denotes that on which something is engraved or inscribed. According to the Targum, the Tables of the Law were made of it. This and the context in which it is used (Ex. xxiv. 10), "like the body of heaven," have given rise to the idea that *lapis lazuli* is meant.

Sardius, Sardine (Ex. xxviii. 17) . . . Heb. *Odem* : Gk. *σάρδιος*.

Our red carnelian, highly valued by the ancients, and extensively used for signets and intaglios. The finest came from Babylon; but many also from Arabia and Egypt. Found in considerable abundance at Sardis, in Lydia.

Sardonyx (Rev. xxi. 19).

Sardonyx consisted of a carnelian of *three* stripes of different colours, or three layers of spots. Its name is a compound of "sard" and "onyx," of which two *carnelians* it was thought to be the union.

Topaz (Ex. xxviii. 17) . . . Heb. *Pitdah* : Gk. *τοπάζιον*.

The *topaz* of the ancients is the *chrysolite* of the moderns, and *vice versa* Job says, "the topaz of Cush" (xxviii. 19). The ancient *topaz* (chrysolite) was of a greenish-yellow colour, found in Egypt, and in great abundance in an island in the Red Sea, from which it derived its name.

Lists of Precious Stones given in Scripture.

There are three important and almost identical lists of precious stones in the Bible. An interval of nine centuries occurs betwcen the first and second, and of nearly seven between the second and third.

I. The description of the High Priest's breastplate.

II. The ornaments of the King of Tyre.

III. The figurative foundation stones of the heavenly city.

The first differs in the name and arrangement of some stones, as recorded by Moses in the Hebrew (when it was first made), from the description of it by the LXX. in their day, and also by Josephus; it had probably undergone restoration. These three are exhibited in order, with the modern names of the stones supposed to be meant.

BREASTPLATE (*set in Gold*). HEBREW (A. V.). EXOD. xxviii. 17–20.			COVERING OF KING OF TYRE. HEBREW (A. V.). EZEKIEL xxviii. 13. (*Order slightly altered from A. V.*)			THE FOUNDATIONS OF THE HEAVENLY CITY. REV. xxi. 19, 20.		
3 Carbuncle.	2 Topaz.	1 Sardius.	6 Carbuncle.	2 Topaz.	1 Sardius.	1 Jasper.	2 Sapphire.	3 Chalcedony.
6 Diamond.	5 Sapphire.	4 Emerald.	3 Diamond.	5 Sapphire.	4 Emerald.	4 Emerald.	5 Sardonyx.	6 Sardius.
9 Amethyst.	8 Agate.	7 Ligure.	(*Omitted from the Hebrew list.*)			7 Chrysolite.	8 Beryl.	9 Topaz.
12 Jasper.	11 Onyx.	10 Beryl.	12 Jasper.	11 Onyx.	10 Beryl.	10 Chrysoprasus.	11 Jacinth.	12 Amethyst.

Septuagint Names of the above.		
3 Emerald.	2 Topaz.	1 Sardius.
6 Jasper.	5 Sapphire.	4 Carbuncle.
9 Amethyst.	8 Agate.	7 Ligure.
12 Onyx.	11 Beryl.	10 Chrysolite.

Modern Names.		
3 Emerald (*true*).	2 Chrysolite (*modern*).	1 Red Carnelian.
6 Jasper.	5 Lapislazuli.	4 Carbuncle, or Garnet.
9 Quartz. Amethyst.	8 Agate.	7 Jacinth.
12 Aquamarine.	11 Onyx.	10 Cairngorm.

Septuagint Names of the above.		
3 Emerald.	2 Topaz.	1 Sardius.
6 Jasper.	5 Sapphire.	4 Carbuncle.
9 Amethyst.	8 Agate.	7 Ligure.
12 Onyx.	11 Beryl.	10 Chrysolite.

Modern Names.		
3 Emerald (*true*).	2 Chrysolite (*modern*).	1 Red Carnelian.
6 Jasper.	5 Lapislazuli.	4 Carbuncle, or Garnet.
9 Quartz. Amethyst.	8 Agate.	7 Jacinth.
12 Aquamarine.	11 Onyx.	10 Cairngorm.

Supposed Modern Names.		
1 Jasper, or true Chalcedony.	2 Lapis lazuli.	3 Copper Emerald (old Chalcedony).
4 Emerald.	5 Sardonyx.	6 Sardius.
7 Topaz (*Oriental*).	8 Beryl, or Aquamarine.	9 Chrysolite.
10 Chrysoprase.	11 Sapphire.	12 Amethyst.

XLIV. MUSIC AND MUSICAL INSTRUMENTS OF THE BIBLE.

Vocal Music occupies an important place in Scripture, both in religious worship (1 Chron. vi. 32), public rejoicings (1 Sam. xviii. 6), and social festivities (Is. v. 1; liv. 1). It is mentioned among the earliest expressions of joy (Ex. xv. 21), and was accompanied by dancing (2 Sam. vi. 16), and clapping of hands, especially in the "chorus" (Ps. xlvii. 1). For worship David chose a body of singers (1 Chron. xvi. 41); Jehoshaphat appointed a band of singers to praise God in front of his army (2 Chron. xx. 21). After the Captivity we find an equal number of male and female voices (Ezra ii. 65), who sang alternately. They formed a distinguished class, had a separate maintenance (Neh. xi. 23), had cities assigned to them (Neh. vii. 73), and chambers for those in attendance at the Temple (Ezek. xl. 44). From the dedication of some Psalms there would seem to have been a written musical notation, but no certain record of it is extant.

Musical Instruments are among the earliest recorded human inventions (Gen. iv. 21). In Scripture their use seems to be confined to religious worship and social festivities, except that the sound of the trumpet served as a battle-call. The earliest kinds were a tabret, a stringed instrument (incipient harp), cymbals, and pipe. From these germs all others are developments. As the Hebrew names were obscure, or unintelligible to the translators of our Bible, one general term expressing a well-known instrument often does duty for several species of the same genus; while the same Hebrew generic word is sometimes translated by different English specific ones, and in other cases the translation is erroneous. The following list will exhibit all the names that occur, either in the English or Hebrew text.

1. STRINGED INSTRUMENTS.

Harp (Gen. iv. 21; xxxi. 27; 1 Sam. xvi. 23; Job xxi. 12; xxx. 31; Ps. cxxxvii. 2; Is. v. 12) ... Heb. (1) *Kinnor*: Gk. *κινύρα.*

The most ancient kind, of *Syrian* origin. A triangular lyre, formed of *two* flat pieces of wood, whose ends are united with eight or nine animal strings stretched across them. It was held under the left arm, and played with the fingers or a plectrum.

—— (1 Sam. x. 5; Neh. xii. 27; Ps. xxxiii. 2; lvii. 8; lxxi. 22; lxxxi. 2; xcii. 2; cl. 3; Is. v. 12) ... Heb. (2) *Nebel*: Gk. *ψαλτήριον, κιθάρα.*

A later improvement, of *Phœnician* origin, having *three* wooden sides (one curved), and *ten* strings. It is translated "psaltery" (Ps. lvii. 8,

A. V.), "lute" (*loc. cit.* P.B.), and "viol" (Is. v. 12; Amos v. 23; vi. 5). As it is always coupled with some other instrument, it is thought to have supplied the bass.

Harp (*continued*) (Ps. xxxiii. 2; cxliv. 9) ... Heb. (3) *'Asor*: Gk. δεκάχορδον.

A smaller instrument, of *Assyrian* origin, only mentioned in conjunction with *nebel*, and accordingly thought to have supplied the treble. Translated "instrument of ten strings."

—— (Dan. iii. 5, 7) ... Heb. (4) *Kaithros*: Gk. κιθάρα.

A later invention, of *Greek* origin (Eng. *cithern*, *guitar*), imported into the East. It was a lyre, with *four* strings.

Lute. *See* **Harp**, *Nebel.*

Psaltery (1 Chron. xiii. 8; xv. 16; xxv. 1; 2 Chron. v. 12; xxix. 25; 2 Sam. vi. 5) ... Heb. (1) *Nebel*: Gk. νάβλα.

In Psalms, Kings, and Chronicles "psaltery" is the general translation of *nebel*, which *see*.

—— (Dan. iii. 5, 7) ... Heb. (2) *Psanterin*: Gk. ψαλτήριον.

Psanterin (Eng. *sawtry*) is erroneously rendered "psaltery," from a verbal similarity. It should be "dulcimer," being an instrument formed of strings tightly stretched, by fixed pins and turning screws, over a rectangular sounding-board or box; and was played by hammers struck with the hand against the strings. It is not of the harp genus, but is the germ of the piano.

Sackbut (Dan. iii. 5, 7, &c.) ... Heb. *Sabbeca*: Gk. σαμβύκη.

A kind of harp, of Oriental origin, known to the Greeks as σάμβυξ (*sambux*); either very small but of high pitch, or, more probably, very large, with many strings, and of full rich tone. It is wrongly translated "sackbut" instead of "harp."

Viol (Isa. v. 12; xiv. 11, &c.) ... Heb. *Nebel*: Gk. ψαλτήριον.

See **Harp**, *Nebel.*

2. WIND INSTRUMENTS.

Cornet (Ps. xcviii. 6; Dan. iii. 5, 7) ... Heb. (1) *Keren*: Gk. σάλπιγξ.

See **Trumpet**, *Keren.*

—— (1 Chron. xv. 28; 2 Chron. xv. 14; Ps. xcviii. 6; Hos. v. 8) .. Heb. (2) *Shophar*: Gk. σωφέρ, σάλπιγξ, κερατίνη.

See **Trumpet**, *Shophar.*

—— (2 Sam. vi. 5) ... Heb. (3) *Mena'an'im*: Gk. αὐλοί.

Mena'an'im only occurs in this passage, and in conjunction with "cymbals," though translated "cornets" in the A. V., and "pipes" in the LXX. The Hebrew word is supposed to be derived from a root meaning "to sway to and fro," or "vibrate"; hence it is thought that the Vulgate rendering, *sistra*, is more correct, and that it was a rattle (very common in the East),

consisting of an oval hoop with a handle, having cross-bars of metal rods, on which loose rings are threaded, jingling when shaken, like the plates of a timbrel.

Dulcimer (Dan. iii. 5, 10, 15) . . . Heb. *Sumphoniah* : Gk. *συμφωνία.* It is only mentioned in this chapter, and wrongly rendered "dulcimer." From a comparison of its name with almost identical forms in Greek and Italian, it would seem to have been a kind of bagpipe, the use of which was known, from remote antiquity, in Persia, Egypt, and Phœnicia. It would have been better translated "sackbut," and the passage read thus: harp (*sabbeca*), dulcimer (*psanterin*), bagpipe (*symphonia*).

Flute (Dan. iii. 5, 10, 15) . . . Heb. *Mashrokitha* : Gk. *σῦριγξ.* It only occurs here, and its exact nature is doubtful. It is variously described as a "double flute," set of "Pan-pipes," and an "organ."

Organ (Gen. iv. 21 ; Job xxi. 12 ; xxx. 31 ; Ps. cl. 4) . . . Heb. *Ugab* : Gk. *ψαλτήριον, ψαλμός, ὄργανον.*

The *ugab* of Gen. iv. can hardly be the same instrument as that of Ps. cl. The former was probably a set of reeds or "Pan-pipes," blown obliquely with the mouth; the latter a set of pipes inserted in a wind-box, and blown from it perpendicularly, either by bellows or by mouth. Such an instrument was known to the Egyptians, as was also the use of bellows.

Pipe (1 Kings i. 40; Is. v. 12 ; xxx. 29) . . . Heb. (1) *Chalil* : Gk. *αὐλός.* (1) The most ancient form of this genus. An "oboe," made of reed, and played from a mouth-piece at one end; used for festival processions (Is. xxx. 29), national demonstrations (1 Kings i. 40), holiday dances (Luke vii. 32), and funeral dirges (Matt. ix. 23). Some think the last were played on a "double pipe." It is rendered "instruments of music" in Amos vi. 5.

—— (Ex. xv. 20; Ps. xxx. 11 ; cl. 4 ; Jer. xxxi. 4, 13) . . . Heb. (2) *Machol* : Gk. *χοροί, χαρά.*

(2) This is thought to have been a small flute, used with the tabret for "dancing," (by which word it is generally translated in the LXX. and A. V.).

—— (Ps. liii. and lxxxviii) . . . Heb. (3) *Machalath* : Gk. *μαελέθ.*

(3) This title of two Psalms is thought to refer to the instruments accompanying the song, as it seems to have the same root as the two previous words. Gesenius translates it "lute."

Trumpet (Lev. xxiii. 24 ; Josh. vi. 5 ; 1 Chron. xxv. 5) . . . Heb. (1) *Keren* : Gk. *κέρας, σάλπιγξ.*

(1) The most ancient, formed of a ram's horn, though the Hebrew, *jobel-keren*, may mean "jubilee-trumpet." The word is Chaldaic; in Dan. iii. it is translated "cornet"; but the word seldom occurs, and only of a *horn*.

Trumpet (*continued*) (Exod. xix. 16; Josh vi. 4; Judg. iii. 27; vii. 16; 1 Sam. xiii. 3; Ps. xlvii. 5; lxxxi. 3; xcviii. 6; Joel ii. 1) . . . Heb. (2) ***Shophar***: Gk. κερατίνη, σάλπιγξ.

(2) A very long horn, *turned up* at the extremity. The national trumpet for rallying the people, and rousing political or religious enthusiasm. It was the token that God was on their side; and it was probably only blown by one divinely commissioned. In 1 Chron. xv. 28, &c. it is rendered by "cornet," as also in Ps. xcviii. 6, where in the version of the Book of Common Prayer it is rendered "shawm." See **Cornet**, *Mena'an'im.*

—— (Numb. x. 2; 2 Kings xi. 14; 1 Chron. xi. 8; 2 Chron. v. 12; Ps. xcviii. 6; Hos. v. 8) . . . Heb. (3) *Chatzozerah*: Gk. σάλπιγξ.

(3) A *straight* trumpet of silver, terminating in a bell-mouth, made by God's directions to Moses, to call an assembly or proclaim the march. It was rather a sacred than a martial trumpet; and was blown to herald the approach of a king. It was used by official heralds, who were often followed by a band of *Shophars* (Ps. xcviii. 6). One hundred and twenty priests blew trumpets from the Temple height, to proclaim the induction of the ark into the Holy Place (2 Chron. v. 12) at Solomon's dedication.

Shawm (Ps. xcviii. 6).

See **Trumpet**, *Shophar.*

3. Instruments of Percussion.

Bells (Zech. xiv. 20) . . . Heb. *Metzilloth*: Gk. χαλινός.

The LXX. translates the Hebrew by a word meaning "bridle." The Hebrew word has such an evident affinity to the two following words (translated "cymbals"), that it would seem to refer to metal cups suspended to bridles, either for ornament, or to tinkle.

Cymbals (1 Chron. xv. 16, 19, 28; xvi. 5, 42; xxv. 6; 2 Chron. v. 13; xxix. 25; Ezra iii. 10) . . . Heb. (1) *Metziltaim*: Gk. κύμβαλα.

—— (Neh. xii. 27; 2 Sam. vi. 5; Ps. cl. 5) . . . Heb. (2) *Tziltzelim*: Gk. κύμβαλα.

These words (1) and (2) do not mark different *species*; but the latter is *generic*, since it is used (Ps. cl. 5) with two differential adjectives, marking two *species*, e.g. (1) "loud," (2) "high-sounding": the former probably shaped like a soup-plate, with wide flat rim, and played by being strapped to the hands, and clashed together; the other, conical, cup-like, with thin edge, played by bringing down the one sharply on the other while held stationary, eliciting a high-pitched note. Cymbals are mentioned as accessories to music in *sacred* dances. David appointed Asaph chief of the cymbalists.

Cymbals (*continued*) (1 Sam. xviii. 6) . . . Heb. (3) *Shalishim*: Gk. *κύμβαλα.*

(3) The word only occurs once, and is translated "instruments of music," or "three-stringed instruments." They were probably "triangles," "sistra," or "rattles" with only three metal rods run through a bow with a handle, a very common Eastern instrument. *See* **Cornet**, *Mena'an'im.*

Tabret (*a*), **Timbrel** (*b*); (*a*) (Gen. xxxi. 27; 1 Sam. x. 5; xviii. 6; Is. v. 12; xxiv. 8; xxx. 32; Jer. xxxi. 4; Ezek. xxviii. 13); (*b*) (Ex. xv. 20; Judg. xi. 34; 2 Sam. vi. 5; Job xxi. 12; Ps. lxxxi. 2; cxlix. 3; cl. 4) . . . Heb. (1) *Toph*: Gk. *τύμπανον* (*ψαλτήριον* Job xxi. 12).

(1) The same Hebrew word (*sing.* and *pl.*) represents "tabret" and "timbrel," except in one place (2); therefore only one instrument is meant, viz. a simple tambourine, used with the cymbals, as an accompaniment to dancing and singing. There is no proof of cymbals or bells being attached to Jewish tabrets, and so constituting them "timbrels."

—— (Job xvii. 6) . . . Heb. (2) *Topheth*: Gk. *γέλως.*

(2) Tabrets were used to drown the cries of human victims sacrificed, or "passed through the fire," in the valley of Hinnom. Hence the furnace itself was called *topheth*, and in Job xvii. 6 the word means an "abomination" (as in Jer. xix. 12, 13), rather than "tabret."

XLV. WEIGHTS AND MEASURES.

WEIGHTS.

	Avoirdupois.				Troy.			
	lbs.	*oz.*	*drs.*		*lbs.*	*oz.*	*dwt.*	*grs.*
A gerah	—	—	·439	=	—	—	—	12
10 gerahs = 1 bekah ...	—	—	4·39	=	—	—	5	0
2 bekahs = 1 shekel ...	—	—	8·78	=	—	—	10	0
60 shekels = 1 maneh ...	2	0	14·628	=	2	6	0	0
50 manehs = 1 talent ...	102	13	11·428	=	125	0	0	0

MEASURES.

Long Measure.	*ft.*	*in.*
A digit, or finger (Jer. lii. 21)	—	0·912
4 digits = 1 palm (Exod. xxv. 25)	—	3·648
3 palms = 1 span (Exod. xxviii. 16)	—	10·944
2 spans = 1 cubit (Gen. vi. 15)	1	9·888
4 cubits = 1 fathom (Acts xxvii. 28)	7	3·552
1·5 fathom = 1 reed (Ezek. xl. 3, 5)	10	11·328
13·3 reeds = 1 line (Ezek. xl. 3)	145	11·04

Land Measure.

	Eng. miles.	*paces.*	*ft.*
A cubit	—	—	1·824
400 cubits = 1 furlong (Luke xxiv. 13)	—	145	4·6
5 furlongs = 1 sabbath day's journey (John xi. 18; Acts i. 12)	0	727	3·0
10 furlongs = 1 mile (Matt. v. 41)	1	399	1·0
24 miles = 1 day's journey	33	76	4·0

Liquid Measure.

	gals.	*pts.*
A caph	—	0·625
1·3 caph = 1 log (Lev. xiv. 10)	—	0·833
4 logs = 1 cab	—	3·333
3 cabs = 1 hin (Exod. xxx. 24)	1	2
2 hins = 1 seah	2	4
3 seahs = 1 bath, or ephah (1 Kings vii. 26; John ii. 6)	7	4·5
10 ephahs = 1 kor, or homer (Isa. v. 10; Ezek. xlv. 14)	75	5·25

Dry Measure.

	pecks.	*gals.*	*pts.*
A gachal	—	—	0·1416
20 gachals = 1 cab (2 Kings vi. 25; Rev. vi. 6)	—	—	2·8333
1·8 cab = 1 omer (Exod. xvi. 36)	—	—	5·1
3·3 omers = 1 seah (Matt. xiii. 33)	1	0	1
3 seahs = 1 ephah (Ezek. xlv. 11)	3	0	3
5 ephahs = 1 letech (Hos. iii. 2)	16	0	0
2 letechs = 1 kor, or homer (Numb. xi. 32; Hos. iii. 2)	32	0	0

N. B.—The above Table will explain many texts in the Bible, especially those which are placed within brackets. Take, for instance, Isaiah v. 10: "Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah." This curse upon the covetous man was, that 10 acres of vines should produce only 7 gallons of wine, i. e. one acre should yield less than 3 quarts; and that 32 pecks of seed should only bring forth a crop of 3 pecks, or, in other words, that the harvest should produce a quantity equal to one-tenth only of the seed sown.

TIME.

The *Natural* Day was from sun-rise to sun-set.

The *Natural* Night was from sun-set to sun-rise.

The *Civil* Day was from sun-set one evening to sun-set the next; for, "the Evening and the Morning were the first day."

NIGHT (*Ancient*).	DAY (*Ancient*).
First Watch (Lam. ii. 19) till midnight.	Morning till about 10 a.m.
Middle Watch (Judg. vii. 19) till 3 a.m.	Heat of day till about 2 p.m.
Morning Watch (Exod. xiv. 24) till 6 a.m.	Cool of day till about 6 p.m.

NIGHT (*New Testament*).	DAY (*New Testament*).
First Watch, *evening* = 6 to 9 p.m.	Third hour = 6 to 9 a.m.
Second Watch, *midnight* = 9 to 12 p.m.	Sixth hour = 9 to 12 midday.
Third Watch, *cock-crow* = 12 to 3 a.m.	Ninth hour = 12 to 3 p.m.
Fourth Watch, *morning* = 3 to 6 a.m.	Twelfth hour = 3 to 6 p.m.

JEWISH MONEY,

With its value in English and American money; the American dollar being taken as equal to 4s. 2d.

JEWISH.	ENGLISH. £	s.	d.	AMERICAN. dols.	cents.
A gerah (Exod. xxx. 13) ... ... =	0	0	1·36 =	0	2·73
10 gerahs = 1 bekah (Exod. xxxviii. 26) =	0	1	1·68 =	0	27·37
2 bekahs = 1 shekel (Exod. xxx. 13; Isa. vii. 23) ... ... =	0	2	3·37 =	0	54·74
50 shekels = 1 maneh ... ... =	5	14	0·75 =	27	37·50
60 manehs = 1 kikkar (talent) ... ... =	342	3	9 =	1,642	50
A *gold* shekel ... ... =	1	16	6 =	8	76
A kikkar of gold ... ... =	5,475	0	0 =	26,280	0

N. B.—A *shekel* would probably purchase nearly ten times as much as the same nominal amount will now. Remember that one *Roman* penny (8½*d.*) was a good day's wages for a labourer.

The Hebrew *maneh*, according to 1 Kings x. 17, compared with 2 Chron. ix. 16, contained 100 shekels: though according to one interpretation of Ezek. xlv. 12, it contained 60, but more probably 50. The passage reads thus:—"Twenty shekels, five and twenty shekels, fifteen shekels shall be your maneh." This is variously interpreted, (1) 20 + 25 + 15 = 60. (2) 20, 25, 15 are

different coins in gold, silver, and copper, bearing the same name. It is well to remark the meaning of these names: Shekel = simply *weight*: Bekah = *split*, i.e. the shekel divided into two: Gerah = a *grain*, as in our weights, a grain and a *barley-corn*, the original standard weight: Maneh = *appointed*, equivalent to *sterling*, a specific sum: Kikkar = a *round* mass of metal, i.e. a weight or coin. Hebrew names of weights and coins are not found in the New Testament: *mna* in Luke xix. 13 is Greek, though possibly identical with the Hebrew *maneh*.

ROMAN MONEY.

ROMAN.	ENGLISH.		AMERICAN.
	d.		*cents.*
A "farthing," *quadrans* (Matt. v. 26) = nearly	0·125	=	0·25
A "farthing," *as* = 4 *quadrantes* (Matt. x. 29) = nearly	0·5	=	1
A "penny," *denarius* = 16 *asses* (Matt. xxii. 19) = nearly	8·50	=	17

[The Roman sestertius = 2½ asses, is not named in the Bible.]

N. B.—Here we learn that—

NAAMAN'S offering to Elisha of 6,000 pieces (shekels) of gold amounted to more than £10,000 = 48,000 *dollars*.

The DEBTOR (Matt. xviii. 24) who had been forgiven 10,000 talents, i.e. £3,000,000 = 14,400,000 *dollars*, refused to forgive his fellow-servant 100 pence, i.e. £3 10*s*. 10*d*. = 17 *dollars*.

JUDAS sold our Lord for 30 pieces of silver, i.e. £3 10*s*. 8*d*. = 16 *dollars*, 96 *cents*, the legal value of a slave, if he were killed by a beast.

JOSEPH was sold by his brethren for 20 pieces, i e. £2 7*s*. = 11 *dollars*, 28 *cents*.

XLVI. A GLOSSARY OF ANTIQUITIES, CUSTOMS, ETC.

Aleph (A). The first letter of the Hebrew alphabet. Psalm cxix. is divided into twenty-two portions, according to the number of letters in the Hebrew alphabet, one of which is prefixed to each portion, the verses in the original beginning with the Hebrew letter which heads the portion in wbich they are classed.

Alpha (A). The first letter of the Greek alphabet, of which Oměga (long O) is the last. Alpha and Omega are used to signify "the first and the last."

Altar. An erection of stones, usually set square, on which sacrifices were burnt. The first mentioned was that built by Abel. God commanded the Hebrew altar to be made of unhewn stones, and without steps. The worshippers of Baal built their altars on mountain-tops, hence "altars on *high places*" were an abomination to the Lord. In the Temple at Jerusalem the altar of burnt sacrifice was *outside* the Holy Place, in the court in front of it; but the altar of incense stood in the centre of it.

Anathema Maran-atha. "Anathema" is a Greek word denoting a thing or person devoted to God, and, as all such were put to death, devoted to perdition, accursed. "Maran-atha" is a Syriac expression, meaning "The Lord cometh," or "is come." So the whole phrase means, "accursed (when) the Lord cometh"; or "Maran-atha" stands alone. Compare "The Lord is at hand," Phil. iv. 5.

Angel is from the Greek word for a "messenger," and is used sometimes of "ministering spirits" sent by God to men with a message, &c., as in the Old Testament, Gospels, and Acts; sometimes of men so sent, as in the Epistles and Book of Revelation.

Apostle is from the Greek, meaning "one who is sent." The word is used of Christ (subordinately of John the Baptist), then of "the twelve," and Paul, all of whom had "seen the Lord," the essential qualification (*see* Acts i. 21–26). It is also used of men who are called the messengers or "apostles" of the Church (2 Cor. viii. 23; Phil. ii. 25), and finally of men who were of mark among the Apostles (Rom. xvi. 7), either because so called, or because highly esteemed by them.

Ark. The ark was a covered chest, or box: the word is also used of a coffin. Three important arks are mentioned, viz.:—

1. Noah's ark, the material of which is unknown (*Gopher* being untranslated).

2. That in which the infant Moses was hidden by his mother was made of the papyrus of the Nile, covered over with pitch, rendering it water-tight. It is not an uncommon thing at this day to see an Egyptian mother twist papyrus leaves into such a wicker cradle, smear it with pitch, cover it with a lid of wicker work, place her infant in it, and swim across the Nile, pushing the ark with its infant passenger in front of her.

3. The Ark of the Covenant was a chest (not a boat), made of shittim wood overlaid with gold, on the lid of which was placed the golden "mercy-seat," over which two cherubim extended their wings. It was made to preserve the two tables of stone, on which "the Covenant" between God and His people was engraven. It was 2 cubits long, 1½ broad, and 1½ deep. Around its upper edge was a cornice of gold, and it was carried in front of the people on their march by the Levites, who bore it by means of two poles of shittim wood covered with gold, which were passed through two rings on each side of the ark. In it were also placed, by divine command, an omer of manna, Aaron's rod which budded, and the books of the Law. On nearing Palestine, the priests carried it into the Jordan, whose stream stood still above them, but flowed on below, as long as the ark was in its bed. It was carried once daily round Jericho for six days, and seven times on the seventh, when the walls fell down. It accompanied the Israelites to Shechem, where the elders of each tribe laid their hands on it (after the cursings of the Law had been read from Mount Ebal, and the blessings from Gerizim), while all the Congregation swore to observe the Covenant. After the subjugation of the land, it was placed in the tabernacle at Shiloh, till the time of Eli, when it was taken into the camp, and captured by the Philistines, who carried it to Ashdod, placing it in the Temple of Dagon, whose image fell down before it and was broken. The plagues of emerods and mice compelled them to send it away at the end of seven months, and it was conveyed by two milch kine in a new cart into the field of Joshua at Beth-shemesh. From thence it was carried to the house of Abinadab at Kirjath-jearim, from whence David tried to fetch it; but on the way Uzzah was struck dead for touching it, and David, fearing to continue the removal, left it in the care of Obed-Edom the Gittite, where it remained three months. David then fetched it up to Mount Zion, and placed it in a tabernacle he had erected, where it continued till Solomon transferred it to his new Temple on Mount Moriah, placing it in the Holy of Holies. At the Captivity it is said to have been buried by Jeremiah the prophet. This ark is called in Hebrew *Arôn*, not (as 1. and 2.) *Têbah*.

Armour was in use in Saul's time. Goliath wore a brazen helmet, a coat of mail (weighing from 80 to 100 lbs.), greaves of brass on his legs, and a brazen target between his shoulders. He had also a spear, a shield, and a sword. Ahab was likewise encased in armour.

Armour-bearer. An attendant upon a warrior of rank, who bore his heavy arms (spear, shield, quiver, &c.).

Arms. The chief offensive weapons were a sword, spear, javelin, dart, bow and arrows, sling, and dagger. In David's army there was a company of slingers. (For defensive arms, see **Armour**.)

Art. The Egyptians were skilled in painting and sculpture before the Israelites settled in their country; but a rigid interpretation of the Second Commandment excluded the Jews from the culture of these arts, though they excelled in music and poetry. But God Himself authorised some departure from this

strict interpretation, by ordering the brazen serpent to be made, and the two cherubim of gold for the overshadowing of the mercy-seat in the tabernacle. He also sanctioned the representation of the cherubim worked upon the veil, and the figures of twelve brazen oxen, on which the molten sea rested in Solomon's Temple. Mural paintings and wood-panelling in the decoration of houses; ivory carving on the royal thrones, and for the embellishment of palaces; chasing and embossing of pillars, candelabra, and other ornaments in metal, for adornment of the Temple and houses; embroidery in needlework, the interweaving of patterns and figures in tissue of wool, linen, and silk (for which Damascus was famous); and skill in dyeing (as Tyrian purple, &c.), are other evidences of the cultivation of art among the Hebrews and their neighbours.

Artificer. An artist, and skilled workman in designing and executing works of art, especially in the casting, carving, and chasing of metals, carving of wood, and plating it with gold, the setting of precious stones, and designing of embroidered fabrics.

Artillery is used as a general term for all kinds of projectile weapons, e.g. bows and arrows, javelins, darts, &c.

Ascent. This word is used of a covered way connecting the palace of Solomon with the Temple. It was the private passage of the kings of Judah to the place assigned to them in the house of the Lord.

Ass. The ass was introduced into Palestine by Abraham, where its adaptability to the needs of a mountainous country made it the favourite medium of locomotion. The proverb, "A *whip* for a horse, a *bridle* for an ass," shows the estimation in which these two animals were respectively held by the Hebrews. The former was the symbol of the might and oppression of the Egyptian and Canaanite, the latter of the peace and rest of the promised seed; the former was associated with the worship of the sun, the latter was the sacred animal of the servant of Jehovah, protected by special enactments of the Mosaic Law. The large Babylonian ass was that on which kings, judges, and prophets rode: so that the expression, "Ye that ride on white asses," was equivalent to "Ye that sit in judgment" (Judg. v. 10). Hence, when Christ rode into Jerusalem on an ass, He was hailed as the predicted "Son of David." *See* Ridgway's "Sketches from the East," art. *Bethany.*

Avenger. "Whoso sheddeth man's blood, by man shall his blood be shed," was, and still is, the universal law of the Semitic race, and its execution primarily devolved upon the nearest kinsman of the deceased, but extended also to the whole tribe. It overruled every other obligation, even that of hospitality; hence perhaps Jael's murder of Sisera was, according to the views prevalent in that age, justifiable, if not obligatory. The Hebrew code restricted this law by providing "Cities of Refuge," to which the manslayer might flee in cases of "manslaughter," until he had been tried before the Congregation.

Baalism was the worship of Natural Causes, practised by he Canaanite race,

and distinguishing them from the Semites, who worshipped a Divine Primary Cause. The creed of the former was, that out of a self-existent chaotic deep sprang spontaneously the heavenly bodies and the earth; that, from the procreative power of the sun, acting upon the fertile womb of the earth, all visible matter was produced: hence, the significance of the abandonment by God of Ahab and his subjects to the sole influence of these natural elements, which resulted in the almost entire destruction of animal and vegetable life. The word "Baal" means *Master, Owner, Possessor.*

Band of soldiers. This was the Roman cohort, the tenth part of a legion. It consisted nominally of six hundred men under the command of six centurions. A century really contained about sixty men. The "Italian band" was composed of soldiers from Italy; but the "Augustan band" consisted of native recruits, whose head-quarters were Cæsarea *Augusta* (so called in honour of the Emperor Augustus, in whose reign it was rebuilt), which was the centre of the military organisation in Palestine.

Barns. The ancient granaries of Palestine were caves in the limestone rock, entered by an aperture in the ground, carefully concealed by a stone covered with turf or brushwood, to hide the grain from Arab depredators (Judg. vi. 11). Such subterranean caves may still be seen in use on the hill of Jezreel. Barns existed in Egypt in Joseph's time, and in Palestine in that of our Saviour (Luke xii. 18).

Basin. Many basins are mentioned in the Bible. 1. A hand-basin, used for ablutions; probably the same as that in which the blood of the Paschal lamb was received for sprinkling the door-posts. 2. A covered basin, or tankard, used in the Sanctuary for drink-offerings and libations. 3. The "omer," or common domestic vessel in Egypt for cooking purposes, containing half a peck. 4. A foot-basin, in which our Lord washed the disciples' feet; probably the same as that which is called "washpot" in the Psalms.

Basket. Baskets were of various kinds and sizes:—1. The *Cophinus*, reticule, or hand-basket, usually carried on the arm by every Jew (cp. Juvenal, Sat. iii. l. 14). It was this basket which each Apostle filled with the superfluous fragments after the feeding of the five thousand. 2. A light, open, wicker basket, used for carrying food upon the head. Pharaoh's chief baker carried upon his head several tiers of these, containing white bread and baked meats. Such are commonly represented on Egyptian monuments. 3. A market-basket, such as that in which the lad was hawking the barley loaves and fishes. 4. A larger kind, or store-basket, in which were gathered the fragments after the feeding of the four thousand. 5. A larger and stronger kind, used for hoisting supplies up to the battlements of a besieged city. It was in one of these that Paul was lowered down from the walls of Damascus.

Bath. Bathing was a luxury, or rather a necessity, in the hot climate of Egypt, and also in Babylonia; but among the Hebrews it was practised mainly as a religious ceremonial, for removal of legal pollution, or as the

symbol of repentance; from whence arose the Ordinance of Baptism, which was the prescribed form for the admission of women proselytes into covenant with God in the Jewish Church.

Bed. The word bed, wherever used in the Bible, must be understood to refer only to the mattress on which people slept. It was much thinner than anything we know under that name, and rather resembled a very thick quilt, which was rolled up and taken away during the day, and only spread at night, in no fixed place, but at the will of the sleeper, generally in the open air, on the housetop, protected from the summer sun by boughs of trees. Such open air bedrooms may be constantly seen in Palestine at the present day. It was one of these little mattresses which our Lord bade the paralytic man roll up and carry to his home. It is the universal custom for the natives of Syria and adjacent countries to sleep on mattresses, spread upon the floor, and covered by a thick counterpane, the under sheet being tacked to the former, and the upper to the latter; but the poorest classes lie upon loose straw, their covering being the camel's-hair coat worn by day. Bedsteads of any kind are wholly unknown.

Books. Hebrew books were anciently written upon whole skins of parchment, and sometimes of leather; but in Egypt on papyrus. At first they were written in whole lines the breadth of the skin, but subsequently the parchment was cut into strips and divided into pages, but only written upon on one side. Each end was attached to a roller, with handles which were rolled inwards towards one another. The book commenced on the right side, and as each page was read, the reader rolled it round the roller in his right hand, at the same time unrolling a fresh page from that in his left. This was called "a roll of a book," and each book of the Bible formed a separate roll, which, when not in use, was carefully put away in a metal cylinder.

Bottle. Bottles were made of goatskin, which was stripped from the animal without cutting it open (after the head and feet had been removed). The inside of the skin was then dressed with tannin; the apertures at the legs and tail were firmly tied, and the skin filled with a decoction of bark and water until saturated. When used for wine, the skins were hung up in the houses, and so became smoked and shrivelled; hence the Psalmist's simile, "Like a bottle in the smoke." They were mended by stitching on a patch, and covering it over with pitch. They are still extensively manufactured at Hebron, and are used by the vendors of water and wine at Jerusalem, who carry them strapped to their backs, and draw the liquid from a tap fixed in one of the hind legs.

Bracelet. Bracelets for the arms and anklets for the legs were commonly worn by Eastern married women of all ranks, and were regarded as an eligible mode of investing money, since they could not be taken for the debts of the husband. They were usually cable-like rings, with an opening through which the wrist could be slipped; but the higher classes wore bracelets formed like broad bands, richly chased, jointed and closed by a pin passing through

sockets. The anklets were similar in form, but frequently adorned with little bells. Both are still common in the East, with scarcely any variation in the patterns; they are of gold, silver, brass, and coloured glass, the last being extensively manufactured at Hebron. Those worn by the Hebrews were never jewelled; but men seem to have used bracelets as well as women (2 Sam. i. 10).

Bread was mostly in the form of cakes, baked upon the hearth or in the oven; those eaten by the poor were made of barley-meal, with oil instead of butter. They were leavened or unleavened, and kneaded in a trough. Wheaten flour was common in Egypt, but a luxury in Palestine, and was one of the offerings in the Sanctuary. The Congregation were bound to offer fine flour for twelve cakes ("shewbread"), to be placed every Sabbath in two rows on the table of shewbread, which was to be eaten by the priests in the Holy Place.

Breastplate. *See* **Precious Stones,** p. 231.

Breeches. These were among the official vestments of the high priest, but did not form a part of the ordinary dress of a Hebrew man. A Syrian of the present day wears a sort of petticoat, gathered in at the waist and ankles, two holes only being left at the bottom for the feet to pass through. The women wear cotton trousers, concealed by a sheet (*Izzar*) worn over the head, which envelopes the whole figure; but those of the Lebanons wear jackets and trousers of coloured stuff, without veils or other outer covering.

Brickmaking, as described in Exodus, may still be seen in Egypt. Outside Cairo are extensive brickfields, with vast hills composed of the *débris* of centuries, where bricks are daily made of a clay so little tenacious that it is mixed with short straw to bind it together. Ancient bricks have been found in that part of Egypt bearing the brand of Thothmes III, whose date is as far back as the Exodus.

Bride. A bride was bought from her father by the bridegroom, the negotiations being conducted by the friend of the latter, who was responsible for all the preliminaries up to the actual marriage. After her espousal she was placed under the charge of trustworthy matrons. She was subjected to a course of purification (Esth. ii. 12), preparatory to her marriage. At the latter she was attended by a company of virgins, who followed her to her new home, in the nocturnal procession, when escorted thither by the bridegroom. The bride is regarded, in both Testaments, as a type of the Church. *See* **Marriage.**

Bridegroom. A preparation, with fasting, before marriage, was required of every Jewish bridegroom, who was clothed at the ceremony in a "robe of righteousness." (*See* **Coat** and **Vestment.**) He was a type of Christ.

Burial of the dead was practised by the Hebrews from the earliest times, and three of their most ancient cemeteries still remain, viz. Machpelah, Shechem, and the Valley of Jehoshaphat. Cremation was only used for the bodies of persons who were denied religious burial; "the burning for the dead" was that of sweet perfumes, as a mark of especial honour, at the

funeral of kings and other distinguished persons. Embalming was common in Egypt in the time of Joseph, from whence the Israelites derived the custom of winding the bodies of their dead in fine linen cloths, with sweet spices. Burial was always extra-mural, and the dead were carried to the grave on biers, accompanied by the wailing of their friends, especially of women. The days of mourning were thirty. Burial was refused to criminals; and the "burial of an ass" was exposure to birds and beasts of prey. Tombs were usually in caves in the limestone rock, and were closed by a stone at the ends, or on the surface; the mouth of some is guarded by a complication of stones, each "sealing" the other. Around Jerusalem are large caves, containing many chambers or vaults for bodies, resembling the Roman catacombs; there are likewise some in the rocks around the Church of the Holy Sepulchre.

Butler, or cup-bearer, held an honourable office in royal households, since the king's life was in his hand, he being held responsible for the purity of the liquor and its freedom from poison. Nehemiah faithfully discharged this duty to the Persian king, to whom his race was in humiliating slavery.

Butter. The Hebrews were ignorant of the art of *churning* butter; but they made a kind of clotted cream by subjecting new milk to fermentation, which imparted to it a pleasant acid flavour somewhat resembling that of lemon cream. Even now churned butter is never used by native Syrians, but this clotted cream, called *Lebban*, continues to be universally consumed, as one of the most refreshing necessaries of daily life. This was doubtless the "butter in a lordly dish" which Jael brought to Sisera, when she had "opened a bottle of milk."

Camel's hair. Raiment of camel's hair was not a skin, but a coat of cloth, woven from the hair of the camel. Such is the ordinary outer garment of the Bedawin Arab of to-day. The present common dress of a shepherd on the hills of Judæa is a loose coat of camel's hair, in broad stripes of black and white, girt around the loins with a leathern belt. It has narrow sleeves, does not come below the knee, and seems to be his only garment except short drawers. This was, doubtless, the raiment of John the Baptist.

Candle was an earthenware lamp, shaped like a butter-boat partially covered over, in which oil was burnt, the wick protruding through a lip or spout. It was set on a pedestal of the same ware; and was either united to this "candlestick" by a handle, or the two were moulded in one piece. The woman seeking her lost piece of silver would have this candlestick in one hand and a short hand-broom in the other, as she stooped and swept the house.

Chamber is the general term for any room in a house. It is only in the houses of kings and nobles that it means a "bed-room," since the majority of houses were only one story high. The "upper chamber," or "upper room," was an apartment on the highest story, set apart exclusively for religious purposes, in which daily family or private prayers were said, circumcision and the rite of matrimony performed, the passover eaten, and the dead laid

out, &c. It contained only one window, always turned towards the Temple at Jerusalem. With the poor, the flat roof of the house served this purpose.

Charger. A large, round, deep dish, called in Deborah's Song "a lordly dish."

Cloth was woven, dyed, and fulled with soap, by the Hebrews, and was made from flax, silk, and wool. The sailcloth, made from the wool of Cilician sheep, was a great article of commerce in the Mediterranean, and was largely used as a covering for tents in Syria. Its manufacture was the trade of Paul, Aquila, and Priscilla. The Tyrian purple dye (sold by Lydia) was unequalled.

Coals. There is no coal in Palestine, though lignite is found. A "fire of coals" most probably means a charcoal fire.

Coat was the square garment of fine lamb's wool ordered by the Law to be worn by every male Israelite, to remind him of his duties; there was a hole in the centre, for the head to go through, and the garment hung down before and behind. At each corner were fringes, symbolising the enactments of the Law, and a hem of blue, representing the holiness of God's people. It was his coat by day, his covering by night, and his shroud in the grave; if pledged, or seized by a creditor, it must be returned at sun-down. This was the seamless coat of Jesus, whose hem the woman with the issue touched. *See* Ridgway's "Sketches from the East," art. *Childhood of Jesus.*

Conduit. To remedy the deficiency in the supply of water at Jerusalem Solomon dug reservoirs, which still remain, in the hill country of Judæa, from whence he conducted the water to the pools of Gihon, on the sides of Mount Zion. A conduit, hewn out of the solid rock, 1,750 feet in length, unites the Pool of Siloam (now called the Virgin's Fountain) with Bethesda, in which an ancient inscription has recently been discovered.

Corn. Rubbing corn in the hands on the Sabbath, and even walking on ripe grass, which might tread out the seed, was forbidden by the precepts of the Elders, as equivalent to threshing.

Corn (treading out). In Syria and Asia Minor, at the present day, grain is trodden out of the ear. The unthreshed wheat is laid upon the ground in a circle, and a yoke of oxen driven round and round over it, dragging after them a heavy log of wood, on the under surface of which are inserted rows of thin flint stones, about two inches apart, and projecting half an inch from the surface. On this the driver stands, or sometimes sits in a chair.

Couch was the framework on which, in the houses of the rich, mattresses were spread to form divans for use by day.

Crucifixion was unknown to the Jews, until introduced by the Romans, who only used it for the punishment of slaves and the lowest malefactors.

Custom (the receipt of). The dues or taxes paid on persons and goods transported across the Sea of Galilee.

Dancing was anciently practised as a religious ceremonial (e.g. Miriam, David, the Shilonites, &c.); but, in later times, dancing girls formed a part of the amusements provided for guests at feasts (e.g. Herodias' daughter).

Daysman. One who fixes "a day" for hearing and arbitrating on some dispute. Compare 1 Cor. iv. 3, where "man's *judgment*" is in the Greek "man's *day*."

Deputy. The governor, or vicegerent, *deputed* by the Roman Emperor or Senate to represent them in their distant provinces. Disturbed districts were immediately under the Emperor, whose deputy was called pro-prætor, a military officer in command of an army of occupation; while peaceful ones were under the Senate, whose deputy was a pro-consul, a civilian.

Elders. A body of men, selected for wisdom and experience, to administer justice in their respective localities. Moses chose six from each tribe to aid him in the government of the Israelites. A similar body, called the Sanhedrin, was the executive and deliberative council after the Captivity.

Farthing is (1) the Roman *as* (Matt. x. 29, Luke xii. 6) = about one half-penny English; (2) the Roman *quadrans* (Matt. v. 26, Mark xii. 42), which was the fourth part of an *as*.

Fowls. "Fatted fowl" (probably turkeys) formed part of the delicacies of Solomon's table. The cock, hen, and chickens are mentioned in the New Testament, but never in the Old. They were unknown in Palestine till after the Captivity.

Gabbatha. The Roman "pavement" of the courtyard in front of Herod's "Judgment Hall" (from which the name arose) may now be seen in the cellars under the Convent of the Sisters of Zion.

Gall was given to persons under crucifixion, to deaden the pain.

Garden. That part of Jerusalem where the Church of the Holy Sepulchre stands was outside the city when it was destroyed by Titus. He encamped on that side, and took possession of "the gardens," which covered this quarter, outside the Gennath (or Garden) Gate, where were the tombs of high priests and other illustrious men. The foundations of walls still mark the city boundary. The *Garden of Gethsemane*, with its ancient olive-trees, is still preserved at the foot of Mount Olivet. The "*garden house*" (2 Kings ix. 27) was the town of En-gannim (now *Jenin*).

Garments. The garments of Syrian men in the present day differ but little from those worn in the time of Moses. The chief are a coarse linen shirt, linen drawers, loose pantaloons (*see* **Breeches**) with a girdle to sustain them, an inner vest buttoned to the throat, a long loose robe with a leathern girdle, an embroidered cloth or velvet jacket, a *kaffieh* or silk handkerchief for the head (secured by a cord), hose and sandals. Besides these, a long loose robe with short sleeves was worn in full dress (instead of the jacket or girded robe), and the *aba*, a coarse cloak of goat's or camel's hair, very large so as to form a covering by night as well as by day; it was the former our Lord laid aside when He washed the disciples' feet, and the latter with which Elijah smote the waters of Jordan. Women's dress varied according to their estate in life (e.g. maid, wife, or widow). It differed from the men's principally in the veil

and cap, fitting close to the head and concealing the hair, and profusely covered with gold and silver ornaments and with charms. The list of female clothing in Is. iii. 18–23 is scarcely intelligible.

Gate. The gate of a city was the place of public assembly, for business, judgment, and legislation. It was the exchange, court-house, and council chamber of modern times. Over the gate at Mahanaim was a chapel, where David mourned for Absalom; at the gate of Hebron Abraham bought Machpelah; at that of Shechem the covenant of intermarriage was made with Jacob and his sons; and at Bethlehem, Boaz made his contract of marriage with Ruth.

Grove is often a mistranslation for the *wooden image* of Ashtaroth, or Astarte, the moon, or chief *female goddess* of Baalism.

Hell is from a root meaning "to hide," so that the original sense is "the hidden or unseen place" (Skeat). It serves as the translation of two words, viz. 1. *Sheôl* (Heb.), or *Hades* (Gr.), the abode of departed spirits, as in the Apostles' Creed. 2. *Gehenna* (Heb.), the Valley of Hinnom, the dark gorge on the west side of Jerusalem, where was the furnace (*Topheth*) in which idolaters offered human sacrifices, and "made their children to pass through the fire to Moloch"; and in which persons convicted of aggravated wilful murder were burnt to death; hence it was synonymous with a place of torment—"hell-fire" (Matt. v. 22).

Hospitality. The exercise of hospitality was incumbent on every Hebrew, but generally devolved upon the chief of a tribe or head of a city, who was bound to provide the wayfarer, free of expense, with food and lodging for himself and his beast, and water for his feet. *See* **Inn.**

Houses generally were only of one story, but in towns the rich built theirs of two or three stories, of which the ground-floor contained the day-rooms, the first floor the bed-rooms, the third a devotional room or upper chamber. The roof was formed of rafters, across which was laid a wattling of branches or brushwood, covered over with mud or mortar, in which tiles were embedded for throwing off the rain. This roof was reached by an outer staircase, and an entrance into the upper room (as in the case of the man with the palsy at Capernaum) could be easily effected by removing the tiles and mortar, and pushing aside a few of the sticks. These larger houses were frequently built in a quadrangle, approached by gates with a wicket-door; the courtyard had its fountain and sheds for the cattle, while the roof was the garden, playground, and drying-ground, and therefore ordered by the Mosaic Law to be fenced in with a battlement.

Hymn. The hymn sung by our Lord and His Apostles after the Last Supper was the "Great Paschal Hallel," or "Hymn of Praise," consisting of Pss. cxiii–cxviii.

Inn, or Khan ("a night's rest"), was originally a plot of ground, near a spring or well, allotted for the use of travellers as a camping-ground. This was often secured by a wall or fence. In later times, some wealthy prince

or benefactor raised the wall, built a few arches, united them to the wall by a roof, closed them with doors, and separated them by partitions, thus providing a separate room for each party; while the cattle were littered in the central open space, or in sheds abutting on the outside wall, or in natural caves around it. Such was "the inn" at Bethlehem. *See* Ridgway's "Sketches from the East," art. *Bethlehem*.

Jewels. Precious stones are nowhere mentioned in the Bible as personal ornaments, except in connexion with religious worship, but "jewels of gold and silver" were so worn, the chief of which were bracelets, anklets, chains, ear-rings, brooches, and medallions on the forehead. All these were worn by women; but men wore bracelets, official gold chains, and signet-rings. The Ishmaelites wore ear-rings; and the Amalekites adorned the necks of their camels with gold chains.

Jot, or *Yod*, the smallest letter of the Hebrew alphabet.

Judge. In the time of anarchy after Joshua's death, a "judge" was a religious and political patriot, inspired with zeal to head a revolution against tyrannical oppression, or to resist threatened invasion. He rallied round him a voluntary army, and was temporarily invested with supreme power, which he laid down when the emergency was over; but the exercise of this power gradually became more permanent, until it was terminated only by death. It was ultimately divided between a civil and a military officer, the former being the high priest, who added to his sacerdotal duties judicial functions also. Thus the way was paved for a permanent monarchy. "The judge" in the New Testament was in Jerusalem a member of the Sanhedrin, in provincial towns one of the "rulers of the Synagogue," who combined the regulation of Divine worship with the functions of a magistrate. "The officer" was his attendant in both capacities; the *Chazzan* "the minister" (or verger) of the Synagogue and policeman of the court of justice.

Kin. The distinctions of kindred were not accurately defined, and there was a paucity of words to express them; thus all collateral relations were called "brothers" or "sisters," those of further degree were "cousins," and descendants in the direct line, however remote, were "sons" or "daughters."

Landmarks were usually a single block or small pile of stones laid upon the ground, and are still so in Palestine; hence the severe curse upon their removal. In Egypt, the land had to be re-measured and allotted after each inundation of the Nile.

Lanterns are still commonly used in Jerusalem; any one going through the streets at night without a light is liable to be arrested as a dangerous character. A servant holds the lantern close to the ground, immediately in front of his master's feet—a practice rendered necessary by the entire absence of pavement, and by the numerous obstructions in the streets of Eastern cities; cf. "Thy word is a lamp unto my feet, and a light unto my path" (Ps. cxix. 105).

Leathern-girdle. Worn round the loins, over a loose coat, woven in

camel's hair or wool, and reaching to the knee; it is still part of the ordinary dress of a shepherd on the Judæan hills.

Linen Cloth was the cere-cloth, imbued with unguents and spices, in which a dead body was wrapped as a partial embalmment, where the poverty of the relatives precluded them from undertaking the complete process.

Locusts. On the 1st and 2nd of June, 1881, in the vicinity of Ephesus, the writer saw the whole heavens black with the flight of millions of locusts, brought up by the East wind, and witnessed the consternation of the inhabitants at the certain destruction of their corn crops, already ripe for harvest. It was obvious that no human power could avail against such an invasion.

Mantle. *See* **Garments.**

Marriage. This ceremony was performed in the "upper room" of private houses. The betrothed pair stood under a canopy, the bride being veiled, both wearing crowns, which were several times exchanged during the ceremony. The officiating minister was not a priest, nor necessarily a rabbi, but an elder, who, standing behind the canopy holding a cup of blessing, invoked a benediction on the assembly. He then gave a cup of wine to the betrothed, who pledged one another, the bridegroom draining his cup, dashing it to the ground, crushing it with his heel, and swearing fidelity until its powdered fragments should be re-united. The marriage contract was next read, and attested by each person present drinking of a cup of wine. The friends next walked round the canopy, chanting psalms and showering rice upon the couple. The ceremony was concluded by the elder invoking the seven blessings upon them, drinking the benedictory cup, and passing it round the assembly. It was for this cup that our Saviour supplied the wine at Cana. After dark, the bridegroom led the bride homewards, attended by the friends of each, while others joined the procession on its way, bearing hymeneal lamps in token of respect. Arrived at the bridegroom's house all were invited to a feast, which by the rich was repeated for seven nights, the festivities being prolonged to a late hour. *See* Ridgway's "Sketches from the East," art. *Cana.*

Measure. In Eastern markets, it is very common to see the seller press down the grain into the measure, then pile it up into a pyramid, until it trickles down the sides, when he pours it into the lap (or "bosom") of the flowing garment of the buyer.

Milk. The mountainous nature of Palestine seems ill adapted for the pasturage of cows, and the milk with which it "flowed" must have been chiefly the product of goats. The latter are frequently mentioned in Scripture, but cows seldom, and mainly in connexion with the plains of Philistia, Esdraëlon, &c. "Butter of kine," from its peculiar designation, would seem to have been a luxury, while the undulating downs would produce goats' milk in abundance, far beyond what could be expected from such a limited area. *See* **Butter.**

Mill was not a building, but a pair of millstones of granite or basalt, placed one upon the other, the lower one being larger and stationary, and the upper

loose, with a hole in its centre into which the corn was put, and it was turned briskly round by two wooden handles, fixed opposite to each other in its upper surface near the circumference. A woman seated on the ground, on each side of it, moved a handle in the same direction, each passing it on to the other, and so whirling the stone round. The "nether millstone" became a proverb for weight and hardness. The Mosaic Law forbade the seizure of millstones for debt.

Mite (Gr. *lepton*, Mark xii. 42, Luke xii. 59, xxi. 2), from the same root as *minute*, anything very small. "Sche cast two mynutis, that is, a ferthing" (*Wycliffe*). Very small coins, known as "beggars' money," not current in the market (being scarcely of estimable value), may still be seen used as alms in Asia Minor.

Money. The coins mentioned in the Bible mark the supreme power predominant at the time; thus, we have the Hebrew talent, shekel, maneh; the Persian daric; the Greek drachm and stater; and, lastly, the Roman denarius, as, and quadrans. In our Lord's time these were all current in the market, but the offerings in the Temple had to be made in the Hebrew coinage, which was circulated in Palestine alone, where, however, Roman money was found to be the more convenient medium of traffic. Hence, money-changers became a necessity, and during the great festivals they removed from their shops in the city to stalls within the sacred precincts, where worshippers from all parts thronged to make their offerings.

Mote. A small particle, like those which are brought to light by a ray of sunshine (Eastwood and Wright, "Bible Word-book").

Necromancer. One who professes to foretell the future by consulting the spirits of the dead, as the witch of Endor.

Nethinims were the descendants of those Gibeonites whom Joshua reduced to slavery, making them hewers of wood and drawers of water for the Sanctuary (Josh. ix. 27). They accompanied the Jews to and from Captivity, and lived with the other servants of the Temple on Ophel, a small hill south of Moriah.

Obeisance was the salutation of an inferior to a superior. It consisted of bowing the head and body forward, with the hands extended, and their palms turned downwards. It varied from a slight inclination to complete prostration, with the forehead and hands in the dust, according to the rank of the person saluted.

Observer of Times was one who foretold events, or chances, by observing the motions of the clouds.

Omega. The last letter of the Greek alphabet, used, with Alpha, to express the eternal existence of the Son of God.

Omer is an untranslated Egyptian word, being the name of the most common domestic bowl, or kit, used by the Fellahs of Egypt for a vast variety of household purposes, and adopted from them by the Hebrews. It held about half a peck.

Oracles were the responses gained by divination. They were supposed to

be supernatural revelations through divinely inspired persons. Such were the oracles of Delphi, &c., and of the girl at Philippi. In Egypt, divination was practised by means of cups (*Cylicomanteia*). Among the Hebrews, God allowed enquiry to be made of Him through Urim and Thummim (q. v.), and prophets, and gave oracular responses, even in temporal matters (e.g. military campaigns, &c.). The revelations made to Moses in the Law are called "the Divine oracles:" hence the word is also used for the *place* where a prayer is offered for advice, and an answer given; "toward Thy holy oracle" (Psalm xxviii. 2).

Ovens are still, in the East, rough erections of brick or stone, detached from houses. In Palestine, they are often hollowed out in the rock, with chimneys of mud, and the fuel consists mainly of dried weeds, stubble, and dung baked in the sun.

Penny. The Roman *denarius*, value about $8\frac{1}{2}d$. In our Lord's time it would seem to have been a fair day's wage for a labourer in a vineyard.

Phylacteries. The Hebrews were commanded to have the enactments of the Law on their hands and as frontlets between their eyes, and to write them on the door-posts of their houses, that they might always see their duty before them to guide and restrain their actions (Deut. vi. 9). They were familiar with the Egyptian custom of wearing amulets on the forehead, and of inscribing mottoes on the walls of their houses. They therefore wrote the summary of the Moral Law (Deut. v. 6, 21) on three strips of parchment; two of these they rolled up, and placed in two small cylinders or cups of skin or leather about the size of a wine-cork, binding one on the forehead, the other on the centre of the back of the right hand with leathern straps, that of the latter encircling the forefinger and palm, each thrice, and the fore-arm nine times, in three triplets, so that each formed the representation of the first letter of *Shaddai* ("The Almighty"). These are called Phylacteries, and are still worn by Israelites in their houses. The Pharisees added other enactments, forming three little square volumes, which they bound together upon their persons. The third parchment was placed in a case of wood or metal, called a *Mezuzeh*, and affixed to the posts of their outer door and gates. It had a small aperture in front, through which was seen the word *Shaddai*.

Pillows were wooden stands supporting a crescent-shaped frame thickly padded, which fitted into the arm-pits, sustaining the body, when seated upon a divan, or on the ground with the legs tucked under it, the usual posture of an Eastern man or woman when in repose.

Pins were made principally of wood, and were often the spikes of the nubk thorn (about two inches long), cut with a small portion of the branch to form a head. The wealthy used ivory pins, great numbers of which have been found at Pompeii.

Ploughing. The plough was, and still is, a rough instrument made of a few stakes, easily carried to and from the field on the shoulder of the labourer. It had a coulter and ploughshare, but merely scratched a small groove in the surface of the soil, which could only be broken up when softened by rain.

Hence, ploughing in winter and spring is very common, and, for mutual protection, the ploughers work in companies, often to the number of twelve ploughs with their respective yokes of oxen, one sower being sufficient to follow the whole. The harrow is little used. Progress is slow; corn may be seen in all stages of growth, and seed-sowing at the same time, in the same field.

Politarchs (Acts xvii. 6). This word, rendered literally "rulers of the city," has been found, from an inscription still legible on one of the gates of Thessalonica, to have been the official title of its chief magistrates.

Pools. Jerusalem, being on the top of a mountain, had an insufficient water supply. One never-failing spring, issuing from Mount Moriah, was collected in the pool of Siloam, and its overflow in the well of Joab. At En-rogel, besides these, were the two pools of Gihon on the western shoulder of Zion; that of Hezekiah, by the Jaffa Gate; that of Bethesda, and that now called *Birket Serai*, near St. Stephen's Gate, fed from a spring or reservoir under Pilate's house and the adjoining barracks. The houses of the wealthy had, and still have, extensive cisterns for storing rain-water. *See* **Conduit.**

Porters were "the door-keepers" and police of the Temple. They lived on the adjoining Mount Ophel. They were divided into companies, under the command of the "Captain of the Temple," and one division was always on duty, keeping guard day and night. It took twenty of them to shut the great brazen gates (Acts xxi. 30).

Pottage, made of red lentils boiled in water, is a savoury and highly nutritious dish, of which the Arabs at the present day are especially fond.

Potters, turning the tables with their feet, and moulding with their hands the clay as it spins round upon the table, are constantly to be seen in the East. In Egyptian literature, the potter is used to illustrate the work of the Supreme Being in the creation of man.

Prayer. The ordinary attitude of prayer was standing, with the arms stretched forward, the hands extended with the palms upwards, and the face raised towards heaven. It was in this posture that Moses was sustained all day by Aaron and Hur during the battle at Rephidim. The next was one of adoration, or "worship," the head bent forward, the body stooping, the hands resting on the knees. Penitential prayer was made kneeling, with the body inclined forward or prostrate, the forehead and hands resting on the ground.

Presbyter (*see* **Elder,** of which it is the Greek form) was the general name given to one appointed to exercise authority in a community. They were chosen for their mature age, experience, and wisdom; sometimes elected by the tribes, sometimes selected by higher powers. They interpreted the Law, decided doctrine, judged causes, exercised discipline, but discharged no priestly function.

Priest. In patriarchal times, the head of each family was its priest, and the chief of the tribe its high priest. Under the Mosaic dispensation, the family of Aaron and their descendants were set apart by God to discharge all the

sacerdotal functions of the whole nation. These, being prospective of Christ the true High Priest, were concentrated in Him; and He called to Him "twelve disciples," whom He named Apostles, and afterwards other seventy also, whom He sent two and two before Him. Before His ascension He breathed on the former, saying, "Receive ye the Holy Ghost;" "As My Father hath sent Me, even so send I you;" "Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Property, by Hebrew Law, could not pass out of the family; if mortgaged or seized by creditors, it reverted to the owner in the following year of jubilee. The earliest recorded conveyance of property to a purchaser and his heirs is that of the field of Machpelah by Ephron to Abraham.

Prophet is one who speaks for another. A prophet of the Lord is a term applicable to one who predicts, forewarns, proclaims glad tidings, instructs, or exhorts, as a messenger of the Lord. In Scripture it is used in all these senses.

Publicans were native Jews, who farmed the taxes from the Roman knights, who in turn farmed them from the Imperial treasury. The taxes were annually let to the highest bidder, who paid each instalment in advance, recouping himself by collecting the taxes from the people. As many of these arose from an *ad valorem* duty on produce, stock, and land, of which the publican was also the assessor, his opportunities for extortion were unlimited: and as the tax was the result of subjection, its collector was regarded as a political renegade and a social outcast.

Purification was not so much a cleansing of the flesh from dirt, as a ceremonial washing from the typical pollution imparted to a sanctified people by contact with heathens or sinners, or their symbols. Cups, pots, plates, food bought in the market, were washed before use, lest a heathen or a sinner might have touched them. So every impure act virtually excluded the participator from the presence of the all-pure God, and needed to be expiated by a fresh baptism or sacrifice.

Purse. A leathern bag attached to the girdle.

Quaternion. A Roman guard of four soldiers, detailed to act as sentries over a prisoner. In the strictest custody (as in the case of Peter), each hand of the prisoner was handcuffed to a separate soldier, inside the cell, while the other two kept sentry outside the door. These four were relieved every three hours day and night, so that there were four quaternions required for one day's service, and four for the night watches. To the quaternion charged with Christ's crucifixion His clothes fell as a perquisite.

Quicksands. The greater and lesser Syrtis, near Tunis, on the N.E. coast of Africa.

Refining-pot. The crucible, in which gold was melted to a white heat, and the impurities skimmed off, so that only the purest metal remained.

Rudders. Ancient vessels were steered by two oars or paddles, passed

through the vessel on each side of the stern. When the vessel was stationary, they were lashed to its side by "bands," which were also used to secure and steady the paddle when in use.

Salutations between one wayfarer and another, and to labourers in the field (such as "Peace be to you!" "The Lord prosper you!" "We wish you good luck," &c.), are in daily use in Syria. A nearer greeting, answering to our shaking hands, consists in placing the right hand upon the forehead, then upon the mouth, next upon the heart, lastly extending it towards the person greeted, symbolising, "With my head I worship, with my lips I honour, with my heart I love thee."

Sanctuary. *See* **Tabernacle.**

Scrip. A small bag, so called because made of a "scrap" of stuff (Skeat's "Etymological Dictionary").

Shechinah. The cloud of glory, which descended upon the mercy-seat in Solomon's Temple at its dedication, and remained till its destruction by Nebuchadnezzar. It was the symbol of the Divine presence.

Ships. Alexandrian corn ships carried one large square sail, which was lowered upon the deck. In a storm the strain upon the hull was very great; the planks were liable to start, and the ship to founder; to avoid which they passed stout cables under the keel, drawing them tight to each gunwale by grappling irons; they then turned her head to the wind, hoisted a storm-sail for steering, and drifted. "Ships of Tarshish" were large Phœnician trading vessels, plying between Tyre and Tartessus in Spain. They passed the Straits of Gibraltar, crossed the Bay of Biscay to Britain, and doubled the Cape of Good Hope. Hence they gave their name to all merchantmen.

Shoe. Shoes were only soles strapped under the foot. To unloose their clasp (or latchet), bring them, or carry them away, was the office of the lowest slave. "To pluck off the shoe" was the striking of a contract, like signing and sealing a document. To kick, or cast off, one's shoe over, a person, was the symbol of his greatest humiliation, like treading on his neck; while to wash the feet of another was an act of abject servility (e.g. "Moab is my washpot"). To shake off the dust from the shoe was an imprecation of a curse upon individuals, a declaration of war against nations.

Soap. Both *Borith* and *Natron* are translated "soap" in the A.V.; the former was some cleansing preparation of a vegetable alkali (the *Kali* of the desert); the latter was the product of Egypt, i.e. nitre. Extensive hills of alkali refuse are still seen at Ramleh, Gaza, Jerusalem, Edlip, &c. Those at the last-named place must, from their vast extent, have been the accumulation of very many centuries. Near to each of these places were large olive groves, from whence the oil was obtained. At this day there are many wealthy soap manufacturers, to whom most of the olive groves in Central Palestine are mortgaged. (Cp. Parable of the Unjust Steward.) The manufacture of soap is still very extensively carried on in all parts of Syria.

Staff was the long walking-stick, like an alpenstock, so necessary to the

pedestrian in a mountainous conntry. Its metaphorical use in Scripture is very frequent.

Tabernacle. An oblong tent, with a wooden framework covered with cloth and skins, made by God's order as a moveable place of worship in the wilderness. It was set up, taken down, and carried by the Levites; when stationary, the Pillar of Cloud rested on it. It consisted of a small inner room, the "Holy of Holies," containing nothing but the ark with its mercy-seat, entered only on the Day of Atonement by the high priest alone; and a larger room, the "Holy Place, or Sanctnary" (in which were the altar of incense, table of shewbread, and golden candlestick), used for the daily service. These two were separated by a thick veil. When settled in Canaan Joshua set up the tabernacle at Shiloh, where residences for the priests were added to it, and it assumed so permanent a character that it is even called "the temple" in 1 Sam. iii. 3. After David had set up a new tabernacle on Zion for the reception of the ark, the old one at Shiloh fell into disuse.

Table (writing). The Law was engraved upon two stone slabs. Subsequently "writing tables" (or tablets) were in common use, made of wood whitened, and written upon with a black fluid, like the modern Arab slate, or covered with wax and written upon with a metal pencil or style, like the Roman tablet.

Table. The Hebrews in the time of our Lord had adopted the Roman custom of reclining at table on cushioned divans, resting themselves on the left arm. The tables were in three portions, forming three sides of a square, the seats being placed along the outer sides, and the servants waiting in the inside. The seat of honour was that on the right of the host, who sat in the middle of the cross-table; the honoured guest thus reclined, as it were, on the bosom of his host. The places next in honour were the centres of each side-table, for generally only three persons occupied a table. This was, doubtless, the form of table used when our Lord ate the "Lord's Supper" with His Apostles; as also when He dined with Simon the leper, and when the woman came behind the divan and wept upon His extended feet.

Tablets, mentioned by Isaiah (iii. 20) among a woman's ornaments, are still in use. They are little cylinders (like bodkin-cases) of wood or metal, attached to chains; by some thought to be scent-bottles; but they are charms, in which women placed little rolls of parchment on which their secret wishes were written.

Teeth. "I have given you cleanness of teeth . . . want of bread" (Amos iv. 6). It is still customary for beggars in Palestine to scrape their teeth with their thumb nails, and then display the clean nail to those from whom they crave alms, as an evidence that no food has been masticated that day.

Temple was the name given to the whole sacred precincts of Mount Moriah, including the "fane" erected by Solomon on the summit, the various "courts" of Israelites and women, each on their separate platforms below it, and the great area, "court of the Gentiles," at the foot of this pyramid of "courts"

and steps. The "fane" was a permanent copy of the temporary tabernacle, so far as its ground-plan was concerned, having its "Holy of Holies" (through whose floor projected for a few inches the time-honoured apex of Mount Moriah), its "Holy Place," in which, however, there were ten tables of shewbread and ten golden candlesticks (five of each on each side), and the great brazen "laver" standing on twelve brazen oxen, with their faces outwards. It occupied only one-third of the uppermost platform, the rest being the "court of burnt-offering," in which was the great altar. Below the first series of steps (extending round three sides) was the "court of Israel"; below the next flight, the "court of women"; and at the base of the succeeding flight of steps was a trellised fence, on which were "notices" in various languages, warning none but the circumcised to pass within the sacred enclosures. Then came the great area, "court of the Gentiles," extending 600 feet each way, but nearly doubled in its extent by Herod the Great. This area was reached by a succession of terraces or steps, cut in the face of the mountain on its eastern and southern sides.

Teraphim were little household gods of clay, often carried about the person as charms, and had their origin in Mesopotamia. These were the images which Rachel stole from her father's house, and which the Assyrian settlers in Samaria brought from their native lands, and worshipped together with the true God.

Title, or superscription. Over every crucified malefactor was inscribed his name, residence, and offence. This was the official warrant for his execution, and was copied from the register in which his sentence was recorded. What Pilate "had written" on the cross of Jesus he "had written" also in the official record, which it was illegal for him to alter.

Tittle. The fine, minute stroke which often distinguishes one letter from another in the Hebrew alphabet.

Tomb. *See* **Burial.**

Tophet was the furnace in the Valley of Hinnom in which human sacrifices were offered. It derived its name from the tabrets (*Topheth*) with which they drowned the cries of the victims. *See* **Tabret** (Section XLIV), p. 240; also **Hell.**

Treasure. On account of the insecurity of property, it is still usual in Palestine for the owners to bury their money and valuables in the ground. That this was the case in our Lord's time is proved by the occasional discovery of coffers of Roman coins of that date, whose owners had doubtless been killed or died suddenly, without revealing the place of their concealment.

Treasury was a vestibule in the Temple of Herod the Great, in which were placed thirteen large money-chests with trumpet-shaped mouths, into which the worshippers dropped their offerings for the maintenance of the public services of the Temple.

Tribute was of two kinds: 1. The half-shekel, which every Jew, wherever resident, was bound to contribute for the maintenance of the Temple, 2. The

tax, custom, dues, &c. exacted from them by their Roman subjugators for the maintenance of the civil authorities. The former was paid in Jewish, the latter in Roman coin. It was the former which our Lord paid with the money from the fish's mouth, and the latter which bore Cæsar's image and superscription.

Undergirders. *See* **Ships.**

Unknown God. An altar at Athens was thus dedicated. It was probably a thank-offering for some special deliverance, of which the Athenians could not identify the author.

Upper Room. *See* **Chamber.**

Urim and Thummim ("Lights and Perfections"). These were the sacred symbols (worn upon the breastplate of the high priest, "upon his heart"), by which God gave oracular responses for the guidance of His people in temporal matters. What they were is unknown; they are introduced in Exodus without explanation, as if familiar to the Israelites of that day. Modern Egyptology supplies us with a clue; it tells us that Egyptian high priests in every town, who were also its chief magistrates, wore round their necks a jewelled gem, bearing on one side the image of Truth, and on the other sometimes that of Justice, sometimes that of Light. When the accused was acquitted, the judge held out the image for him to kiss. In the final judgment Osiris wears round his neck the jewelled Justice and Truth. The LXX. translates Urim and Thummim by "light and truth." Some scholars suppose that they were the twelve stones of the breastplate; others that they were two additional stones concealed in its fold. Josephus adds to these the two sardonyx buttons, worn on the shoulders, which, he says, emitted luminous rays when the response was favourable; but the precise mode in which the oracles were given is lost in obscurity.

Vestment. It was and still is customary for every Jew, on entering the Synagogue for religious worship, to put on the *Tallith* or scarf of white lamb's wool with blue stripes and fringes at each end. This was worn over the shoulders, except during prayers, when it covered the head. It marked the worshipper as being a true Israelite. This was perhaps the "wedding garment" of the parable. It was no doubt some similar vestment which Jehu ordered "him that was over the vestry" to supply to each worshipper of Baal (2 Kings x. 22), the acceptance of which was the profession of being a true Baalite.

Vesture. *See* **Coat** and **Garments.**

Vinegar is probably used for the sour wine which was the ordinary drink of the Roman soldier.

Wages were not only money payments, but also "rations," especially those of soldiers on service.

Washpot. A footpan, for ablution of the feet. *See* **Shoe.**

Watchmen were servants, or soldiers, placed as "look-out men" in towers, on city walls, in palaces, and vineyards, to give timely notice of the approach of invaders and Arab marauders. Watch-towers are still in use in Palestine.

Water, cup of. In hot countries, the offer of water is most acceptable to the wayfarer. Hence it is now, as of old, one of the most binding duties of hospitality; so the traveller is often met with the friendly offer of "a cup of cold water," accompanied by a salutation or benediction.

Water-Carriers. *See* **Bottle.**

Water-Pots were earthenware jars, used in the houses of the poor, to supply the place of cisterns for storing water for domestic purposes. They are still used, and are let into stone racks, near the entrance door.

Wedding. *See* **Marriage.**

Weeks. Feast of **Pentecost.** On the fiftieth day, or seven clear weeks after the second day of the Passover, began the Feast of Weeks, or thanksgiving for the harvest. Loaves made of the new meal, and grain, were offered as firstfruits, and a new sheaf was waved before the Lord.

Windows were mere holes in the wall for the admission of light and air. They were sometimes partially closed by lattices, or wooden trellis-work, or curtains; sometimes entirely shut by trap-doors. An obscure word in Genesis vi. 16 (*tsohar*) is translated "window." It is supposed to denote some means of illumination, but the passage is not clear.

Wise Men. The Magi were a Persian caste of philosophers and men of science, who devoted themselves to literature and study, especially to astronomy and astrology. Their learning, and abstinence from political intrigue, rendered them valuable counsellors to the king. The priests belonged to the same caste.

Writing Materials (*see* **Books** and **Table**). Books, written upon papyrus nearly four thousand years ago, have been found in Egyptian tombs; one in the Louvre, dated B.C. 2017, is only a copy of a more ancient work. Ink, inkhorns, and pens made of reeds, are mentioned in Scripture, and have been found in Egypt, where the act of writing is delineated upon the monuments; and a box of colours and pencils, coeval with Abraham, may be seen in the museum at Bonlâk. Hebrew writings on leather skins are in the library at St. Petersburg, and sacred parchment-rolls innumerable have been found in the ancient tombs of Palestine. The ruins of Nineveh have yielded whole libraries of standard works, the letters being impressed on clay tablets. Hebrew writing was from right to left; Egyptian varied. Official documents and letters were not signed in writing, but by the impress of a signet-ring or seal.

Yoke. The cross-bar to which draught oxen were fastened by the horns or neck, for drawing carts or ploughs. The affection known to exist between a pair of oxen yoked together is a fruitful source of illustration, e.g. Paul speaks of his true "yokefellow."

Young Men. The attendants upon a court in the judgment-hall, and upon the Apostles when sitting in council at Jerusalem (Acts v). It is possible that these last suggested the order of deacons.

Zealots. A fanatical section of the "Galilæans" (q.v.). It is supposed by some that the apostle Simon Zelotes was one of them. They are mentioned in Acts xxi. 20, 38; xxiii. 3.

XLVII. WORDS OBSOLETE OR AMBIGUOUS.

Word.	*Passage.*	*Explanation.*
Abjects	Ps. xxxv. 15 ...	Outcasts; despised persons.
Adamant, or Diamond	Ezek. iii. 9 ...	A stone of impenetrable (*lit.* "indomitable") hardness.
Adjure	Josh. vi. 26 ...	Bind under a curse; charge solemnly.
Admiration ...	Rev. xvii. 6 ...	Wonder, astonishment.
Ado...	Mark v. 39 ...	Stir; tumult; commotion.
Advertise ...	Num. xxiv. 14; Ruth iv. 4	To give notice, inform.
Affect	Gal. iv. 17 ...	To desire earnestly, pay court to.
Agone	1 Sam. xxx. 13	Old *p. part.* of "to go"; = ago.
Albeit	Ezek. xiii. 7 ...	Although it be so.
All to brake ...	Judg. ix. 53 ...	Broke all to pieces. All to = altogether. But *see* Skeat, *s.v.* "to-."
Allege	Acts xvii. 3 ...	To show, prove.
Allow	Luke xi. 48 ...	(Lat. *allaudare*) to praise; to approve.
Alms	Acts iii. 3; x. 2	(Of *sing. num.*) = charitable gift.
Aloof	Ps. xxxviii. 11...	Afar off; at a distance.
Amen	Rom. xvi. 27, &c.	So be it; in N. T. translated "verily."
Amerce	Deut. xxii. 19 ...	Punish by fine.
Amiable... ...	Ps. lxxxiv. 1 ...	Lovely.
Ancient (*noun*)	Is. iii. 14, &c. ...	An elder.
And if	Matt. xxiv. 48...	An if, a reduplicated form really equivalent to "if-if" (Skeat).
Anise	Matt. xxiii. 23...	A sort of parsley.
Anon	Matt. xiii. 20 ...	i.e. *in one instant* = quickly.
Apparelled ...	Luke vii. 25 ...	Dressed.
Apparently ...	Num. xii. 8 ...	Plainly; openly.
Apple of the eye	Deut. xxxii. 10	The eye-ball.
Appointed ...	Judg. xviii. 11...	Armed, equipped.
Apprehend ...	Phil. iii. 12 ...	"The passage throughout has reference to the Grecian games; *apprehend* in the first part of the sentence meaning to lay hold of the goal, and so receive the prize; in the second part, meaning to take hold of by the hand and introduce to the course, as was customary." (Eastwood and Wright, *Bible Word-Book.*)
Ark...	(1) Gen. vi. 14; (2) Ex. ii. 3, 5; (3) xxxvii. 1	(Lat. *arca*) covered chest, coffer. (Hebrew *têbah* in 1. and 2.; *ârôn* in 3.)
Array, to ...	Matt. vi. 29 ...	Dress, or clothe.
Artillery ...	1 Sam. xx. 40...	Bow and arrows; missiles.

Word.	*Passage.*	*Explanation.*
Astonied ...	Job xvii. 8 ...	Old form of astonished; astounded.
At one	Acts vii. 26 ...	Reconciliation of two persons at variance: from this adverb springs the verb "atone" (to reconcile), and "at-one-ment."
Attendance ...	1 Tim. iv. 13 ...	Attention.
Attent	2 Chron. vi. 40	An old *part.* of attend, used for "attentive."
Avoid	1 Sam. xviii. 11	Retire, escape.
Away with ...	Is. i. 13	"Put up with," or endure.
Banquet... ...	Esth. vii. 1 ...	Hebrew "to drink;" "banquet" formerly meaning only "dessert."
Barbarian ...	1 Cor. xv. 11 ...	Foreigners, non-Greeks.
Barbarous ...	Acts xxviii. 2 ...	Foreign.
Barbed	Job xli. 7 ...	Fringed, or bearded, with projecting points.
Base	1 Cor. i. 28 ...	Lowly, humble.
Beam (*see* Mote)	Matt. vii. 3 ...	Large piece of timber.
Because... ...	Matt. xx. 31 ...	In order that.
Beeves	Lev. xxii. 21 ...	*Plur.* of "beef;" used of oxen or cows.
Bestead... ...	Is. viii. 21 ...	Circumstanced; situated.
Betimes... ...	Gen. xxvi. 31, &c.	Early.
Bewray	Matt. xxvi. 73...	Discover; report; inform; reveal; accuse.
Bind	Job xxvi. 8; Acts ix. 14	Imprison, or confine closely.
Blains	Ex. ix. 9	Pimples; pustules; swellings.
Blaze abroad...	Mark i. 45 ...	Publish loudly; blazon.
Bolled	Ex. ix. 31 ...	Swollen.
Bosses	Job xv. 26 ...	Large studs; projecting ornaments.
Botch	Deut. xxviii. 27	Eruption of the skin.
Bowels	Phil. i. 8, &c. ...	Compassion.
Bravery... ...	Is. iii. 18	Splendour; finery.
Bray	Prov. xxvii. 22	Pound, or bruise.
Brickle	Wisd. xv. 13 ...	Easily broken; brittle.
Brigandine ...	Jer. xlvi. 4 ...	A light coat of mail.
Bruit	Jer. x. 22... ...	(Fr. *bruit*, noise) report; fame.
By	1 Cor. iv. 4 ...	Of, against.
By and by ...	Matt. xiii. 21 ...	Instantly, immediately.
By-word ...	2 Chron. vii. 20	A proverb.
Calkers	Ezek. xxvii. 9, 27	Men who stop the seams, or leaks, of ships with tow.
Careful	Dan. iii. 16 ...	Anxious.
Carriage... ...	1 Sam. xvii. 22; Acts xxi. 15	That which is carried; baggage.
Chafed	2 Sam. xvii. 8...	Heated; exasperated.

Word.	*Passage.*	*Explanation.*
Champaign ...	Deut. xi. 30 ...	Plain, level country.
Chapiter ...	Ex. xxxvi. 38 ...	*Capital* of a pillar.
Chapt	Jer. xiv. 4... ...	Cracked, through heat and drought.
Charger	Num. vii. 13; Matt. xiv. 8	A large dish.
Charges (be at)	Acts xxi. 24 ...	Discharge the cost, or pay expenses.
Charity	1 Cor. xiii. ...	Sympathetic unselfish habit of the soul; including our words love, charity, sympathy, benevolence, beneficence, philanthropy.
Cheek Teeth...	Joel i. 6	Molars.
Ciel...	2 Chron. iii. 5; Jer. xxii. 14, &c.	To panel, wainscot.
Cithern	1 Macc. iv. 54 ...	(Lat. *cithara*) a stringed instrument; the word has now become "guitar."
Cleave	Gen. ii. 24; Rom. xii. 9	Adhere; remain faithful.
Coast	Matt. viii. 34, &c.	A border.
Cockatrice ...	Is. xi. 8	A kind of crested serpent; the basilisk.
Cocker	Ecclus. xxx. 9...	Indulge, so as to spoil, a child.
Cockle	Job xxxi. 40 ...	The corn-rose, a weed found among corn.
Collops	Job xv. 27 ...	Slices, or flakes, of meat or fat.
Colony	Acts xvi. 12 ...	(Lat. *colonia*) a foreign town, to whose inhabitants were accorded, for distinguished services, the same rights and privileges as the citizens of Rome itself enjoyed.
Commend ...	Rom. iii. 5 ...	Draw commendation upon, or enhance.
Commune ...	Ex. xxv. 22; 1 Sam. xix. 3; Ps. iv. 4	Parley; hold a conference; converse.
Compass, fetch a	2 Kings iii. 9; Acts xxviii. 13	To make a circuit.
Comprehend...	Is. xl. 12; Rom. xiii. 9	Comprise; include; measure; contain.
Concision ...	Phil. iii. 2 ...	Meaningless cutting; opposed to circumcision as a religious symbol.
Coney	Lev. xi. 5; Ps. civ. 18	(Lat. *cuniculus*) a rabbit; small animal, like a rabbit.
Confection ...	Ex. xxx. 35; Ecclus. xxxviii. 8.	Compound of various ingredients.
Conscience ...	1 Cor. viii. 7; Heb. x. 2	Consciousness.
Consort, to ...	Acts xvii. 4 ...	Associate with.
Contrite... ...	Ps. li. 17	(Lat. *contritus*) bruised; ground to powder; so of one humbled to the dust.

Word.	*Passage.*	*Explanation.*
Convenient ...	Acts xxiv. 25; Rom. i. 28; Eph. v. 4	Becoming; decorous.
Conversation	(1) Phil. iii. 20; (2) 1 Pet. i. 15	(1) Citizenship; (2) conduct and habits of life.
Convince ...	Job xxii. 12; John viii. 46	Convict.
Count	Ex. xii. 4	(Used as a *subst.*) a reckoning.
Countervail ...	Esther vii. 4 ...	Compensate for.
Cracknels ...	1 Kings xiv. 3...	Hard, brittle cakes.
Creature ...	Rom. i. 25; viii. 19, &c.	Created thing; the creation.
Crisping pins	Is. iii. 22	Irons for crimping or curling hair.
Cruse	1 Sam. xxvi. 11; 1 Kin. xiv. 3; xvii. 12; 2 Kin. ii. 20	Small cup or vessel for holding liquid.
Cumber	Luke x. 40; xiii. 7	Encumber; occupy unprofitably.
Curious	Ex. xxviii. 8; Acts xix. 19	That with which much care and trouble has been taken.
Damnation, or Condemnation	Rom.; 1 Cor., &c.	These words were used as equivalent terms when the A. V. was issued; sometimes with a graver, sometimes with a lighter meaning.
Daysman ...	Job ix. 33 ...	Umpire; arbitrator.
Deal, a	Ex. xxix. 40 ...	A part or portion.
Debate	Is. lviii. 4... ...	Strife.
Debtor	Rom. i. 14; Gal. v. 3	One bound by, or under an obligation.
Deem	Acts xxvii. 27 ...	Conclude; judge.
Defenced ...	Is. xxxvi. 1 ...	Fenced; defended by fortifications.
Delicately ...	Deut. xxviii. 56; 1 Sam. xv. 32	Tenderly; mincingly.
Delightsome...	Mal. iii. 12 ...	Delightful.
Deputy	Acts xiii. 7, &c.	The Proconsul of a senatorial province.
Describe ...	Josh. xviii. 4, 6	Mark out.
Desired	2 Chron. xxi. 20	Regretted: *Lat.* "desiderare."
Disannul ...	Job xl. 8; Gal. iii. 15	Stronger form of *annul*.
Discover ...	Is. xxii. 8... ...	Uncover.
Dissolve... ...	Dan. v. 16 ...	Solve.
Do to wit ...	2 Cor. viii. 1 ...	Make to know.
Draught... ...	Matt. xv. 17 ...	Drain.
Draught house	2 Kings x. 27 ...	Cesspool; depository of drainage.
Duke	Gen. xxxvi. 15...	A leader, commander.
Ear, to	Deut. xxi. 4; 1 Sam. viii. 12; Is. xxx. 24	Plough; till the ground.

Word.	*Passage.*	*Explanation.*
Earing	Gen. xlv. 6; Ex. xxxiv. 21	Ploughing.
Earnest	2 Cor. i. 22; v. 5; Eph. i. 14	A pledge, security.
Emerods ...	1 Sam. v. 6 ...	(Gk. *hæmorrhoids*) discharging piles.
Endamage ...	Ezra iv. 13 ...	Injure.
Enlarge	2 Sam. xxii. 37; Ps. iv. 1	To set at liberty.
Ensample ...	1 Cor. x. 11 ...	Example.
Ensue	1 Pet. iii. 11 ...	Pursue diligently.
Eschew	1 Pet. iii. 11, &c.	Avoid; shun.
Evangelists ...	Acts xxi. 8; Eph. iv. 11; 2 Tim. iv. 5	"Ministers of the Church who assisted the Apostles in spreading the Gospel, or Evangel, of our Lord Jesus Christ." (Eastwood and Wright.)
Exorcists ...	Acts xix. 13 ...	"The original meaning of the word *exorcise* was to *adjure*, as in Matt. xxvi. 63. Hence exorcists were those who pretended to raise or cast out devils by adjuring, or commanding them in the Divine Name to come forth." (Eastwood and Wright.)
Eyeservice ...	Eph. vi. 6 ...	Service performed only when under supervision.
Fain	Luke xv. 16 ...	Glad, and gladly.
Fat	Joel ii. 24 ...	Vessel for liquor; same as "vat."
Felloes	1 Kings vii. 33	The pieces making up the circumference of a wheel.
Fitches	Is. xxviii. 25, 27	Vetches: small kind of pea.
Fray	Deut. xxviii. 26, &c.	To scare; frighten away.
Fret	Lev. xiii. 51, 55; Ps. xxxix. 11	To corrode; perforate by eating, as a moth does.
Froward ...	Deut. xxxii. 20, &c.	Perverse.
Fuller	Mal. iii. 2; Mark ix. 3	A bleacher of cloth.
Gainsay	Luke xxi. 15 ...	Speak against, i.e. contradict.
Gallant	Is. xxxiii. 21 ...	Splendid.
Garner	Matt. iii. 12 ...	Granary; barn.
Gin	Amos iii. 5 ...	Trap or snare for birds.
Glister	Luke ix. 29 ...	Shine; sparkle; glitter.
Goodman ...	Matt. xx. 11 ...	Master; especially used of persons under the rank of gentry.
Governor ...	James iii. 4 ...	Helmsman.
Greaves	1 Sam. xvii. 6...	Armour for the legs.

Word.	*Passage.*	*Explanation.*
Habergeon ...	Job xli. 26 ...	A piece of armour to defend the neck and breast.
Haft	Judg. iii. 22 ...	Handle of knife, dagger, &c.
Hale	Luke xii. 58; Acts viii. 3	Forcibly drag, as an arrested person; *haul.*
Halt	Gen. xxxii. 31; Luke xiv. 21	(*Verb* and *part.*) walk lame; crippled.
Hardly	Matt. xix. 23 ...	With difficulty.
Hardness ...	2 Tim. ii. 3 ...	Hardship.
Harness... ...	1 Kings xxii. 34	Body-armour of a soldier; accoutrements for man or horse.
Health	Ps. lxvii. 2 ...	"Saving health" = salvation.
Heap	Deut. xiii. 16; Jer. xlix. 2	A ruin.
Hell	Ps. xlix. 14 ...	Hole, or covered pit; grave.
	Acts ii. 27 ...	*Hades*, place of departed spirits.
	Matt. x. 28 ...	*Gehenna*, place of torment for the wicked.
Helve	Deut. xix. 5 ...	Handle of an axe.
His	Acts xii. 10; 1 Cor. xv. 38, &c.	Used for *neut.* "its," which occurs once only in A. V. (*see* Lev. xxv. 5, where 1611 has "it."
Hosen	Dan. iii. 21 ...	Trousers and stockings in one piece.
Hough	Josh. xi. 6, 9; 2 Sam. viii. 4	To cut the hamstrings or "hocks" of animals.
Hungred, a ...	Matt. xii. 1 ...	Hungry.
Illuminated ...	Heb. x. 32 ...	i.e. enlightened (Revised Version).
Implead... ...	Acts xix. 38 ...	To accuse, indict.
Importable ...	Prayer of Manasses	Insupportable.
Indite	Ps. xlv. 1	To dictate for writing, compose.
Instant	Luke xxiii. 23, &c.	Earnest, persevering.
Instantly ...	Acts xxvi. 7 ...	Earnestly; with urgent importunity.
Jangling ...	1 Tim. i. 6 ...	Babbling, vain talking.
Jeopard, to ...	Judg. v. 18 ...	To hazard or risk; *jeopardise*, place in danger.
Jewry	John vii. 1, &c.	"Judæa properly so called; the part of Palestine occupied by the tribes of Judah and Benjamin after the Captivity." (Eastwood and Wright.)
Jot, or tittle ...	Matt. v. 18 ...	"Jot" is "jod," the smallest Hebrew letter (*i*, or *iota*, in Gk.).
Kine	Gen. xli. 2; 1 Sam. vi. 7	The old plural of "cow;" milch kine = milking-cows.
Knop	Ex. xxv. 33 ...	The bud of a flower; carved imitation of one; now spelt "knob."
Lack	Ex. xvi. 18; Mark x. 21	*Subst.* want, or deficiency; *v.* to be deficient.

Word.	*Passage.*	*Explanation.*
Latchet	Mark i. 7... ...	A thong, lace.
Laver	Exod. xxxviii. 8	A vessel for washing.
Lawyer	Matt. xxii. 35 ...	An expounder of the Mosaic Law.
Leasing	Ps. iv. 2	Lying, or falsehood.
Lees	Is. xxv. 6... ...	Dregs.
Let	2 Thess. ii. 7 ...	Hinder; prevent.
Lewdness ...	Acts xviii. 14 ...	Wickedness; villainy.
Libertine ...	Acts vi. 9... ...	The child of a freed slave.
List...	John iii. 8 ...	Desire; will; like.
Lust	Ex. xv. 9; 2 Tim. iv. 3	Desire of any kind.
Lusty	Judg. iii. 29 ...	Healthy; vigorous; strong.
Magnifical ...	1 Chron. xxii. 5	Magnificent.
Man of war ...	Ex. xv. 3; Luke xxiii. 11, &c.	A soldier.
Mansions ...	John xiv. 2 ...	Resting-places.
Mariah	Ezek. xlvii. 11	Marsh; swampy ground.
Maul	Prov. xxv. 18 ...	Heavy hammer, of which "mallet" is the diminutive.
Maw	Deut. xviii. 3 ...	Stomach of animals.
Meat	Gen. i. 29, 30 ...	Food generally. "So far from *meat* being used to signify 'flesh' exclusively, it is remarkable that in the '*meat*-offering' there was nothing but flour and oil." (Eastwood and Wright.)
Meet	Matt. iii. 8 ...	Suitable; accordant.
Merchantman	Matt. xiii. 45 ...	Merchant.
Mess	Gen. xliii. 34 ...	A dish of meat.
Mete	Matt. vii. 2 ...	(Lat. *metior*) measure.
Meteyard ...	Lev. xix. 35 ...	Measuring-rod; yard measure.
Mincing... ...	Is. iii. 16	Walking with very short steps.
Minish	Ex. v. 19... ...	Diminish; lessen.
Minister ...	Ex. xxiv. 13; Luke iv. 20, &c.	Servant, attendant.
Mortify	Rom. viii. 13; Col. iii. 5	To kill (metaphorically).
Mote (*see* **Beam**)	Matt. vii. 3 ...	Minute particle; grain; atom.
Muffler	Is. iii. 19... ...	A covering for the lower part of the face.
Munition ...	Nah. ii. 1... ...	Fortifications; ramparts.
Murrain... ...	Ex. ix. 3	Cattle plague.
Naught	2 Kings ii. 19; Prov. xx. 14	Bad; worthless; nothing.
Neese	2 Kings iv. 35 (1611 version.)	Old form of "sneeze" (cp. Job xli. 18, "neesings").
Nephew... ...	Judg. xii. 14; 1 Tim. v. 4.	A grandson.

Word.	*Passage.*	*Explanation.*
Nether	Deut. xxiv. 6 ...	Lower; from obsolete "neath."
Noisome ...	Ps. xci. 3	Noxious; hurtful; grievous.
Nought	Gen. xxix. 15 ...	Nothing (same as naught).
Nurture... ...	Eph. vi. 4 ...	Education; training.
Occupier } ...	Ez. xxvii. 27 ...	A trader.
Occupy } ...	Luke xix. 13 ...	To trade.
Of	(1) Mark i. 9; (2) Acts xiii. 29; (3) 1 Cor. xv. 47	Used in various senses: (1) instead of "by;" (2) for "concerning;" (3) "out of."
Offence	Rom. ix. 33 ...	That against which one stumbles.
Offend	Matt. xviii. 9 ...	Strike or stumble against; cause to stumble.
Or ever	Ps. xc. 2; S. of S. vi. 12; Dan. vi. 24; Acts xxiii. 15	Reduplicated form of ere = before; cp. And if.
Ouches	Ex. xxviii. 11....	Settings of gold or silver for precious stones.
Outer	Matt. viii. 12 ...	Utter.
Outgoings ...	Josh. xvii. 9, 18; Ps. lxv. 8	Utmost limits.
Pain	Rev. xii. 2 ...	Strive in pain, or pangs.
Painful	Ps. lxxiii. 16 ...	Hard to do; needing effort.
Painfulness ...	2 Cor. xi. 27 ...	Unsparing toil.
Particularly ...	Acts xxi. 19; Heb. ix. 5	In detail.
Pass	Ezek. xxxii. 19	Surpass.
Pill, Peel ...	Gen. xxx. 37, 38; Is. xviii. 2, 7	Strip off bark; rob and plunder.
Plat...	2 Kings ix. 26...	Small level piece of ground.
Poll, to	2 Sam. xiv. 26...	Lop; cut off, *esp.* hair.
Potsherd ...	Ps. xxii. 15 ...	Fragment of broken pottery.
Presently ...	Matt. xxvi. 53...	Immediately.
Pressfat... ...	Hag. ii. 16 ...	Vat to receive grape-juice from the winepress.
Prevent... ...	1 Thess. iv. 15	Go before; precede.
Prophesy ...	1 Cor. xi. 5; xiv. 3, 4	To expound.
Prophet... ...	1 Cor. xiv. 22; Acts xiii. 1	Preacher, or proclaimer of Divine message.
Provoke ...	2 Cor. ix. 2 ...	Stimulate; challenge to action.
Publicans ...	Matt. ix. 10; Luke v. 27	Farmers of public revenue; *esp.* native collectors of the odious tribute imposed by the Roman government.
Purchase ...	1 Tim. iii. 13 ...	To win, obtain.
Quaternion ...	Acts xii. 4 ...	A party of four soldiers.

Word.	*Passage.*	*Explanation.*
Quick	Num. xvi. 30; Ps. lv. 15; Heb. iv. 12	Alive; lively; active.
Quicken... ...	Ps. lxxi. 20 ...	Make alive.
Quit	1 Sam. iv. 9; 1 Cor. xvi. 13	Acquit; conduct.
Rase	Ps. cxxxvii. 7 ...	To level with the ground.
Ravening ...	Luke xi. 39 ...	Greediness; rapacity.
Ravin	Gen. xlix. 27 . .	Make prey; capture spoil.
Receipt of Custom	Matt. ix. 9; Mark ii. 14; Luke v. 27	"Place of toll" (Revised Version).
Reins	Ps. vii. 9	(Lat. *renes*, kidneys) emotions; affections.
Religion, religious	Acts xxvi. 5; James i. 26	Of the outward profession, not the inward spirit.
Rent	Jer. iv. 30 ...	Old form of "to rend."
Rereward ...	Is. lii. 12; lviii. 8	Rear-guard.
Ringstraked...	Gen. xxx. 35 ...	Streaked or marked with circular bands or rings.
Road	1 Sam. xxvii. 10	A raid, inroad.
Room	Luke xiv. 8; 1 Cor. xiv. 16	A place or spot for one to sit or stand in.
Save	1 Kin. iii. 18; Matt. xi. 27	Except.
Savour	Matt. xvi. 23 ...	Taste; relish; *met.* relish in mind.
Scant	Mic. vi. 10 ...	Short; deficient; scanty.
Scrabble ...	1 Sam. xxi. 13...	Scratch; make unmeaning marks.
Scrip	1 Sam. xvii. 40; Luke xxii. 36	Small bag or wallet.
Secure	Judg. viii. 11 ...	Without care or forethought.
Seethe	Ex. xvi. 23 ...	Boil; *perf.* "sod," *part.* "sodden."
Servitor... ...	2 Kings iv. 43...	Servant or attendant.
Set	Matt. v. 1 ...	Seated.
Sherd	Is. xxx. 14 ...	(A. S. *sceard*) fragment; shred, *esp.* of pottery.
Shroud	Ezek. xxxi. 3 ...	(A. S. *scrúd*) shelter; covering, *esp.* of a tree.
Silverling ...	Is. vii. 23... ...	A small silver coin.
Sith	Ezek. xxxv. 6 ...	Since; forasmuch as.
Slime	Gen. xi. 1, xiv. 10; Ex. ii. 3	Bitumen.
Sod, Sodden...	Gen. xxv. 29; Ex. xii. 9	Boiled; from the *verb* "seethe."
Sojourn	Gen. xii. 10; xix. 9; Ex. xii. 48	(Fr. *séjourner*) to dwell temporarily, as a stranger or visitor, not settled inhabitant.

Word.	*Passage.*	*Explanation.*
Sometimes ...	Eph. ii. 13; 1 Pet. iii. 20	Once; formerly; of old time.
Soothsayer ...	Dan. ii. 27, &c.	A foreteller of future events, a diviner.
Sore	Gen. xix. 9; xliii. 1; Deut. vi. 22; Jud. xxi. 2	Sadly; grievously.
Speed	Gen. xxiv. 12; Jud. v. 30	Succeed; or *subst.* success.
Spring	Deut. iv. 49; 1 Sam. ix. 26	Rise, source, commencement, e. g. "springs of Pisgah" (Deut. iv. 49), i. e. roots or foot of the mountain.
Steads	1 Chron. v. 22...	(A. S. *stede*) places.
Stone-bow ...	Wisd. v. 22 ...	A catapult, or engine for throwing stones.
Straightway...	1 Sam. ix. 13; Luke v. 39	Immediately; at once.
Strait	Matt. vii. 13 ...	Narrow.
Straitly	Gen. xliii. 7; Josh. vi. 1; Mark i. 43	Strictly.
Straitness ...	Deut. xxviii. 53; Jer. xix. 9	Scarcity of food; severe famine.
Strake	Gen. xxx. 37 ...	A streak.
,, ...	Acts xxvii. 17 ...	Past tense of *verb* "to strike."
Strange	Gen. xlii. 7; Ex. xxi. 8; Ps. cxiv. 1	Foreign.
Straw, to ...	Matt. xxi. 8 ...	Strew, or scatter.
Sunder, to ...	Job xli. 17 ...	Separate; part asunder.
Sundry	Heb. i. 1	Several; various; divers.
Tabering ...	Nah. ii. 7 ...	Beating, as on a tabor.
Tabernacle ...	Num. xxiv. 5; Matt. xvii. 4	A tent or moveable dwelling. The feast of tabernacles = feast of booths. (Eastwood and Wright.)
Table	Luke i. 63; 2 Cor. iii. 3	Writing-tablet.
Taches	Ex. xxvi. 6 ...	Catches, or buttons; any fastening.
Tale	Ex. v. 8, 18; 1 Sam. xviii. 27	(A. S. *tellan*) reckoning; total.
Target	1 Sam. xvii. 6...	Light shield, buckler.
Tetrarch ...	Matt. xiv. 1, &c.	A ruler over a fourth part of a country.
Tire	2 Kings ix. 30; Is. iii. 18	Dress, adorn, *esp.* the head; *subst.* a head-dress.
Tittle	Matt. v. 18; Luke xvi. 17	A doublet of *title*; "a small line drawn over an abridged word, to supply letters wanting;" so, a small particle. (*See* Skeat.)
Tongues ...	Acts x. 46 ...	Languages, *esp.* those foreign, or unknown, to the speaker.

Word.	*Passage.*	*Explanation.*
Touching ...	Lev. v. 13; Ps. xlv. 1; Matt. xviii. 19	*Prep.* = concerning.
Translate, translation	Heb. xi. 5 ...	To remove, a removal.
Travail	Is. liii. 11; Jer. xxx. 6	Labour; pain; trouble generally.
Trow	Luke xvii. 9 ...	Think; imagine; suppose.
Twain	Is. vi. 2	Two.
Undergird ...	Acts xxvii. 17 ...	To pass ropes round the hull of a ship, from gunwale to gunwale, and then stretch them tight, so as to keep the timbers from starting in a gale.
Undersetter ...	1 Kings vii. 30, 34	The pedestal or plinth on which the brazen bases of the lavers stood in Solomon's Temple.
Unicorn	Ps. xcii. 10 ...	Generally allowed to be a wild ox. *See* QUADRUPEDS, p. 183.
Unwittingly ...	Josh. xx. 3 ...	Unconsciously; unintentionally.
Very	Gen. xxvii. 21; John vii. 26	True.
Ware	Acts xiv. 6 ...	Aware; expectant.
Watch	(1) Lam. ii. 19; (2) Judg. vii. 19; (3) Ex. xiv. 24; (4) Matt. xiv. 25	"Before the Captivity the night was divided into three parts or watches; the *first* watch occurs in (1); the *middle* watch (2); and the *morning* watch (3). These probably varied in length according to the time of year. In (4) a *fourth* watch is mentioned, having been introduced among the Jews by the Romans." (Eastwood and Wright.)
Wax	Luke i. 80 ...	Grow, or become.
Wealth	Ps. cxii. 3 ...	Prosperity.
Whit	1 Sam. iii. 18; 2 Cor. xi. 5	(A. S. *wiht*) a bit; atom.
Wimple	Is. iii. 22	Veil, or covering for face, throat, or neck, probably the original of the Eastern "yashmak."
Winebibber ...	Matt. xi. 19 ...	Immoderate drinker of wine; drunkard.
Winefat (*see* **Fat**)		
Wise	Lev. xix. 17 ...	(A. S. *wise*) mode or manner, or means.
Wist	Ex. xvi. 15, xxxiv. 29; Mark xiv. 40	(A. S. *wiste*) knew.
Wit, to	2 Cor. viii. 1 ...	(A. S. *witan*) to know.

Word.	*Passage.*	*Explanation.*
With	Judg. xvi. 7 ...	Young twig of a willow; osier.
Withal	1 Kings xix. 1; Acts xxv. 27	With the same; therewith.
Without ...	2 Cor. x. 13, 15	Beyond.
Wittingly ...	Gen. xlviii. 14...	Intentionally; knowingly.
Wont	Matt. xxvii. 15	Accustomed.
Wot	Gen. xxxix. 8; Ex. xxxii. 1	Know.
Wreathen ...	Ex. xxviii. 14 ...	Twisted; turned; "wreathen work."
Wrought ...	Gen. xxxiv. 7; Ex. xxxvi. 1; Matt. xx. 12; xxvi. 10	Worked.
Yearn	Gen. xliii. 30; 1 Kings iii. 26	Feel pain of longing desire; hence, expressing the working-up of uncontrollable emotion.

DICTIONARY

OF

SCRIPTURE PROPER NAMES.

DICTIONARY OF

SCRIPTURE PROPER NAMES

AND

FOREIGN WORDS CONTAINED IN THE BIBLE,

WITH THEIR PRONUNCIATION AND MEANING.

[NOTE.—*The accent (') shows where the stress of the voice should fall.* (?) *denotes meanings which are conjectural.*]

Aaron, a'-ron, light? Ex. 4. 14.

Aaronites, a'-ron-ites, descendants of Aaron. 1 Chr. 12. 27.

Abaddon, a-bad'-don, destruction. Rev. 9. 11.

Abagtha, a-bag'-thah, given by fortune. Esther 1. 10.

Abana, a'-ba-nah, stony. 2 Kin. 5. 12.

Abarim, a'-ba-rim, regions beyond. Num. 27. 12.

Abba, ab'-bah, father. Mark 14. 36.

Abda, ab'-dah, servant. 1 Kin. 4. 6.

Abdeel, ab'-de-el, same as **Abdiel**. Jer. 36. 26.

Abdi, ab'-di, servant of Jehovah. 1 Chr. 6. 44.

Abdiel, ab'-di-el, *s.* of God. 1 Chr. 5. 15.

Abdon, ab'-don, servile. Judg. 12. 13.

Abed-nego, a-bed'-ne-go, servant or worshipper of Nebo. Dan. 1. 7.

Abel, a'-bel, (1) vanity. Gen. 4. 2. (2) A meadow. 2 Sam. 20. 14.

Abel-beth-maachah, a'-bel-beth-ma'-a-kah, meadow of the house of Maachah. 1 Kin. 15. 20.

Abel-maim, a'-bel-ma'-im, *m.* of the waters. 2 Chr. 16. 4.

Abel-meholah, a'-bel-me-ho'-lah, *m.* of dancing. Judg. 7. 22.

Abel-mizraim, a'-bel-miz-ra'-im, *m.* of Egypt. Gen. 50. 11.

Abel-shittim, a'-bel-shit'-im, *m.* of acacias. Num. 33. 49.

Abez, a'-bez, whiteness. Josh. 19. 20.

Abi, a'-bi, shortened form of **Abiah**. 2 Kin. 18. 2.

Abia, a-bi'-ah, Greek form of following. Matt. 1. 7.

Abiah, a-bi'-ah, same as **Abijah**. 2 Kin. 18. 2.

Abi-albon, a'-bi-al'-bon, father of strength. 2 Sam. 23. 31.

Abiasaph, a-bi'-a-saf, *f.* of gathering. Ex. 6. 24.

Abiathar, a-bi'-a-thar, *f.* of plenty. 1 Sam. 22. 20.

Abib, a'-bib, an ear of corn, or green ear. Ex. 13. 4.

Abidah, a-bi'-dah, father of knowledge. Gen. 25. 4.

Abidan, a-bi'-dan, *f.* of a judge. Num. 1. 11.

Abiel, a'-bi-el, *f.* of strength. 1 Sam. 9. 1.

Abiezer, a'-bi-e'-zer, *f.* of help. Josh. 17. 2.

Abiezrite, a'-bi-ez'-rite, a descendant of **Abiezer**. Judg. 6. 11.

Abigail, a'-bi-gale, *f.* of exultation. 1 Sam. 25. 14.

Abihail, a'-bi-hale, *f.* of strength. Num. 3. 35.

Abihu, a-bi'-hoo, He (*i.e.* God) is my *f.* Ex. 6. 23.

Abihud, a-bi'-hood, *f.* of Judah. 1 Chr. 8. 3.

Abijah, a-hi'-jah, *f.* of Jehovah. 1 Kin. 14. 1.

Abijam, a-bi'-jam, another mode of spelling **Abijah**. 1 Kin. 14. 31.
Abilene, a'-bi-le'-ne, a grassy place (?). Luke 3. 1.
Abimael, a'-bi-ma'-el, father of Mael. Gen. 10. 28.
Abimelech, a-bi'-me-lek, *f.* of the king. Gen. 20. 2.
Abinadab, a-bi'-na-dab, *f.* of nobility. 1 Sam. 7. 1.
Abiner, ab'-ner, same as **Abner**. 1 Sam. 14. 50.
Abinoam, a'-bi-no'-am, *f.* of pleasantness. Judg. 4. 6.
Abiram, a-bi'-ram, *f.* of loftiness. Num. 16. 1.
Abishag, a-bi'-shag, *f.* of error (?). 1 Kin. 1. 3.
Abishai, a'-bi-sha'-i, *f.* of a gift. 1 Sam. 26. 6.
Abishalom, a-bi'-sha-lom', *f.* of peace. 1 Kin. 15. 2.
Abishua, a'-bi-shoo'-ah, *f.* of welfare. 1 Chr. 6. 4.
Abishur, a-bi'-shoor, *f.* of the wall. 1 Chr. 2. 28.
Abital, a-bi'-tal, *f.* of dew. 2 Sam. 3. 4.
Abitub, a-bi'-toob, *f.* of goodness. 1 Chr. 8. 11.
Abiud, a-bi'-ood, Greek form of **Abihud**. Mat. 1. 13.
Abner, ab'-ner, *f.* of light. 1 Sam. 14. 50.
Abram, ab'-ram, a high *f.* Gen. 11. 26.
Abraham, a'-bra-ham, *f.* of a great multitude. Gen. 17. 5.
Absalom, ab'-sa-lom, *f.* of peace. 2 Sam. 3. 3.
Accad, ak'-ad, fortress (?). Gen. 10. 10.
Accho, ak'-o, sand-heated. Judg. 1. 31.
Aceldama, a-kel'-da-mah', field of blood. Acts 1. 19.
Achaia, a-ka'-yah, Greece. Acts 18. 12.
Achaicus, a-ka'-ik-us, belonging to Achaia. 1 Cor. 16. 17.
Achan, or **Achar**, a'-kan, a'-kar, troubler. Josh. 7. 18.
Achaz, a'-kaz, Greek form of **Ahaz**. Mat. 1. 9.
Achbor, ak'-bor, a mouse. Gen. 36. 38.
Achim, a'-kim, short form of **Jachin** (?). Mat. 1. 14.
Achish, a'-kish, angry (?). 1 Sam. 21. 10.
Achmetha, ak'-me-thah, fortress (?). Ezra 6. 2.
Achor, a'-kor, trouble. Josh. 7. 24.
Achsa, ak'-sah, same as following. 1 Chr. 2. 49.
Achsah, ak'-sah, anklet. Josh. 15. 16.
Achshaph, ak'-shaf, enchantment; Josh. 11. 1.
Achzib, ak'-zib, deceit. Josh. 15. 44.
Adadah, a'-da-dah, festival (?). Josh. 15. 22.
Adah, a'-dah, ornament. Gen. 4. 19.
Adaiah, a-da'-yah, whom Jehovah adorns. 2 Kin. 22. 1.
Adalia, a'-da-li'-ah, upright (?). Est. 9. 8.
Adam, a'-dam, red. Gen. 2. 19.
Adamah, a'-da-mah, red earth. Josh. 19. 36.
Adami, a'-da-mi, human. Josh. 19. 33.
Adar, a'-dar, fire (?). Est. 3. 7.
Adbeel, ad'-be-el, miracle of God (?). Gen. 25. 13.
Addan, ad'-an, humble (?). Ezra 2. 59.
Addar, ad'-ar, greatness (?). 1 Chr. 8. 3.
Addi, ad'-i, ornament (?). Luke 3. 28.
Addon, ad'-on, same as **Addan**. Neh. 7. 61.
Ader, a'-der, flock. 1 Chr. 8. 15.
Adiel, a'-di-el, ornament of God. 1 Chr. 4. 36.
Adin, a'-din, slender. Ezra 2. 15.
Adina, a'-di-nah, same as preceding. 1 Chr. 11. 42.
Adino, a'-di-no. 2 Sam. 23. 8.
Adithaim, a'-dith-a'-im, twofold ornament. Josh. 15. 36.
Adlai, ad'-la-i, just (?). 1 Chr. 27. 29.
Admah, ad'-mah, same as **Adamah**. Gen. 10. 19.
Admatha, ad'-math-ah. Est. 1. 14.
Adna, ad'-nah, pleasure. Ezra 10. 30.
Adnah, same as preceding. 2 Chr. 17. 14.
Adoni-bezek, a-do'-ni-be'-zek, lord of Bezek. Judg. 1. 5.
Adonijah, a'-do-ni'-jah, Jehovah is my Lord. 2 Sam. 3. 4.

Adonikam, a'-do-ni'-kam, lord of enemies. Ezra 2. 13.
Adoniram, a'-do-ni'-ram, lord of height. 1 Kin. 4. 6.
Adoni-zedec, a-do'-ni-ze'-dek, lord of justice. Josh. 10. 1.
Adoraim, a'-dor-a'-im, two chiefs (?). 2 Chr. 11. 9.
Adoram, a-do'-ram, contracted from **Adoniram**. 2 Sam. 20. 24.
Adrammelech, ad-ram'-me-lek, magnificence of the king (?), king of fire (?). 2 Kin. 17. 31.
Adramyttium, ad'-ra-mit'-ti-um. Acts 27. 2.
Adria, a'-dri-ah. Acts 27. 27.
Adriel, a'-dri-el, flock of God. 1 Sam. 18. 19.
Adullam, a-dul'-am, justice of the people. Josh. 12. 15.
Adullamite, a-dul'-am-ite, a native of Adullam. Gen. 38. 1.
Adummim, a-dum'-im, the red (men?). Josh. 15. 7.
Æneas, e'-ne-as, praiseworthy (?). Acts 9. 33.
Ænon, e'-non, springs. John 3. 23.
Agabus, ag'-ab-us, probably Greek form of Hagab. Acts 11. 28.
Agag, a'-gag, flaming (?). Num. 24. 7.
Agagite, a'-gag-ite. Est. 3. 1.
Agar, a'-gar, same as **Hagar**. Gal. 4. 24.
Agee, a'-gee, fugitive (?). 2 Sam. 23. 11.
Agrippa, a-grip'-ah. Acts 25. 13.
Agur, a'-goor, an assembler. Prov. 30. 1.
Ahab, a'-hab, uncle. 1 Kin. 16. 29.
Aharah, a-har'-ah, after the brother. 1 Chr. 8. 1.
Aharhel, a-har'-hel, behind the breastwork. 1 Chr. 4. 8.
Ahasai, a-haz'-a-i, probably a corruption of **Jahzerah**. Neh. 11. 13.
Ahasbai, a-haz'-ba-i. 2 Sam. 23. 34.
Ahasuerus, a-haz'-u e'-rus, king (?). Est. 1. 1.
Ahava, a'-ha-vah. Ezra 8. 15.
Ahaz, a'-haz, possessor. 2 Kin. 15. 38.
Ahaziah, a'-haz-i'-ah, whom Jehovah upholds. 1 Kin. 22. 40.
Ahban, ah'-ban, brotherly. 1 Chr. 2. 29.
Aher, a'-her, following. 1 Chr. 7. 12.
Ahi, a'-hi, brother. 1 Chr. 5. 15.
Ahiah, a-hi'-ah, brother of Jehovah. 1 Sam. 14. 3.
Ahiam, a-hi'-am, *b.* of the father (?). 2 Sam. 23. 33.
Ahian, a-hi'-an, brotherly. 1 Chr. 7. 19.
Ahiezer, a'-hi-e'-zer, brother of help. Num. 1. 12.
Ahihud, a-hi'-hood, *b.* of (?). Num. 34. 27.
Ahijah, a-hi'-jah, same as **Ahiah**. 1 Kin. 11. 29.
Ahikam, a-hi'-kam, brother of the enemy. 2 Kin. 22. 12.
Ahilud, a-hi'-lood, *b.* of one born. 2 Sam. 8. 16.
Ahimaaz, a'-hi-ma'-az, *b.* of anger. 2 Sam. 15. 27.
Ahiman, a-hi'-man, *b.* of a gift. Num. 13. 22.
Ahimelech, a-hi'-me-lek, *b.* of the king. 1 Sam. 21. 1.
Ahimoth, a-hi'-moth, *b.* of death. 1 Chr. 6. 25.
Ahinadab, a-hi'-na-dab, *b.* of a nobleman. 1 Kin. 4. 14.
Ahinoam, a'-hi-no'-am, *b.* of grace. 1 Sam. 14. 50.
Ahio, a-hi'-o, brotherly. 2 Sam. 6. 3.
Ahira, a-hi'-rah, brother of a wicked man. Num. 1. 15.
Ahiram, a-hi'-ram, *b.* of a tall man. Num. 26. 38.
Ahiramite, a-hi'-ram-ite, a descendant of Ahiram. Num. 26. 38.
Ahisamach, a-hi'-sa-mak, brother of aid. Ex. 31. 6.
Ahishahar, a-hi'-sha-har, *b.* of the dawn. 1 Chr. 7. 10.
Ahishar, a-hi'-shar, *b.* of the singer. 1 Kin. 4. 6.
Ahithophel, a-hi'-tho-fel, *b.* of impiety. 2 Sam. 15. 12.
Ahitub, a-hi'-tub, *b.* of goodness. 1 Sam. 14. 3.
Ahlab, ah'-lab, fertility. Judg. 1. 31.
Ahlai, ah-la'-i, sweet (?). 1 Chr. 2. 31.

Ahoah, a-ho'-ah, same as **Ahijah** (?). 1 Chr. 8. 4.

Ahohite, a-hoh'-ite, a descendant of Ahoah. 2 Sam. 23. 9.

Aholah, a-ho'-lah, (she has) her own tent. Ezek. 23. 4.

Aholiab, a'-ho-li'-ab, father's tent. Ex. 31. 6.

Aholibah, a'-ho-li'-bah, my tent is in her. Ezek. 23. 4.

Aholibamah, a'-ho-li-ba'-mah, tent of the high place. Gen. 36. 2.

Ahumai, a'-hoo-ma'-i, brother of (*i.e.* dweller near) water. 1 Chr. 4. 2.

Ahuzam, a-hooz'-am, their possession. 1 Chr. 4. 6.

Ahuzzath, a-hooz'-ath, possession. Gen. 26. 26.

Ai, a'-i, a heap of ruins. Josh. 7. 2.

Aiah, ai'-ah, hawk. 2 Sam. 3. 7.

Aija, ai'-jah, same as **Ai**. Neh. 11. 31.

Ajah, a'-jah, same as **Aiah**. Gen. 36. 24.

Aiath, ai'-ath, ruins. Is. 10. 28.

Aijalon, ai'-ja-lon, place of gazelles. Josh. 21. 24.

Aijeleth Shahar, ai-ye'-leth-sha'-har, morning hind. Ps. 22 title.

Ain, a'-in, an eye, or fountain. Num. 34. 11.

Ajalon, ad'-jal-on, same as **Aijalon**. Josh. 19. 42.

Akan, a'-kan. Gen. 36. 27.

Akkub, ak'-oob, insidious. 1 Chr. 3. 24.

Akrabbim, ak-rab'-im, scorpions. Num. 34. 4.

Alameth, a-lam'-eth, covering. 1 Chr. 7. 8.

Alammelech, al-am'-me-lek, king's oak. Josh. 19. 26.

Alamoth, a-la-moth', virgins (?). Ps. 46 title.

Alemeth, a-lem'-eth, same as **Alameth**. 1 Chr. 8. 36.

Alexander, al'-ex-an'-der, defending men. Mark 15. 21.

Alexandria, al'-ex-an'-dri-a, the city named after Alexander. Acts 18. 24.

Aliah, a-li'-ah, same as **Alvah**. 1 Chr. 1. 51.

Alian, a-li'-an, same as **Alvan**. 1 Chr. 1. 40.

Alleluia, al-el-oo'-ya, praise ye the Lord. Rev. 19. 1.

Allon, al'-on, an oak. 1 Chr. 4. 37.

Allon-bachuth, al-on-bak'-ooth, oak of weeping. Gen. 35. 8.

Almodad, al-mo'-dad, extension (?). Gen. 10. 26.

Almon, al'-mon, hidden. Josh. 21. 18.

Almon-diblathaim, al'-mon-dib'-lath-a'-im, hiding of the two cakes (?). Num. 33. 46.

Aloth, a'-loth, yielding milk (?). 1 Kin. 4. 16.

Alpha, al'-fah, the first letter of the Greek alphabet. Rev. 1. 8.

Alphæus, al-fee'-us, successor. Mat. 10. 3.

Al-taschith, al'-tash-kith', 'do not destroy.' Ps. 57 title.

Alush, a'-loosh. Num. 33. 13.

Alvah, al'-vah. Gen. 36. 40.

Alvan, al'-van, tall. Gen. 36. 23.

Amad, a'-mad, eternal people (?). Josh. 19. 26.

Amal, a'-mal, labour, sorrow. 1 Chr. 7. 35.

Amalek, am'-al-ek. Gen. 36. 12.

Amalekites, am-al'-ek-ites, descendants of Amalek. Gen. 14. 7.

Amam, a'-mam, metropolis (?). Josh. 15. 26.

Amana, a-ma'-nah, fixed (?). Cant. 4. 8.

Amariah, a'-mar-i'-ah, Jehovah has said. 1 Chr. 6. 7.

Amasa, a'-mas-a, burden. 2 Sam. 17. 25.

Amasai, a'-mas-a'-i, burdensome. 1 Chr. 6. 25.

Amashai, a'-mash-a'-i. Neh. 11. 13.

Amasiah, a'-mas-i'-ah, burden of Jehovah. 2 Chr. 17. 16.

Amaziah, a'-maz-i'-ah, Jehovah strengthens. 2 Kin. 14. 1.

Ami, a'-mi, probably same as **Amon**. Ezra 2. 57.

Aminadab, a-mi'-na-dab, same as **Amminadab**. Matt. 1. 4.

Amittai, a-mit'-a-i, true. 2 Kin. 14. 25.

Ammah, am'-ah. 2 Sam. 2. 24.

Ammi, am'-i, my people. Hos. 2. 1.
Ammiel, am'-i-el, people of God. Num. 13. 12.
Ammihud, am-i'-hood, *p.* of praise (?). Num. 1. 10.
Amminadab, am-i'-na-dab, *p.* of the prince. Ex. 6. 23.
Amminadib, am-i'-na-dib, same as preceding. Cant. 6. 12.
Ammishaddai, am'-i-shad'-a-i, people of the Almighty. Num. 1. 12.
Ammizabad, am-i'-za-bad, *p.* of the giver (*i.e.* Jehovah). 1 Chr. 27. 6.
Ammon, am'-on, son of my *p.* (?). Gen. 19. 38.
Ammonites, am'-on-ites, a tribe descended from Ammon. Deut. 2. 20.
Ammonitess, am'-on-ite-ess, feminine of preceding. 2 Chr. 12. 13.
Amnon, am'-non, faithful. 2 Sam. 3. 2.
Amok, a'-mok, deep. Neh. 12. 7.
Amon, a'-mon. 2 Kin. 21. 18.
Amorite, am'-or-ite, mountaineer. Gen. 10. 16.
Amos, a'-mos, burden. Amos 1. 1.
Amoz, a'-moz, strong. Is. 1. 1.
Amphipolis, am-phi'-pol-is, named from the river Strymon flowing *round the city*. Acts 17. 1.
Amplias, am'-pli-as, short form of Ampliatus, enlarged. Rom. 16. 8.
Amram, am'-ram, people of the Highest (*i.e.* God). Ex. 6. 18.
Amramites, am'-ram-ites, the descendants of Amram. Num. 3. 27.
Amraphel, am'-ra-fel. Gen. 14. 1.
Amzi, am'-zi, strong. 1 Chr. 6. 46.
Anab, a'-nab, place fertile in grapes. Josh. 11. 21.
Anah, a'-nah. Gen. 36. 2.
Anaharath, a-na'-har-ath. Josh. 19. 19.
Anaiah, an-ai' ah, Jehovah has answered. Neh. 8. 4.
Anak, a'-nak, long-necked (?). Num. 13. 22.
Anakim, a'-nak-im, a tribe called after Anak. Deut. 1. 28.
Anamim, a'-nam-im. Gen. 10. 13.
Anammelech, a-nam'-me-lek, idol of the king (?), or shepherd and flock (?). 2 Kin. 17. 31.
Anan, a'-nan, a cloud. Neh. 10. 26.
Anani, an-a'-ni, shortened form of Ananiah. 1 Chr. 3. 24.
Ananiah, an-an-i'-ah, whom Jehovah covers. Neh. 3. 23.
Ananias, an-an-i'-as, Greek form of **Hananiah**. Acts 5. 1.
Anath, a'-nath, an answer to prayer. Judg. 3. 31.
Anathema, an-ath'-em-ah, something accursed. 1 Cor. 16. 22.
Anathoth, a'-nath-oth, answers to prayer. Josh. 21. 18.
Andrew, an'-droo. Mark 1. 29.
Andronicus, an'-dro-ni'-kus. Rom. 16. 7.
Anem, a'-nem, same as **En-gannim** (?). 1 Chr. 6. 73.
Aner, a'-ner, a young man (?). Gen. 14. 13.
Anethothite, a-neth'-oth-ite, or **Anetothite**, a-net'-oth-ite, a man of Anathoth. 2 Sam. 23. 27.
Aniam, a-ni'-am. 1 Chr. 7. 19.
Anim, a'-nim, fountains. Josh. 15. 50.
Anna, an'-ah, grace. Luke 2. 36.
Annas, an'-as, Greek form of **Hananiah**. Luke 3. 2.
Antichrist, an'-ti-christ, adversary to Christ. 1 John 2. 18.
Antioch, an'-ti-ok, named in honour of Antiochus. Acts 6. 5.
Antipas, an'-tip-as, contraction of Antipater. Rev. 2. 13.
Antipatris, an'-tip-atr'-is, from the foregoing. Acts 23. 31.
Antothijah, an'-to-thi'-jah, prayers answered by Jehovah (?). 1 Chr. 8. 24.
Antothite, an'-toth-ite, a man of Anathoth. 1 Chr. 11. 28.
Anub, a'-noob, bound together (?). 1 Chr. 4. 8.
Apelles, a-pel'-es. Rom. 16. 10.
Apharsachites, a-far'-sak-ites. Ezra 5. 6.
Aphek, a'-fek, strength. Josh. 12. 18.
Aphekah, a'-fek-ah, same as preceding. Josh. 15. 53.
Aphiah, af-i'-ah. 1 Sam. 9. 1.
Aphik, a'-fik, same as **Aphek**. Judg. 1. 31.

Aphrah, af'-rah, dust. Mic. 1. 10.
Aphses, af'-sees, dispersion. 1 Chr. 24. 15.
Apollonia, ap'-ol-o'-ni-ah. Acts 17. 1.
Apollos, ap-ol'-os, another form of Apollonius or Apollodorus. Acts 18. 24.
Apollyon, ap-ol'-yon, one that exterminates. Rev. 9. 11.
Appaim, ap-a'-im, the nostrils. 1 Chr. 2. 30.
Apphia, af'-yah, the Greek form of Appia. Philem. 2.
Appii forum, ap'-py-i fo'-rum, forum or market-place of Appius. Acts 28. 15.
Aquila, ak'-wil-ah, an eagle. Acts 18. 2.
Ar, city. Num. 21. 15.
Ara, a'-ra, lion (?). 1 Chr. 7. 38.
Arab, a'-rab, ambush. Josh. 15. 52.
Arabah, a'-rab-ah, a plain. Josh. 18. 18.
Arabia, a-ra'-bi-a. Gal. 1. 17.
Arabian, a-ra'-bi-an, a person from Arabia. Neh. 2. 19.
Arad, a'-rad, wild ass. 1 Chr. 8. 15.
Arah, a'-rah, wandering. 1 Chr. 7. 39.
Aram, a'-ram, height. Gen. 10. 22.
Aramitess, a'-ram-ite-ess, a female inhabitant of Aram. 1 Chr. 7. 14.
Aran, a'-ran, wild goat. Gen. 36. 28.
Ararat, a'-ra-rat. Gen. 8. 4.
Araunah, a-raw'-nah, calf (?). 2 Sam. 24. 18.
Arba, or **Arbah**, ar'-bah. Gen. 35. 27.
Arbathite, ar'-bath-ite. 1 Chr. 11. 32.
Arbel, see **Beth-Arbel**.
Arbite, arb'-ite, an inhabitant of Arab. 2 Sam. 23. 35.
Archelaus, ar'-ke-la'-us, prince. Mat. 2. 22.
Archevites, ar'-kev-ites, the men of **Erech** (?), q. v. Ezra 4. 9.
Archi, ar'-ki, an inhabitant of Erech. Josh. 16. 2.
Archippus, ar-kip'-us, master of the horse. Col. 4. 17.
Archite, ark'-ite, a native of Erech. 2 Sam. 15. 32.
Arcturus, ark-tu'-rus, probably the constellations known as the Great and Little Bear. Job 9. 9.
Ard, fugitive (?). Gen. 46. 21.
Ardites, ard'-ites, descendants of Ard. Num. 26. 40.
Ardon, ar'-don, fugitive. 1 Chr. 2. 18.
Areli, a-re'-li, heroic. Gen. 46. 16.
Arelites, a'-rel-ites, a family descended from Areli. Num. 26. 17.
Areopagite, a'-re-op'-ag-ite, belonging to the Council held on Areopagus. Acts 17. 34.
Areopagus, a'-re-op'-ag-us, hill of Mars. Acts 17. 19.
Aretas, ar'-e-tas, a husbandman (?). 2 Cor. 11. 32.
Argob, ar'-gobe, a rocky district. Deu. 3. 4.
Aridai, a-rid'-a-i. Est. 9. 9.
Aridatha, a-rid'-ath-ah. Est. 9. 8.
Arieh, a-ri'-eh, lion. 2 Kin. 15. 25.
Ariel, a'-ri-el, lion of God. Ezra 8. 16.
Arimathæa, a'-rim-ath-ee'-ah, the same as **Ramah**. Mat. 27. 57.
Arioch, a'-ri-ok. Gen. 14. 1.
Arisai, a-ris'-a-i. Est. 9. 9.
Aristarchus, a-ris-tark'-us, best ruling. Acts 19. 29.
Aristobulus, a-ris'-to-bewl'-us, best counsellor. Rom. 16. 10.
Arkite, ark'-ite, fugitive (?). Gen. 10. 17.
Armageddon, ar'-ma-ged'-on, height of Megiddo. Rev. 16. 16.
Armenia, ar-me'-ni-a, land of Aram. 2 Kin. 19. 37.
Armoni, ar-mo'-ni, belonging to a palace. 2 Sam. 21. 8.
Arnan, ar'-nan, active. 1 Chr. 3. 21.
Arnon, ar'-non, swift. Num. 21. 13.
Arod, a'-rod, wild ass. Num. 26. 17.
Arodi, a'-rod-i, same as preceding. Gen. 46. 16.
Arodites, a'-rod-ites, descendants of Arod. Num. 26. 17.
Aroer, ar'-o-er, ruins (?). Deu. 2. 36.
Aroerite, ar-o'-er-ite, a man of Aroer. 1 Chr. 11. 44.
Arpad, ar'-pad. 2 Kin. 18. 34.
Arphad, ar'-fad, same as preceding. Is. 36. 19.

Arphaxad, ar-fax'-ad. Gen. 10. 22.
Artaxerxes, ar'-ta-xerk'-ses, honoured king (?). Ezra 4. 8.
Artemas, ar'-te-mas, shortened form of Artemidorus (?). Tit. 3. 12.
Aruboth, a-roob'-oth, windows. 1 Kin. 4. 10.
Arumah, a-room'-ah, elevated. Judg. 9. 41.
Arvad, ar'-vad, wandering. Ezek. 27. 8.
Arvadites, ar'-vad-ites, inhabitants of Arvad. Gen. 10. 18.
Arza, ar'-zah, earth. 1 Kin. 16. 9.
Asa, a'-sah, physician. 1 Kin. 15. 8.
Asahel, a'-sa-hel, whom God made. 2 Sam. 2. 18.
Asahiah, a'-sah-i'-ah. 2 Kin. 22. 12.
Asaiah, a-sai'-ah. 1 Chr. 4. 36.
Asaph, a'-saf, collector. 2 Kin. 18. 18. 1 Chr. 6. 39.
Asareel, a'-sar-e'-el, whom God has bound. 1 Chr. 4. 16.
Asarelah, a'-sar-el'-ah, same as **Jesharelah**. 1 Chr. 25. 2.
Asenath, a'-se-nath, she who is of Neith (*i.e.* a goddess of the Egyptians) (?). Gen. 41. 45.
Aser, a'-ser, same as **Asher**. Luke 2. 36.
Ashan, a'-shan, smoke. Josh. 15. 42.
Ashbea, ash'-be-ah, I conjure. 1 Chr. 4. 21.
Ashbel, ash'-bel, blame (?). Gen. 46. 21.
Ashbelites, ash'-bel-ites, the descendants of Ashbel. Num. 26. 38.
Ashchenaz, ash'-ken-az, same as **Ashkenaz**. 1 Chr. 1. 6.
Ashdod, ash'-dod, a strong place. Josh. 15. 46.
Ashdodites, ash'-dod-ites, the inhabitants of Ashdod. Neh. 4. 7.
Ashdoth-pisgah, ash'-doth-piz'-gah, springs of Pisgah. Josh. 12. 3.
Ashdothites, ash'-doth-ites, same as **Ashdodites**. Josh. 13. 3.
Asher, ash'-er, fortunate, happy. Gen. 30. 13.
Asherah, ash-er'-ah, the goddess Ashtoreth. 2 Kin. 17. 10.
Asherites, a'-sher-ites, descendants of Asher. Judg. 1. 32.
Ashima, ash'-im-a. 2 Kin. 17. 30.
Ashkelon, ash'-kel-on, migration. Judg. 14. 19.
Ashkenaz, ash'-ken-az. Gen. 10. 3.
Ashnah, ash'-nah, strong. Josh. 15. 33.
Ashpenaz, ash'-pen-az. Dan. 1. 3.
Ashriel, ash'-ri-el, same as **Asriel**. 1 Chr. 7. 14.
Ashtaroth, ash'-tar-oth, statues of Ashtoreth. Josh. 9. 10.
Ashterathite, ash-ter'-ath-ite, a native of Ashteroth. 1 Chr. 11. 44.
Ashteroth karnaim, ash'-ter-oth kar-na'-im, Ashteroth of the two horns. Gen. 14. 5.
Ashtoreth, ash-tor'-eth, she who enriches. 1 Kin. 11. 5.
Ashur, ash'-oor. 1 Chr. 2. 24.
Ashurites, ash'-oor-ites. 2 Sam. 2. 9.
Ashvath, ash'-vath. 1 Chr. 7. 33.
Asia, a'-shah. Acts 2. 9.
Asiel, a'-si-el, created by God. 1 Chr. 4. 35.
Askelon, see **Ashkelon**. Judg. 1. 18.
Asnah, as'-nah, bramble. Ezra 2. 50.
Asnapper, as-nap'-er, same as **Assurbani-pal**, Assur has formed a son. Ezra 4. 10.
Aspatha, as'-pa-thah. Est. 9. 7.
Asriel, as'-ri-el, the prohibition of God. Num. 26. 31.
Asrielites, as'-ri-el-ites, the family of Asriel. Num. 26. 31.
Asshur, ash'-oor, the gracious One (?). Gen. 10. 22.
Asshurim, ash-oor'-im. Gen. 25. 3.
Assir, as'-eer, captive. Ex. 6. 24.
Assos, as'-os. Acts 20. 13.
Assyria, as-ir'-ya, the land so named from Asshur. Gen. 2. 14.
Assyrians, as-ir'-yans, inhabitants of Assyria. Is. 10. 5.
Astaroth, as'-tar-oth, same as **Ashtoreth**. Deut. 1. 4.
Asuppim, a-soop'-im. 1 Chr. 26. 15.
Asyncritus, a-sin'-krit-us, incomparable. Rom. 16. 14.
Atad, a'-tad, buckthorn. Gen. 50. 10.
Atarah, a'-tar-ah, a crown. 1 Chr. 2. 26.
Ataroth, a'-tar-oth, crowns. Num. 32. 3.

Ater, a'-ter, bound, shut up. Ezra 2. 16.
Athach, a'-thak, lodging-place. 1 Sam. 30. 30.
Athaiah, a-thai'-ah, whom Jehovah made (?). Neh. 11. 4.
Athaliah, ath'-al-i'-ah, whom Jehovah has afflicted. 2 Kin. 8. 26.
Athlai, ath'-la-i, shortened form of Athaliah. Ezra 10. 28.
Athenians, ath-e'-ni-ans, natives of Athens. Acts 17. 21.
Athens, ath'-ens. Acts 17. 15.
Atroth, at'-roth, same as **Ataroth**. Num. 32. 35.
Attai, at'-a-i, opportune. 1 Chr. 2. 35.
Attalia, at'-ta-li'-a, so called from Attalus, the royal founder of the city. Acts 14. 25.
Augustus, aw-gust'-us, venerable. Luke 2. 1.
Ava, a'-vah. 2 Kin. 17. 24.
Aven, a'-ven, nothingness. Ezek. 30. 17.
Avim, av'-im, ruins. Josh. 18. 23.
Avith, a'-vith. Gen. 36. 35.
Azal, a'-zal, root of a mountain. Zech. 14. 5.
Azaliah, a'-zal-i'-ah, whom Jehovah has reserved. 2 Kin. 22. 3.
Azaniah, a'-zan-i'-ah, whom Jehovah hears. Neh. 10. 9.
Azarael, a'-zar-a'-el, whom God helps. Neh. 12. 36.
Azareel, a'-zar-e'-el, same as preceding. 1 Chr. 12. 6.
Azariah, a'-zar-i'-ah, whom Jehovah aids. 2 Chr. 22. 6.
Azaz. a'-zaz, strong. 1 Chr. 5. 8.
Azaziah, a'-zaz-i'-ah, whom Jehovah strengthened. 1 Chr. 15. 21.
Azbuk, az'-book. Neh. 3. 16.
Azekah, az'-ek-ah, dug over. Josh. 10. 10.
Azel, a'-zel, noble. 1 Chr. 8. 37.
Azem, a'-zem, strength, bone. Josh. 15. 29.
Azgad, az'-gad, strong in fortune. Ezra 2. 12.
Aziel, az'-i-el, whom God strengthens. 1 Chr. 15. 20.
Aziza, a-zi'-zah, strong. Ezra 10. 27.
Azmaveth, az-ma'-veth, strength (?). 2 Sam. 23. 31.
Azmon, az'-mon, robust. Num. 34. 4.
Aznoth-tabor, az'-noth-ta'-bor, ears (*i.e.* summits) of Tabor. Josh. 19. 34.
Azor, a'-zor, helper. Mat. 1. 13.
Azotus, a-zo'-tus, the Greek form of **Ashdod**. Acts 8. 40.
Azriel, az'-ri-el, help of God. 1 Chr. 5. 24.
Azrikam, az-ri'-kam, help against an enemy. 1 Chr. 3. 23.
Azubah, a-zoob'-ah, forsaken. 1 Kin. 22. 42.
Azur, a'-zoor, same as **Azor**. Jer. 28. 1.
Azzah, az'-ah, strong, fortified. Deut. 2. 23.
Azzan, az'-an, strong. Num. 34. 26.
Azzur, az'-oor, same as **Azor**. Neh. 10. 17.

Baal, ba'-al, lord, master, possessor, owner. Num. 22. 41.
Baalah, ba'-al-ah, mistress. Josh. 15. 10.
Baalath, ba'-al-ath, same as preceding. Josh. 19. 44.
Baalath-beer, ba'-al-ath-be'-er, having a well. Josh. 19. 8.
Baal-berith, ba'-al-be'-rith, lord of covenant. Judg. 8. 33.
Baale, ba'-al-ay, plural of Baal. 2 Sam. 6. 2.
Baal-gad, ba'-al-gad', lord of fortune. Josh. 11. 17.
Baal-hamon, ba'-al-ha'-mon, place of a multitude. Cant. 8. 11.
Baal-hanan, ba'-al-ha'-nan, lord of benignity. Gen. 36. 38.
Baal-hazor, ba'-al-ha'-zor, having a village. 2 Sam. 13. 23.
Baal-hermon, ba'-al-her'-mon, place of Hermon. Judg. 3. 3.
Baali, ba'-al-i, my lord. Hos. 2. 16.
Baalim, ba'-al-im, lords. Judg. 2. 11.
Baalis, ba'-al-is. Jer. 40. 14.
Baal-meon, ba'-al-me'-on, place of habitation. Num. 32. 38.
Baal-peor, ba'-al-pe'-or, lord of the opening. Num. 25. 3.
Baal-perazim, ba'-al-pe-raz'-im, place of breaches. 2 Sam. 5. 20.

Baal-shalisha, ba'-al-sha-lish'-ah, lord (or place) of Shalisha. 2 Kin. 4. 42.
Baal-tamar, ba'-al-ta'-mar, place of palm trees. Judg. 20. 33.
Baal-zebub, ba'-al-ze'-booh, lord of flies. 2 Kin. 1. 2.
Baal-zephon, ba'-al-zeph'-on, place of Zephon, or sacred to Zephon. Ex. 14. 2.
Baana, ba'-a-nah. 1 Kin. 4. 12.
Baanah, ba'-a-nah. 2 Sam. 4. 2.
Baara, ba'-a-rah, foolish. 1 Chr. 8. 8.
Baaseiah, ba'-as-i'-ah, work of Jehovah. 1 Chr. 6. 40.
Baasha, ba'-ash-ah, wicked (?). 1 Kin. 15. 16.
Babel, ba'-bel, confusion. Gen. 11. 9.
Babylon, bab'-il-on, Greek form of Babel. 2 Kin. 20. 12.
Babylonish, bab'-il-one-ish, of, or belonging to, Babylon. Josh. 7. 21.
Baca, ba'-kah, weeping. Ps. 84. 6.
Bachrites, bak'-rites, the family of Becher. Num. 26. 35.
Baharumite, ba-har'-oom-ite, an inhabitant of Bahurim. 1 Chr. 11. 33.
Bahurim, ba-hoor'-im, (town of) young men. 2 Sam. 16. 5.
Bajith, ba'-jith (same as **Beth**), house. Is. 15. 2.
Bakbakkar, bak-bak'-ar. 1 Chr. 9. 15.
Bakbuk, bak'-book, a bottle. Ezr. 2. 51.
Bakbukiah, bak'-book-i'-ah, emptying (*i.e.* wasting) of Jehovah. Neh. 11. 17.
Balaam, ba'-lam, destruction (?). Num. 22. 5.
Balac, ba'-lac, same as **Balak**. Rev. 2. 14.
Baladan, ba'-la-dan, He has given a son. 2 Kin. 20. 12.
Balah, ba'-lah. Josh. 19. 3.
Balak, ba'-lak, to make empty. Num. 22. 2.
Bamah, ba'-mah, high place. Ezek. 20. 29.
Bamoth, ba'-moth, high places. Num. 21. 19.
Bamoth-baal, ba'-moth-ba'-al, *h. p.* of Baal. Josh. 13. 17.
Bani, ba'-ni, built. 2 Sam. 23. 36.
Barabbas, ba-rab'-as, son of Abba or father. Mark 15. 7.
Barachel, ba'-rak-el, whom God blessed. Job 32. 6.
Barachias, ba'-rak-i'-as, whom Jehovah blesses. Mat. 23. 35.
Barak, ba'-rak, thunderbolt, lightning, Judg. 4. 6.
Barhumite, bar'-hoom-ite, same as **Baharumite**. 2 Sam. 23. 31.
Bariah, ba-ri'-ah, a fugitive. 1 Chr. 3. 22.
Bar-jesus, bar-je'-sus, son of Jesus. Acts 13. 6.
Bar-jona, bar-jo'-nah, *s.* of Jona. Mat. 16. 17.
Barkos, bar'-kos, painter (?). Ezra 2. 53.
Barnabas, bar'-na-bas, son of exhortation. Acts 4. 36.
Barsabas, bar'-sa-bas, *s.* of Seba. Acts 1. 23.
Bartholomew, bar-thol'-o-mew, *s.* of Talmai. Mat. 10. 3.
Bartimæus, bar'-ti-me'-us, *s.* of Timai. Mark 10. 46.
Baruch, ba'-rook, blessed. Jer. 32. 12.
Barzillai, bar-zil'-a-i, of iron. 2 Sam. 17. 27.
Bashan, ba'-shan, soft rich soil. Num. 21. 33.
Bashan-havoth-jair, ba'-shan-hav'-oth-ja'-yir. Bashan of the villages of Jair. Dent. 3. 14.
Bashemath, ba'-shem-ath, sweet-smelling. Gen. 26. 34.
Basmath, same as **Bashemath**. 1 Kin. 4. 15.
Bath-rabbim, bath-rab'-im, daughter of many. Cant. 7. 4.
Bath-sheba, bath'-she-bah, *d.* of the oath. 2 Sam. 11. 3.
Bath-shua, bath'-shoo-ah. 1 Chr. 3. 5.
Bavai, ba'-va-i. Neh. 3. 18.
Bazlith, baz'-lith, a making naked (?). Neh. 7. 54.
Bazluth, baz'-looth, same as **Bazlith**. Ezra 2. 52.
Bealiah, be'-al-i'-ah, whom Jehovah rules. 1 Chr. 12. 5.

Bealoth, be'-al-oth, citizens (?), plural of **Baalah**. Josh. 15. 24.
Bebai, be'-ba-i. Ezra 8. 11.
Becher, be'-ker, a young camel. Gen. 46. 21.
Bechorath, be-kor'-ath, offspring of the first birth. 1 Sam. 9. 1.
Bedad, be'-dad, separation, part. Gen. 36. 35.
Bedan, be'-dan, son of Dan (?). 1 Sam. 12. 11.
Bedeiah, be-di'-ah. Ezra 10. 35.
Beeliada, be-el'-ya-dah', whom Baal has known. 1 Chr. 14. 7.
Beelzebub, be-el'-ze-bub', same as **Baalzebub**. Mat. 10. 25.
Beer, be'-er, a well. Num. 21. 16.
Beera, be-er'-ah, same as **Beer**. 1 Chr. 7. 37.
Beerah, be-er'-ah, same as **Beer**. 1 Chr. 7. 6.
Beer-elim, be'-er-el'-im, well of heroes. Is. 15. 8.
Beeri, be'-er-i, man of the *w*. Gen. 26. 34.
Beer-lahai-roi, be'-er-la-ha'-i-ro'-i, *w*. of vision (of God) to the living. Gen. 16. 14.
Beeroth, be-er'-oth, wells. Josh. 9. 17.
Beerothite, be-er'-oth-ite, a native of Beeroth. 2 Sam. 23. 37.
Beer-sheba, be'-er-she'-bah, well of the oath. Gen. 21. 31.
Beesh-terah, be-esh'-te-rah, house or temple of Astarte (?). Josh. 21. 27.
Behemoth, be-he'-moth, the water-ox. Job 40. 15.
Bekah, be'-kah, part, half. Ex. 38. 26.
Bel, bel, another form of **Baal**. Is. 46. 1.
Bela, be'-lah, destruction. Gen. 14. 2.
Belah, be'-lah, same as **Bela**. Gen. 46. 21.
Belaites, be'-la-ites, descendants of **Bela**. Num. 26. 38.
Belial, be'-li-al, worthless. Deu. 13. 13.
Belshazzar, bel-shaz'-ar, Bel protects. Dan. 5. 1.
Belteshazzar, bel'-te-shaz'-ar, preserve his life. Dan. 1. 7.
Ben, ben, son. 1 Chr. 15. 18.
Benaiah, ben-ai'-ah, whom Jehovah has built. 2 Sam. 8. 18.
Ben-ammi, ben'-am'-i, son of my own kindred. Gen. 19. 38.
Bene-berak, be-ne'-be-rak', sons of Barak, or of lightning. Josh. 19. 45.
Bene-jaakan, be-ne-ja'-ak-an, *s*. of Jaakan. Num. 33. 31.
Ben-hadad, ben-ha'-dad, son of Hadad. 1 Kin. 15. 18.
Ben-hail, ben-ha'-yil, *s*. of the host. 2 Chr. 17. 7.
Ben-hanan, ben-ha'-nan, *s*. of one who is gracious. 1 Chr. 4. 20.
Beninu, be-ni'-noo, our *s*. Neh. 10. 13.
Benjamin, ben'-ja-min, *s*. of the right hand, *i.e.* fortunate. Gen. 35. 18.
Benjamite, ben'-jam-ite, a man of the tribe of Benjamin. Jud. 20. 35.
Beno, ben-o', his *s*. 1 Chr. 24. 26.
Ben-oni, ben-o'-ni, *s*. of my sorrow. Gen. 35. 18.
Ben-zoheth, ben-zo'-heth, *s*. of Zoheth. 1 Chr. 4. 20.
Beon, be'-on, contracted from **Baal-meon**. Num. 32. 3.
Beor, be'-or. Gen. 36. 32.
Bera, be'-rah. Gen. 14. 2.
Berachah, be-rak'-ah, blessing. 1 Chr. 12. 3.
Berachiah, be'-rak-i'-ah, whom Jehovah hath blessed. 1 Chr. 6. 39.
Beraiah, be-rai'-ah, whom Jehovah created. 1 Chr. 8. 21.
Berea, be-re'-ah. Acts 17. 10.
Berechiah, be'-rek-i'-ah, same as **Berachiah**. 1 Chr. 3. 20.
Bered, be'-red, hail. Gen. 16. 14.
Beri, be'-ri, man of the well. 1 Chr. 7. 36.
Beriah, be-ri'-ah, in evil (?). Gen. 46. 17.
Beriites, be-ri'-ites, descendants of Beriah. Num. 26. 44.
Berites, ber'-ites. 2 Sam. 20. 14.
Berith, be'-rith, a covenant. Judg. 9. 46.
Bernice, ber-ni'-see, Victoria. Acts 25. 13.
Berodach-baladan, be'-ro-dak-bal'-a-dan, Berodach (same as **Merodach**) has given a son. 2 Kin. 20. 12.
Berothah, be'-roth-ah, wells. Ezek. 47. 16.

Berothai, be'-roth-a-i, my wells. 2 Sam. 8. 8.
Berothite, be'-roth-ite, same as Berothite. 1 Chr. 11. 39.
Besai, be'-sa-i, sword (?), or victory (?). Ezra 2. 49.
Besodeiah, be'-sod-i'-ah, in the secret of Jehovah. Neh. 3. 6.
Besor, be'-sor, cool. 1 Sam. 30. 9.
Betah, be'-tah, confidence. 2 Sam. 8. 8.
Beten, be'-ten. Josh. 19. 25.
Bethabara, beth-ab'-ar-ah, house of passage. John 1. 28.
Beth-anath, beth'-an-ath, echo. Josh. 19. 38.
Beth-anoth, beth'-an-oth. Josh. 15. 59.
Bethany, beth'-an-y, house of dates. Mat. 21. 17.
Beth-arabah, beth-ar'-ab-ah, *h.* of the desert. Josh. 15. 6.
Beth-aram, beth-a'-ram, *h.* of the height. Josh. 13. 27.
Beth-arbel, beth-arb'-el, *h.* of the ambush of God. Hos. 10. 14.
Beth-aven, beth-a'-ven, *h.* of vanity (*i.e.* of idols). Josh. 7. 2.
Beth-azmaveth, beth'-az-ma'-veth, *h.* of strength. Neh. 7. 28.
Beth-baal-meon, beth'-ba'-al-me-on', *h.* of Baal-meon. Josh. 13. 17.
Beth-barah, beth-ba'-rah, same as Bethabara. Judg. 7. 24.
Beth-birei, beth-bir'-i, *h.* of my creation. 1 Chr. 4. 31.
Beth-car, beth'-kar, *h.* of pasture. 1 Sam. 7. 11.
Beth-dagon, beth-da'-gon, *h.* of Dagon. Josh. 15. 41.
Beth-diblathaim, beth'-dib-la-tha'-im, *h.* of the two cakes. Jer. 48. 22.
Beth-el, beth'-el, *h.* of God. Gen. 12. 8.
Bethelite, beth'-el-ite, a native of Bethel. 1 Kin. 16. 34.
Beth-emek, beth-e'-mek, *h.* of the valley. Josh. 19. 27.
Bether, be'-ther, separation. Cant. 2. 17.
Bethesda, beth-esd'-ah, house of mercy. John 5. 2.
Beth-ezel, beth-e'-zel, *h.* of firmness (?). Mic. 1. 11.
Beth-gader, beth-ga'-der, *h.* of the wall. 1 Chr. 2. 51.
Beth-gamul, beth-ga'-mool, *h.* of the weaned. Jer. 48. 23.
Beth-haccerem, beth'-hak-er'-em, *h.* of the vineyard. Neh. 3. 14.
Beth-haran, beth-ha'-ran. Num. 32. 36.
Beth-hoglah, beth-hog'-lah, *h.* of the partridge. Josh. 15. 6.
Beth-horon, beth-ho'-ron, *h.* of the hollow. Josh. 10. 10.
Beth-jesimoth, beth-je-shim'-oth, *h.* of the deserts. Num. 33. 49.
Beth-lebaoth, beth'-le-ba'-oth, *h.* of lionesses. Josh. 19. 6.
Beth-lehem, beth'-le-hem, *h.* of bread. Gen. 35. 19.
Beth-lehem Ephratah, beth'-le-hem ef'-ra-tah, B. the fruitful (?). Mic. 5. 2.
Bethlehemite, beth'-le-hem-ite, a man of Bethlehem. 1 Sam. 16. 1.
Beth-lehem-judah, beth'-le-hem-joo'-dah, B. of Judah. Judg. 17. 7.
Beth-maachah, beth'-ma'-ak-ah, house of Maachah. 2 Sam. 20. 14.
Beth-marcaboth, beth'-mar'-kab-oth, *h.* of chariots. Josh. 19. 5.
Beth-meon, beth'-me'-on, *h.* of habitation. Jer. 48. 23.
Beth-nimrah, beth'-nim'-rah, *h.* of sweet water. Num. 32. 36.
Beth-palet, beth'-pa'-let, *h.* of escape, or of Pelet. Josh. 15. 27.
Beth-pazzez, beth'-paz'-ez, *h.* of dispersion. Josh. 19. 21.
Beth-peor, beth'-pe'-or, temple of Peor. Deu. 3. 29.
Bethphage, beth'-fa-jee, house of unripe figs. Mat. 21. 1.
Beth-phelet, beth'-fe'-let, same as Bethpalet. Neh. 11. 26.
Beth-rapha, beth'-ra'-fah, house of Rapha. 1 Chr. 4. 12.
Beth-rehob, beth'-re'-hob, *h.* of Rehob. Judg. 18. 28.
Bethsaida, beth'-sai'-dah, *h.* of fishing. Mat. 11. 21.
Beth-shan, beth'-shan', *h.* of rest. 1 Sam. 31. 10.
Beth-shean, beth'-she'-an, same as Bethshan. Josh. 17. 11.

Beth-shemesh, beth'-she'-mesh, *h.* of the sun. Josh. 15. 10.
Bethshemite, beth'-shem'-ite, a native of Bethshemesh. 1 Sam. 6. 14.
Beth-shittah, beth'-shit'-ah, *h.* of acacias. Judg. 7. 22.
Beth-tappuah, beth'-tap-oo'-ah, *h.* of apples. Josh. 15. 53.
Bethuel, beth'-oo'-el, *h.* of God. Gen. 22. 22.
Bethul, beth-ool', same as **Bethel** (?). Josh. 19. 4.
Beth-zur, beth'-zoor', house of the rock. Josh. 15. 58.
Betonim, be-to'-nim, pistachio nuts. Josh. 13. 26.
Beulah, be-ool'-ah, married. Is. 62. 4.
Bezai, be'-za-i. Ezra 2. 17.
Bezaleel, be-zal'-e-el, in the shadow of God (?). Ex. 31. 2.
Bezek, be'-zek, lightning (?). Judg. 1. 4.
Bezer, be'-zer, ore of precious metal. Deu. 4. 43.
Bichri, bik'-ri, young. 2 Sam. 20. 1.
Bidkar, bid'-kar, cleaver (?). 2 Kin. 9. 25.
Bigtha, big'-thah. Est. 1. 10.
Bigthan, big'-than, given by God. Est. 2. 21.
Bigthana, big'-than-ah, same as **Bigthan**. Est. 6. 2.
Bigvai, big'-va-i. Ezra 2. 2.
Bildad, bil'-dad, son of contention (?). Job 2. 11.
Bileam, bil'-e-am, same as **Balaam** (?), or **Ibleam** (?). 1 Chr. 6. 70.
Bilgah, bil'-gah, cheerfulness. 1 Chr. 24. 14.
Bilgai, bil'-ga-i, same as **Bilgah**. Neh. 10. 8.
Bilhah, bil'-hah, modesty. Gen. 29. 29.
Bilhan, bil'-han, modest. Gen. 36. 27.
Bilshan, bil'-shan, seeker (?). Ezra 2. 2.
Bimhal, bim'-hal. 1 Chr. 7. 33.
Binea, bi'-ne-ah. 1 Chr. 8. 37.
Binnui, bin'-oo-i, a building. Ezra 8. 33.
Birsha, bir'-shah. Gen. 14. 2.
Birzavith, bir'-za-vith, wounds (?). 1 Chr. 7. 31.
Bishlam, bish'-lam. Ezra 4. 7.
Bithiah, bith-i'-ah, daughter (*i. e.* worshipper) of Jehovah. 1 Chr. 4. 18.
Bithron, bith'-ron, a broken place. 2 Sam. 2. 29.
Bithynia, bi-thin'-yah. Acts 16. 7.
Bizjothjah, biz-joth'-jah, contempt of Jehovah. Josh. 15. 28.
Biztha, biz'-thah. Est. 1. 10.
Blastus, blast'-us, a shoot. Acts 12. 20.
Boanerges, bo'-an-er'-jes, sons of thunder. Mark 3. 17.
Boaz, bo'-az, fleetness. Ruth 2. 1.
Bocheru, bo'-ke-roo, firstborn (?). 1 Chr. 8. 38.
Bochim, bo'-kim, weepers. Judg. 2. 1.
Bohan, bo'-han, thumb (?). Josh. 15. 6.
Booz, bo'-oz, same as **Boaz**. Mat. 1. 5.
Boscath, bos'-kath, stony, elevated ground. 2 Kin. 22. 1.
Bosor, bo'-sor, Greek and Aramaic form of **Beor**. 2 Pet. 2. 15.
Bozez, bo'-zez, shining. 1 Sam. 14. 4.
Bozkath, boz'-kath, same as **Boscath**. Josh. 15. 39.
Bozrah, boz'-rah, sheepfold. Gen. 36. 33.
Bukki, book'-i, wasting. Num. 34. 22.
Bukkiah, book-i'-ah, wasting from Jehovah. 1 Chr. 25. 4.
Bul, bool, rain. 1 Kin. 6. 38.
Bunah, boon'-ah, prudence. 1 Chr. 2. 25.
Bunni, boon'-i, built. Neh. 9. 4.
Buz, booz, contempt. Gen. 22. 21.
Buzi, booz'-i, descended from Buz. Ezek. 1. 3.
Buzite, booz'-ite, a descendant of **Buz**. Job 32. 2.

Cabbon, kab'-on, cake. Josh. 15. 40.
Cabul, kab'-ool, displeasing (?). Josh. 19. 27.
Cæsar, see'-zar. Mat. 22. 17.
Cæsarea, see'-zar-e'-a, named after Augustus Cæsar. Acts 8. 40.
Cæsarea Philippi, see'-zar-e'-a fil-ip'-i, named after Philip the tetrarch. Mat. 16. 13.
Caiaphas, kai'-a-fas, depression (?). Mat. 26. 3.
Cain, kane, possession. Gen. 4. 1. Josh. 15. 57.

Cainan, ka-i'-nan, possessor. Gen. 5. 9.
Calah, ka'-lah. Gen. 10. 11.
Calcol, kal'-kol. 1 Chr. 2. 6.
Caleb, ka'-leb, a dog. Num. 26. 65.
Caleb-ephratah, ka'-leb-ef'-rat-ah, C. the fruitful. 1 Chr. 2. 24.
Calneh, kal'-nay. Gen. 10. 10.
Calno, kal'-no, same as **Calneh**. Is. 10. 9.
Calvary, kal'-va-ry, skull. Luke 23. 33.
Camon, ka'-mon, abounding in stalks. Judg. 10. 5.
Cana, ka'-nah. John 2. 1.
Canaan, ka'-nan, low region. Gen. 9. 18.
Canaanite, ka'-nan-ite, a zealot. Mark 3. 18.
Canaanites, ka'-nan-ites, inhabitants of Canaan. Jud. 1. 1.
Canaanitess, ka'-nan-ite-ess, feminine of preceding. 1 Chr. 2. 3.
Candace, kan'-da-see. Acts 8. 27.
Canneh, kan'-ay, probably same as **Calneh**. Ezek. 27. 23.
Capernaum, ka-per'-na-um, city of consolation (?). Mat. 4. 13.
Caphthorim, kaf'-thor-im, same as **Caphtorim**. 1 Chr. 1. 12.
Caphtor, kaf'-tor. Deu. 2. 23.
Caphtorim, kaf'-tor-im, inhabitants of Caphtor. Gen. 10. 14.
Cappadocia, kap'-ad-o'-sha. Acts 2. 9.
Carcas, kar'-kas. Est. 1. 10.
Carchemish, kar'-kem-ish, fortress of Chemosh. Jer. 46. 2.
Careah, ka-re'-ah, bald. 2 Kin. 25. 23.
Carmel, karm'-el, park. Josh. 12. 22.
Carmelite, karm'-el-ite, a native of Carmel. 1 Sam. 30. 5.
Carmelitess, karm'-el-ite-ess, feminine of preceding. 1 Sam. 27. 3.
Carmi, karm'-i, a vine-dresser. Gen. 46. 9.
Carmites, karm'-ites, descendants of Carmi. Num. 26. 6.
Carpus, karp'-us, fruit (?). 2 Tim. 4. 13.
Carshena, kar'-shen-ah. Est. 1. 14.
Casiphia, ka-sif'-yah, silver (?). Ezra 8. 17.
Casluhim, kas'-loo-him. Gen. 10. 14.
Castor, kas'-tor. Acts 28. 11.
Cedron, seed'-ron, same as **Kidron**. John 18. 1.
Cenchrea, sen'-kre-ah, millet, small pulse. Acts 18. 18.
Cephas, see'-fas, stone. John 1. 42.
Chalcol, kal'-kol, same as **Calcol**. 1 Kin. 4. 31.
Chaldea, kal-de'-ah. Jer. 50. 10.
Chaldeans, kal-de'-ans, inhabitants of Chaldea. Job 1. 17.
Chaldees, kal-dees', same as preceding. Gen. 11. 28.
Chanaan, ka'-nan, another form of Canaan. Acts 7. 11.
Charashim, kar'-ash-im, craftsmen. 1 Chr. 4. 14.
Charchemish, same as **Carchemish**. 2 Chr. 35. 20.
Charran, kar'-an, same as **Haran**. Acts 7. 2.
Chebar, ke'-bar, great (?). Ezek. 1. 1.
Chedorlaomer, ke'-dor-la'-o-mer, glory of — (?). Gen. 14. 1.
Chelal, ke'-lal, completion. Ezra 10. 30.
Chelluh, kel'-oo. Ezra 10. 35.
Chelub, kel'-oob, bird-trap. 1 Chr. 4. 11.
Chelubai, kel'-oob-a'-i, same as **Caleb**. 1 Chr. 2. 9.
Chemarims, kem'-ar-ims, persons dressed in black attire. Zeph. 1. 4.
Chemosh, keem'-osh, subduer. Num. 21. 29.
Chenaanah, ke-na'-an-ah, probably fem. of Canaan. 1 Kin. 22. 11.
Chenani, ke-nane'-i, probably same as **Chenaniah**. Neh. 9. 4.
Chenaniah, ke'-nan-i'-ah, whom Jehovah supports. 1 Chr. 15. 22.
Chephar-haammonai, ke-far'-ha-am'-on-a'-i, village of the Ammonites. Josh. 18. 24.
Chephirah, ke-fi'-rah, same as **Caphar**. Josh. 9. 17.
Cheran, ke'-ran. Gen. 36. 26.
Cherethims, ke'-reth-ims, Cretans (?). Ezek. 25. 16.
Cherethites, ke'-reth-ites, probably same as preceding. 2 Sam. 8. 18.
Cherith, ke'-rith, gorge (?). 1 Kin. 17. 3.

Cherub, cher'-ub, blessing(?), strong(?). Ezra 2. 59.
Cherubim, cher'-oob-im, plural of Cherub. Gen. 3. 24.
Chesalon, kes'-al-on, hope. Josh. 15. 10.
Chesed, ke'-sed, conqueror(?). Gen. 22. 22.
Chesil, ke'-sil, a fool. Josh. 15. 30.
Chesulloth, ke-sool'-oth, confidences. Josh. 19. 18.
Chezib, ke'-zib, false. Gen. 38. 5.
Chidon, ki'-don, javelin. 1 Chr. 13. 9.
Chileab, kil'-e-ab, probably another form of Calsb. 2 Sam. 3. 3.
Chilion, kil'-yon, wasting away. Ruth 1. 2.
Chilmad, kil'-mad. Ezek. 27. 23.
Chimham, kim'-ham, longing. 2 Sam. 19. 37.
Chinnereth, kin'-er-eth, a lyre. Josh. 19. 35.
Chinneroth, kin'-er-oth, plural of Chinnereth. Josh. 11. 2.
Chios, ki'-os. Acts 20. 15.
Chisleu, kis'-lew. Neh. 1. 1.
Chislon, kis'-lon, confidence, hope. Num. 34. 21.
Chisloth-tabor, kis'-loth-ta'-bor, flanks (?) of Tabor. Josh. 19. 12.
Chittim, kit'-im, probably Cyprus. Num. 24. 24.
Chiun, ki'-oon, image. Amos 5. 26.
Chloe, klo'-ee. 1 Cor. 1. 11.
Chor-ashan, kor-ash'-an, smoking furnace. 1 Sam. 30. 30.
Chorazin, ko-ra'-zin. Mat. 11. 21.
Chozeba, ko'-ze-bah, deceiver. 1 Chr. 4. 22.
Christ, the anointed, Greek for Messiah. Mat. 1. 1.
Chub, choob. Ezek. 30. 5.
Chun, choon, establishment. 1 Chr. 18. 8.
Chushan-rishathaim, koosh'-an-rish-a-tha'-im. Judg. 3. 8.
Chuza, koo'-zah. Luke 8. 3.
Cilicia, si-lish'-ya. Acts 15. 23.
Cinneroth, kin'-er-oth, same as Chinneroth. 1 Kin. 15. 20.
Cis, sis. Acts 13. 21, same as Kish.
Clauda, klawd'-ah. Acts 27. 16.
Claudia, klawd'-yah. 2 Tim. 4. 21.
Claudius, klawd'-yus. Acts 11. 28.
Clement, klem'-ent. Phil. 4. 3.
Cleopas, kle'-op-as, either a shortened form of Cleopatros, or a Greek form of Alphæus. Luke 24. 18.
Cleophas, kle'-of-as, probably same as preceding. John 19. 25.
Cnidus, kni'-dus, nettle (?). Acts 27. 7.
Col-hozeh, kol-ho'-zeh, every one that seeth. Neh. 3. 15.
Colosse, ko-los'-ee. Col. 1. 2.
Colossians, ko-los'-yans, people of Colosse.
Conaniah. 2 Chr. 35. 9, same as Cononiah.
Coniah, ko-ni'-ah, contracted from Jeconiah. Jer. 22. 24.
Cononiah, kon-on-i'-ah, whom Jehovah has set up. 2 Chr. 31. 12.
Coos, ko'-os. Acts 21. 1.
Core, ko'-re, Greek form of Korah. Jude 11.
Corinth, kor'-inth. Acts 18. 1.
Corinthians, kor-inth'-yans, inhabitants of Corinth. Acts 18. 8.
Cornelius, kor-neel'-yus. Acts 10. 1.
Cosam, ko'-sam. Luke 3. 28.
Coz, koz, thorn. 1 Chr. 4. 8.
Cozbi, kos'-bi, deceitful. Num. 25. 15.
Crescens, kres'-ens. 2 Tim. 4. 10.
Crete, kreet. Acts 27. 7.
Cretes or **Cretians**, kreet'-yans, inhabitants of Crete. Acts 2. 11. Tit. 1. 12.
Crispus, krisp'-us, curled. Acts 18. 8.
Cumi, koom'-i, arise. Mark 5. 41.
Cush, koosh, black. Gen. 10. 6.
Cushan, koosh'-an, same meaning as Cush. Hab. 3. 7.
Cushi, koosh'-i, same meaning as Cush. 2 Sam. 18. 21.
Cuth, kooth. 2 Kin. 17. 30.
Cuthah, kooth'-ah, same as Cuth. 2 Kin. 17. 24.
Cyprus, si'-prus. Acts 4. 36.
Cyrene, si-re'-nee. Mat. 27. 32.
Cyrenian, si-reen'-yan, a native of Cyrene. Acts 6. 9.

Cyrenius, si-reen'-yus, Greek form of the Roman name Quirinus. Luke 2. 2.
Cyrus, si'-rus, the sun. 2 Chr. 36. 22.

Dabareh, da'-bar-ay, pasture. Josh. 21. 28.
Dabbasheth, dab-ash'-eth, hump of a camel. Josh. 19. 11.
Daberath, da'-ber-ath. Josh. 19. 12, same as **Dabareh**.
Dagon, da'-gon, fish. Jud. 16. 23.
Dalaiah, da-lai'-ah, whom Jehovah hath delivered. 1 Chr. 3. 24.
Dalmanutha, dal'-ma-noo'-thah. Mark 8. 10.
Dalmatia, dal'-ma'-shah. 2 Tim. 4. 10.
Dalphon, dal'-fon, proud (?). Est. 9. 7.
Damaris, dam'-ar-is, calf (?). Acts 17. 34.
Damascenes, dam'-as-eens', people of Damascus. 2 Cor. 11. 32.
Damascus, dam-ask'-us, activity (?). Gen. 14. 15.
Dan, dan, judge. Gen. 30. 6.
Dan-jaan, dan'-ja'-an, woodland (?) Dan. 2 Sam. 24. 6.
Daniel, dan'-yel, God's judge. Dan. 1. 6.
Danites, dan'-ites, descendants of Dan. Judg. 13. 2.
Dannah, dan'-ah. Josh. 15. 49.
Dara, da'-rah, probably contracted from the next word. 1 Chr. 2. 6.
Darda, dar'-dah, pearl of wisdom (?). 1 Kin. 4. 31.
Darius, da-ri'-us, governor (?). Ezra 4. 5.
Darkon, dark'-on, scatterer (?). Ezra 2. 56.
Dathan, da'-than. Num. 16. 1.
David, da'-vid, beloved. 1 Sam. 16. 19.
Debir, de'-ber, a recess. Josh. 10. 3.
Deborah, deb'-or-ah, bee. Judg. 4. 4.
Decapolis, de-ka'-pol-is, ten cities. Mat. 4. 25.
Dedan, de'-dan. Gen. 10. 7.
Dedanim, de'-dan-im, inhabitants of Dedan. Is. 21. 13.
Dehavites, de'-hav-ites. Ezra 4. 9.
Dekar, de'-kar, piercing. 1 Kin. 4. 9.
Delaiah, de-lai'-ah, whom Jehovah has freed. 1 Chr. 24. 18.
Delilah, de-li'-lah, delicate. Judg. 16. 4.
Demas, de'-mas, probably same as following. Col. 4. 14.
Demetrius, de-me'-tri-us, belonging to Demeter. Acts 19. 24.
Derbe, der'-bee, juniper (?). Acts 14. 6.
Deuel, doo'-el, the same as **Reuel** (?). Num. 1. 14.
Deuteronomy, a recapitulation of the law.
Diana, di-an'-ah. Acts 19. 24.
Diblaim, dib-la'-im, two cakes. Hos. 1. 3.
Diblathaim, dib-lath-a'-im, same as **Diblaim**. Num. 33. 46.
Diblath, dib'-lath, supposed to be the same as **Riblah**. Ezek. 6. 14.
Dibon, di'-bon, wasting. Num. 21. 30.
Dibon-gad, di'-bon-gad', wasting of Gad. Num. 33. 45.
Dibri, dib'-ri, eloquent. Lev. 24. 11.
Didymus, did'-im-us, twin. John 11. 16.
Diklah, dik'-lah, a palm tree. Gen. 10. 27.
Dilean, dil'-e-an, cucumber field (?). Josh. 15. 38.
Dimnah, dim'-nah, dunghill. Josh. 21. 35.
Dimon, di'-mon, same as **Dibon**. Is. 15. 9.
Dimonah, di-mo'-nah, probably same as preceding. Josh. 15. 22.
Dinah, di'-nah, vindicated. Gen. 30. 21.
Dinaites, di'-na-ites. Ezra 4. 9.
Dinhabah, din'-hab-ah. Gen. 36. 32.
Dionysius, di'-o-nis'-yus, belonging to Dionysus. Acts 17. 34.
Diotrephes, di-ot'-ref-ees, nourished by Zeus. 3 John 9.
Dishan, di'-shan, antelope (?). Gen. 36. 28.
Dishon, di'-shon, same as preceding. Gen. 36. 21.
Dizahab, di'-za-hab, a place abounding in gold (?). Deu. 1. 1.
Dodai, do'-da-i, loving. 1 Chr. 27. 4.
Dodanim, do'-dan-im. Gen. 10. 4.
Dodavah, do'-dav-ah, love of Jehovah. 2 Chr. 20. 37.

Dodo, do'-do, same as **Dodai**. 2 Sam. 23. 9.
Doeg, do'-eg, anxious. 1 Sam. 21. 7.
Dophkah, dof'-kah. Num. 33. 12.
Dor, dor, dwelling. Josh. 11. 2.
Dorcas; dor'-kas, gazelle. Acts 9. 36.
Dothan, do'-than, two wells or cisterns. Gen. 37. 17.
Drusilla, droo-sil'-ah. Acts 24. 24.
Dumah, doom'-ah, silence. Gen. 25. 14.
Dura, doo'-rah, town. Dan. 3. 1.

Ebal, e'-bal, stony (?). Gen. 36. 23.
Ebed, e'-bed, servant. Judg. 9. 26.
Ebed-melech, e'-bed-me'-lek, servant of the king. Jer. 38. 7.
Eben-ezer, e'-ben-e'-zer, stone of help. 1 Sam. 4. 1.
Eber, e'-ber, the region beyond. Gen. 10. 21.
Ebiasaph, e-bi'-a-saf, same as **Abiasaph**. 1 Chr. 6. 23.
Ebronah, eb-ro'-nah, passage (?). Num. 33. 34.
Ecclesiastes, ek-lee'-zy-ast'-ees, preacher.
Ed, witness. Josh. 22. 34.
Edar, e'-dar, flock. Gen. 35. 21.
Eden, e'-den, pleasantness. Gen. 2. 8.
Eder, e'-der, flock, same as **Edar**. 1 Chr. 23. 23.
Edom, e'-dom, red. Gen. 25. 30.
Edomites, e'-dom-ites, inhabitants of Edom. Gen. 36. 9.
Edrei, ed'-re-i, strong. Num. 21. 33.
Eglah, eg'-lah, heifer. 2 Sam. 3. 5.
Eglaim, eg-la'-im, two pools. Is. 15. 8.
Eglon, eg'-lon. Judg. 3. 12.
Egypt, e'-jipt, black. Gen. 12. 10.
Egyptian, e-jip'-shan, a native of Egypt. 1 Sam. 30. 11.
Ehi, e'-hi, shortened from **Ahiram**. Gen. 46. 21.
Ehud, e'-hud, joined together (?). Judg. 3. 15.
Eker, e'-ker, same as **Achar**. 1 Chr. 2. 27.
Ekron, ek'-ron, eradication. Josh. 13. 3.
Ekronites, ek'-ron-ites, inhabitants of Ekron. Josh. 13. 3.
Eladah, el'-a-dah, whom God clothes. 1 Chr. 7. 20.
Elah, e'-lah, terebinth. Gen. 36. 41.
Elam, e'-lam. Gen. 10. 22.
Elamites, e'-lam-ites, inhabitants of Elam. Ezra 4. 9.
Elasah, el'-a-sah, whom God made. Ezra 10. 22.
Elath, e'-lath, a grove. Deu. 2. 8.
El-beth-el, el-beth'-el, the house of God. Gen. 35. 7.
Eldaah, el'-da-ah, whom God called. Gen. 25. 4.
Eldad, el'-dad, whom God loves. Num. 11. 26.
Elead, el'-e-ad, whom God praises. 1 Chr. 7. 21.
Elealeh, el'-e-a'-lay, whither God ascends. Num. 32. 3.
Eleasah, el-e'-a-sah', same as **Elasah**. 1 Chr. 2. 39.
Eleazar, el'-e-a'-zar, whom God aids. Ex. 6. 23.
El-elohe-Israel, el'-el-o'-he-iz'-ra-el, God, the God of Israel. Gen. 33. 20.
Eleph, e'-lef, ox. Josh. 18. 28.
Elhanan, el'-ha'-nan, whom God gave. 2 Sam. 21. 19.
Eli, e'-li, my God. Mat. 27. 46.
Eli, e'-li, height. 1 Sam. 1. 3.
Eliab, el-i'-ab, whose father is God. Num. 1. 9.
Eliada, **Eliadah**, el'-i'-ya-dah, whom God cares for. 2 Sam. 5. 16.
Eliah, el-i'-ah, same name as **Elijah**. 1 Chr. 8. 27.
Eliahba, el-i'-a-bah, whom God hides. 2 Sam. 23. 32.
Eliakim, el-i'-a-kim, whom God establishes. 2 Kin. 18. 18.
Eliam, el-i'-am, same as **Ammiel**. 2 Sam. 11. 3.
Elias, el-i'-as, same as **Elijah**. John 1. 21.
Eliasaph, el-i'-a-saf, whom God added. Num. 1. 14.
Eliashib, el-i'-a-shib, whom God restores. 1 Chr. 24. 12.
Eliathah, el-i'-a-thah, to whom God comes. 1 Chr. 25. 4.

Elidad, el-i'-dad, whom God loves. Num. 34. 21.

Eliel, el-i'-el, to whom God is strength. 1 Chr. 5. 24.

Elienai, el'-i-e-na'-i, unto Jehovah my eyes are raised (?). 1 Chr. 8. 20.

Eliezer, el'-i-e'-zer, my God is help. Gen. 15. 2.

Elihoenai, el'-i-ho'-e-na'-i, same as **Elioenai**. Ezr. 8. 4.

Elihoreph, el'-i-ho'-ref, to whom God is the reward. 1 Kin. 4. 3.

Elihu, el-i'-hoo, whose God is He. 1 Sam. 1. 1.

Elijah, el-i'-jah, my God is Jehovah. 1 Kin. 17. 1.

Elika, el-i'-kah, whom God purifies (?). 2 Sam. 23. 25.

Elim, eel'-im, oaks. Ex. 15. 27.

Elimelech, el-i'-mel-ek, to whom God is king. Ruth 1. 2.

Elioenai, el'-i-o'-e-na'-i, unto Jehovah my eyes are turned. 1 Chr. 3. 23.

Eliphal, el'-i-fal, whom God judges. 1 Chr. 11. 35.

Eliphalet, el-i'-fa-let, to whom God is salvation. 2 Sam. 5. 16.

Eliphaz, el'-i-faz, to whom God is strength. Gen. 36. 4.

Elipheleh, el-i'-fe-lay, whom God distinguishes. 1 Chr. 15. 18.

Eliphelet, el-i'-fe-let, same as **Eliphalet**. 1 Chr. 3. 8.

Elisabeth, el-iz'-a-beth, same as **Elisheba**. Luke 1. 5.

Eliseus, el'-i-se'-us, Greek form of **Elisha**. Luke 4. 27.

Elisha, el-i'-shah, to whom God is salvation. 1 Kin. 19. 16.

Elishah, el-i'-shah. Gen. 10. 4.

Elishama, el-i'-sha-mah, whom God hears. Num. 1. 10.

Elishaphat, el-i'-sha-fat, whom God judges. 2 Chr. 23. 1.

Elisheba, el-i'-she-bah, to whom God is the oath. Ex. 6. 23.

Elishua, el-i'-shoo'-ah, same as **Elisha**. 2 Sam. 5. 15.

Eliud, el-i'-ood, God of Judah. Mat. 1. 14.

Elizaphan, el-i'-za-fan, whom God protects. Num. 3. 30.

Elizur, el-i'-zoor, God is a Rock. Num. 1. 5.

Elkanah, el'-ka'-nah, whom God possessed. Ex. 6. 24.

Elkoshite, el'-kosh-ite, inhabitant of Elkosh. Nah. 1. 1.

Ellasar, el'-as-ar. Gen. 14. 1.

Elmodam, el-mo'-dam, same as **Almodad**. Luke 3. 28.

Elnaam, el'-na-am, whose pleasure God is. 1 Chr. 11. 46.

Elnathan, el-na'-than, whom God gave. 2 Kin. 24. 8.

Eloi, el-o'-i, my God. Mark 15. 34.

Elon, e'-lon, oak. Gen. 26. 34.

Elon-beth-hanan, e'-lon-beth'-ha'-nan, oak of the house of grace. 1 Kin. 4. 9.

Elonites, e'-lon-ites, descendants of Elon. Num. 26. 26.

Eloth, e'-loth, same as **Elath**. 1 Kin. 9. 26.

Elpaal, el'-pa-al, to whom God is the reward. 1 Chr. 8. 11.

Elpalet, el'-pa-let, same as **Eliphalet**. 1 Chr. 14. 5.

El-paran, el'-par-an, oak of Paran. Gen. 14. 6.

Eltekeh, el'-te-kay, whose fear is God. Josh. 19. 44.

Eltekon, el'-te-kon, whose foundation is God. Josh. 15. 59.

Eltolad, el'-to-lad, whose posterity is from God. Josh. 15. 30.

Elul, e'-lool. Neh. 6. 15.

Eluzai, el'-oo-za'-i, God is my praises. 1 Chr. 12. 5.

Elymas, el'-im-as, a wise man. Acts 13. 8.

Elzabad, el'-za-bad, whom God gave. 1 Chr. 12. 12.

Elzaphan, el'-za-fan, whom God protects. Ex. 6. 22.

Emims, eem'-ims, terrible men. Gen. 14. 5.

Emmanuel, em-an'-u-el, same as **Immanuel**. Mat. 1. 23.

Emmaus, em-a'-us, hot springs (?). Luke 24. 13.

Emmor, em'-or, same as **Hamor**. Acts 7. 16.
Enam, e'-nam, two fountains. Josh. 15. 34.
Enan, e'-nan, having eyes. Num. 1. 15.
En-dor, en'-dor, fountain of Dor. Josh. 17. 11.
En-eglaim, en'-eg-la'-im, *f.* of two calves. Ezek. 47. 10.
En-gannim, en-gan'-im, *f.* of gardens. Josh. 15. 34.
En-gedi, en'-ged-i, *f.* of the kid. Josh. 15. 62.
En-haddah, en-had'-ah, *f.* of sharpness, *i.e.* swift *f.* Josh. 19. 21.
En-hakkore, en'-hak-o'-ree, *f.* of him that calleth. Judg. 15. 19.
En-hazor, en-ha'-zor, *f.* of the village. Josh. 19. 37.
En-mishpat, en-mish'-pat, *f.* of judgment. Gen. 14. 7.
Enoch, e'-nok, experienced (?). Gen. 4. 17.
Enos, e'-nos, man. Gen. 4. 26.
Enosh, e'-nosh, same as **Enos**. 1 Chr. 1. 1.
En-rimmon, en'-rim'-on, fountain of the pomegranate. Neh. 11. 29.
En-rogel, en'-ro'-gel, *f.* of the fuller. Josh. 15. 7.
En-shemesh, en'-she'-mesh, *f.* of the sun. Josh. 15. 7.
En-tappuah, en'-tap-oo'-ah, *f.* of the apple tree. Josh. 17. 7.
Epænetus, e-pe'-net-us, laudable. Rom. 16. 5.
Epaphras, ep'-af-ras, contracted from the next word (?). Col. 1. 7.
Epaphroditus, ep-af'-ro-di'-tus, handsome. Phil. 2. 25.
Epenetus, same as **Epænetus**. Rom. 16. 5.
Ephah, e'-fah. Gen. 25. 4.
Ephai, e'-fa'-i, languishing. Jer. 40. 8.
Epher, e'-fer, calf. Gen. 25. 4.
Ephes-dammim, e'-fez-dam'-im, boundary of blood. 1 Sam. 17. 1.
Ephesians, e-fe'-zi-ans, inhabitants of Ephesus. Acts 19. 28.
Ephesus, ef'-es-us. Acts 18. 19.
Ephlal, ef'-lal, judgment. 1 Chr. 2. 37.
Ephphatha, ef-ath-ah, be opened. Mark 7. 34.
Ephod, e'-fod. Num. 34. 23.
Ephraim, ef'-ra-im, fruitful (?). Gen. 41. 52.
Ephraimites, ef'-ra-im-ites, inhabitants of Ephraim. Judg. 12. 4.
Ephrain, ef-ra'-in, same as **Ephron**. 2 Chr. 13. 19.
Ephrath, or **Ephratah**, ef'-rat-ah, fruitful (?). 1 Chr. 2. 50. Gen. 35. 16.
Ephrathites, ef'-rath-ites, inhabitants of Ephrath. Ruth 1. 2.
Ephron, ef'-ron, of or belonging to a calf. Gen. 23. 8.
Epicureans, ep'-ik-u-re'-ans, followers of Epicurus. Acts 17. 18.
Er, watchful. Gen. 38. 3.
Eran, e'-ran. Num. 26. 36.
Eranites, e'-ran-ites, posterity of Eran. Num. 26. 36.
Erastus, e-rast'-us, beloved. Acts 19. 22.
Erech, e'-rek,. Gen. 10. 10.
Eri, e'-ri, same as **Er**. Gen. 46. 16.
Erites, er'-ites, descendants of Eri. Num. 26. 16.
Esaias, e'-sai-as, same as **Isaiah**. Mat. 3. 3.
Esar-haddon, e'-sar-had'-on, Assur giveth a brother. 2 Kin. 19. 37.
Esau, e'-saw, hairy. Gen. 25. 25.
Esek, e'-sek, strife. Gen. 26. 20.
Esh-baal, esh'-ba-al, man of Baal. 1 Chr. 8. 33.
Eshban, esh'-ban. Gen. 36. 26.
Eshcol, esh'-kol, cluster. Gen. 14. 13.
Eshean, esh'-an, support (?). Josh. 15. 52.
Eshek, e'-shek, oppression. 1 Chr. 8. 39.
Eshkalonites, esh'-ka-lon-ites, men of Ashkalon. Josh. 13. 3.
Eshtaol, esh'-ta-ol. Josh. 15. 33.
Eshtaulites, esh-ta'-ool-ites, inhabitants of Eshtaol. 1 Chr. 2. 53.
Eshtemoa, esh'-tem-o'-ah, obedience. Josh. 21. 14.
Eshtemoh, esh'-te-mo', same as **Eshtemoa**. Josh. 15. 50.
Eshton, esht'-on, womanly. 1 Chr. 4. 11.
Esli, es'-li, same as **Azaliah** (?). Luke 3. 25.

Esrom, es'-rom, same as **Hezron**. Mat. 1. 3.
Esther, es'-ter, star. Est. 2. 7.
Etam, e'-tam, a place of ravenous creatures. Judg. 15. 8.
Etham, e'-tham, boundary of the sea (?). Ex. 13. 20.
Ethan, e'-than, firmness. 1 Kin. 4. 31.
Ethanim, eth'-an-im, gifts (?). 1 Kin. 8. 2.
Ethbaal, eth-ba'-al, living with Baal. 1 Kin. 16. 31.
Ether, e'-ther, plenty. Josh. 15. 42.
Ethiopia, e'-thi-ope'-yah, (region of) burnt faces. Gen. 2. 13.
Ethiopian, e'-thi-ope'-yan, a native of Ethiopia. Jer. 13. 23.
Ethnan, eth'-nan, a gift. 1 Chr. 4. 7.
Ethni, eth'-ni, bountiful. 1 Chr. 6. 41.
Eubulus, eu-bew'-lus, good counsellor. 2 Tim. 4. 21.
Eunice, eu-ni'-see. 2 Tim. 1. 5.
Euodias, eu-ode'-yas, success. Phil. 4. 2.
Euphrates, eu-fra'-tes, the fertile river (?). Gen. 2. 14.
Euroclydon, eu-rok'-ly-don, storm from the east. Acts 27. 14.
Eutychus, eu'-tyk-us, fortunate. Acts 20. 9.
Eve, eve, life. Gen. 3. 20.
Evi, e'-vi. Num. 31. 8.
Evil-merodach, e'-vil-me'-ro-dak, man of Merodach. 2 Kin. 25. 27.
Exodus, ex'-od-us, departure.
Ezar, e'-zar, treasure. 1 Chr. 1. 38.
Ezbai, ez'-ba-i. 1 Chr. 11. 37.
Ezbon, ez'-bon. Gen. 46. 16.
Ezekias, ez'-ek-i'-as, same as **Hezekiah**. Mat. 1. 9.
Ezekiel, ez-e'-ki-el, whom God will strengthen. Ezek. 1. 3.
Ezel, e'-zel, departure. 1 Sam. 20. 19.
Ezem, e'-zem, bone. 1 Chr. 4. 29.
Ezer, e'-zer, help. 1 Chr. 4. 4.
Ezion-gaber, or **Ezion-geber**, e'-zi-on-ga'-ber, the backbone of a giant. Num. 33. 35.
Eznite, ez'-nite. 2 Sam. 23. 8.
Ezra, ez'-rah, help. Ezra 7. 1.
Ezrahite, ez'-rah-ite, a descendant of Zerah. 1 Kin. 4. 31.
Ezri, ez'-ri, the help of Jehovah (?). 1 Chr. 27. 26.

Fair Havens. Acts 27. 8.
Felix, fe'-lix, happy. Acts 23. 24.
Festus, fest'-us, joyful. Acts 24. 27.
Fortunatus, for'-tu-na'-tus, prosperous. 1 Cor. 16. 17.

Gaal, ga'-al, loathing. Judg. 9. 26.
Gaash, ga'-ash, shaking. Josh. 24. 30.
Gaba, ga'-bah, hill. Josh. 18. 24.
Gabbai, gab'-a-i, a collector of tribute. Neh. 11. 8.
Gabbatha, gab'-ath-ah, height. John 19. 13.
Gabriel, ga'-bri-el, man of God. Dan. 8. 16.
Gad, gad, a troop, good fortune. Gen. 30. 11.
Gadarenes, gad'-ar-eens', inhabitants of Gadara. Mark 5. 1.
Gaddi, gad'-i, fortunate. Num. 13. 11.
Gaddiel, gad'-i-el, fortune sent from God. Num. 13. 10.
Gadi, gad'-i. 2 Kin. 15. 14.
Gadites, gad'-ites, persons belonging to the tribe of Gad. Deu. 3. 12.
Gaham, ga'-ham, sunburnt (?). Gen. 22. 24.
Gahar, ga'-har, hiding-place. Ezra 2. 47.
Gaius, ga'-yus. The Greek form of Caius. Acts 19. 29.
Galal, ga'-lal, worthy (?). 1 Chr. 9. 15.
Galatia, ga-la'-shah, a place colonised by Gauls. Acts 16. 6.
Galatians, ga-la'-shans, inhabitants of Galatia. Gal. 3. 1.
Galeed, gal'-e-ed, witness-heap. Gen. 31. 47.
Galilee, gal'-il-ee, circuit. Josh. 20. 7.
Gallim, gal'-im, heaps. 1 Sam. 25. 44.
Gallio, gal'-yo. Acts 18. 12.
Gamaliel, ga-ma'-li-el, benefit of God. Num. 1. 10.
Gammadims, gam'-ad-ims, warriors (?). Ezek. 27. 11.
Gamul, ga'-mool, weaned. 1 Chr. 24. 17.
Gareb, ga'-reb, scabby. 2 Sam. 23. 38.
Garmite, garm'-ite, bony. 1 Chr. 4. 19.

Gashmu, gash'-moo, same as **Geshem**. Neh. 6. 6.
Gatam, ga'-tam. Gen. 36. 11.
Gath, gath, wine-press. Josh. 11. 22.
Gath-hepher, gath-he'-fer, the wine-press of the well. 2 Kin. 14. 25.
Gath-rimmon, gath-rim'-on, wine-press of the pomegranate. Josh. 19. 45.
Gaza, ga'-zah, same as **Azzah**. Gen. 10. 19.
Gazathites, ga'-zath-ites, inhabitants of Gaza. Josh. 13. 3.
Gazer, ga'-zer, place cut off. 2 Sam. 5. 25.
Gazez, ga'-zez, shearer. 1 Chr. 2. 46.
Gazites, ga'-zites, inhabitants of Gaza. Judg. 16. 2.
Gazzam, gaz'-am, eating up. Ezra 2. 48.
Geba, ge'-bah, hill. Josh. 21. 17.
Gebal, ge'-bal, mountain. Ps. 83. 7.
Geber, ge'-ber, man. 1 Kin. 4. 13.
Gebim, ge'-bim, trenches. Is. 10. 31.
Gedaliah, ged'-al-i'-ah, whom Jehovah has made great. 2 Kin. 25. 22.
Gedeon, ged'-e-on, Greek form of Gideon. Heb. 11. 32.
Geder, ged'-er, wall. Josh. 12. 13.
Gederah, ged'-er-ah, enclosure, sheep-fold. Josh. 15. 36.
Gederathite, ged-er'-ath-ite, an inhabitant of Gederah. 1 Chr. 12. 4.
Gederite, ged'-er-ite, native of Geder. 1 Chr. 27. 28.
Gederoth, ged'-er-oth, sheep-folds. Josh. 15. 41.
Gederothaim, ged'-er-oth-a'-im, two sheep-folds. Josh. 15. 36.
Gedor, ged'-or, wall. Josh. 15. 58.
Gehazi, ge-ha'-zi, valley of vision. 2 Kin. 4. 12.
Geliloth, gel-il'-oth, regions. Josh. 18. 17.
Gemalli, ge-mal'-i, possessor of camels. Num. 13. 12.
Gemariah, gem'-ar-i'-ah, whom Jehovah has completed. Jer. 29. 3.
Genesis, jen'-es-is, generation, or beginning.
Gennesaret, gen-es'-a-ret. Mat. 14. 34.
Gentiles, jen'-tiles. Gen. 10. 5.
Genubath, je-noob'-ath. 1 Kin. 11. 20.
Gera, ge'-ra, a grain. Gen. 46. 21.
Gerah, ge'-rah. Ex. 30. 13.
Gerar, ge'-rar, sojourning. Gen. 10. 19.
Gergesenes, ger'-ge-seens', inhabitants of Gerasa. Mat. 8. 28.
Gerizim, ge-rize'-im, persons living in a desert. Deu. 11. 29.
Gershom, ger'-shom, expulsion. Ex. 2. 22.
Gershon, ger'-shon, same as preceding. Gen. 46. 11.
Gershonites, ger'-shon-ites, descendants of Gershon. Num. 3. 21.
Gesham, ge'-sham. 1 Chr. 2. 47.
Geshem, ge'-shem, stout (?). Neh. 2. 19.
Geshur, ge'-shoor, bridge. 2 Sam. 3. 3.
Geshuri, ge-shoor'-i, inhabitants of Geshur. Deu. 3. 14.
Geshuritea, ge-shoor'-ites, same as preceding. Josh. 12. 5.
Gether, ge'-ther, dregs (?). Gen. 10. 23.
Gethsemane, geth-sem'-an-e, oil-press. Mat. 26. 36.
Geuel, goo'-el, majesty of God. Num. 13. 15.
Gezer, ge'-zer, precipice. Josh. 10. 33.
Gezrites, gez'-rites, dwelling in a desert land. 1 Sam. 27. 8.
Giah, gi'-ah, gushing forth. 2 Sam. 2. 24.
Gibbar, gib'-ar, a hero. Ezra 2. 20.
Gibbethon, gib'-eth-on, a lofty place. Josh. 19. 44.
Gibea, gib'-e-ah, hill. 1 Chr. 2. 49.
Gibeah, gib'-e-ah, hill. Josh. 15. 57.
Gibeath, gib'-e-ath, hill. Josh. 18. 28.
Gibeon, gib'-e-on, pertaining to a hill. Josh. 9. 3.
Gibeonites, gib'-e-on-ites, inhabitants of Gibeon. 2 Sam. 21. 1.
Giblites, gib'-lites, inhabitants of Gebal. Josh. 13. 5.
Giddalti, gid-al'-ti, I have increased. 1 Chr. 25. 4.
Giddel, gid'-el, gigantic. Ezra 2. 47.
Gideon, gid'-e-on, one who cuts down. Judg. 6. 11.
Gideoni, gid'-e-on-i, cutting down. Num. 1. 11.

Gidom, gi'-dom. Judg. 20. 45.
Gihon, gi'-hon, a river. Gen. 2. 13.
Gilalai, gil'-al-a'-i, dungy (?). Neh. 12. 36.
Gilboa, gil-bo'-ah, bubbling fountain. 1 Sam. 28. 4.
Gilead, gil'-e-ad, hill of witness. Gen. 31. 21.
Gileadite, gil'-e-ad-ite, inhabitant of Gilead. Judg. 10. 3.
Gilgal, gil'-gal, a circle. Josh. 4. 19.
Giloh, gi'-lo, exile. Josh. 15. 51.
Gilonite, gi'-lon-ite, an inhabitant of Giloh. 2 Sam. 15. 12.
Gimzo, gim'-zo, a place abounding with sycamores. 2 Chr. 28. 18.
Ginath, gi'-nath, garden. 1 Kin. 16. 21.
Ginnetho, gin'-eth-o, garden. Neh. 12. 4.
Ginnethon, gin'-eth-on, same as preceding. Neh. 10. 6.
Girgashite, gir'-gash-ite, dwelling in a clayey soil. 1 Chr. 1. 14.
Girgasite, gir'-gas-ite, same as preceding. Gen. 10. 16.
Gispa, gis'-pah, flattery. Neh. 11. 21.
Gittah-hepher, git'-tah-he'-fer, wine-press of the well. Josh. 19. 13.
Gittaim, git'-a-im, two wine-presses. 2 Sam. 4. 3.
Gittites, git'-ites, inhabitants of Gath. Josh. 13. 3.
Gittith, git'-ith, after the manner of Gittites. Ps. 8, title.
Gizonite, gi'-zon-ite. 1 Chr. 11. 34.
Goath, go'-ath, lowing. Jer. 31. 39.
Gob, gobe, pit, cistern. 2 Sam. 21. 18.
Gog. 1 Chr. 5. 4.
Golan, go'-lan, exile. Deu. 4. 43.
Golgotha, gol'-goth-ah, a skull. Mat. 27. 33.
Goliath, go-li'-ath, exile (?). 1 Sam. 17. 4.
Gomer, go'-mer, complete. Gen. 10. 2.
Gomorrah, go-mor'-ah. Gen. 10. 19.
Gomorrha, go-mor'-ah, same as preceding. Mat. 10. 15.
Goshen, go'-shen. Gen. 45. 10.
Gozan, go'-zan. 2 Kin. 17. 6.
Greece, grees, country of the Greeks. Acts 20. 2.
Grecia, greesh'-ah, same as Greece. Dan. 8. 21.
Grecian, greesh'-an, a Jew who speaks Greek. Acts 11. 20.
Greek, the language of Greece. Acts 21. 37.
Greeks, inhabitants of Greece. Acts 18. 17.
Gudgodah, gud'-god-ah, thunder (?). Deu. 10. 7.
Guni, goon'-i, painted with colours. Gen. 46. 24.
Gunites, goon'-ites, descendants of Guni. Num. 26. 48.
Gur, goor, a young lion. 2 Kin. 9. 27.
Gur-baal, goor-ba'-al, Gur of Baal. 2 Chr. 26. 7.

Haahashtari, ha'-a-hash'-tar-i, the muleteer (?). 1 Chr. 4. 6.
Habaiah, hab'-a-i'-ah, whom Jehovah hides. Ezra 2. 61.
Habakkuk, ha-bak'-ook, embrace. Hab. 1. 1.
Habaziniah, hab'-az-in-i'-ah, lamp of Jehovah (?). Jer. 35. 3.
Habor, ha'-bor, joining together. 2 Kin. 17. 6.
Hachaliah, hak-al-i'-ah, whom Jehovah disturbs. Neh. 1. 1.
Hachilah, hak'-i-lah, dark. 1 Sam. 23. 19.
Hachmoni, hak'-mon-i, wise. 1 Chr. 27. 32.
Hachmonite, hak'-mon-ite, a descendant of Hachmoni. 1 Chr. 11. 11.
Hadad, ha'-dad. Gen. 36. 35.
Hadadezer, had'-ad-e'-zer, whose help is Hadad. 2 Sam. 8. 3.
Hadadrimmon, had'-ad-rim'-on, named from Hadad and Rimmon. Zech. 12. 11.
Hadar, ha'-dar, enclosure. Gen. 25. 15.
Hadarezer, had'-ar-e'-zer, same as **Hadadezer**. 1 Chr. 18. 3.
Hadashah, had-ash'-ah, new. Josh. 15. 37.
Hadassah, had-as'-ah, myrtle. Est. 2. 7.
Hadattah, had-at'-ah, new. Josh. 15. 25.
Hadid, ha'-did, sharp. Ezra 2. 33.

Hadlai, had'-la-i, rest. 2 Chr. 28. 12.
Hadoram, had-or'-am. Gen. 10. 27.
Hadrach, had'-rak. Zech. 9. 1.
Hagab, ha'-gab, locust. Ezra 2. 46.
Hagaba, ha'-gab-ah, same as **Hagab**. Neh. 7. 48.
Hagar, ha'-gar, flight. Gen. 16. 3.
Hagarenes, hag'-ar-e'-nes, inhabitants of Hagar. Ps. 83. 6.
Hagarites, hag'-ar-ites, same as preceding. 1 Chr. 5. 10.
Hagerite, hag'-er-ite, same as **Hagarene**. 1 Chr. 27. 31.
Haggai, hag'-a-i, festive. Hag. 1. 1.
Haggi, hag'-i, same as preceding. Gen. 46. 16.
Haggeri, hag'-er-i. 1 Chr. 11. 38.
Haggiah, hag-i'-ah, festival of Jehovah. 1 Chr. 6. 30.
Haggites, hag'-ites, the posterity of Haggi. Num. 26. 15.
Haggith, hag'-ith, festive. 2 Sam. 3. 4.
Hai, ha'-i, same as **Ai**. Gen. 12. 8.
Hakkatan, hak'-at-an, the small. Ezra 8. 12.
Hakkoz, hak'-oz, the thorn. 1 Chr. 24. 10.
Hakupha, ha-koo'-fah. Ezra 2. 51.
Halah, ha'-lah, same as **Calah** (?). 2 Kin. 17. 6.
Halak, ha'-lak, smooth. Josh. 11. 17.
Halhul, hal'-hool. Josh. 15. 58.
Hali, ha'-li, necklace. Josh. 19. 25.
Hallohesh, hal-o'-hesh, same as following. Neh. 10. 24.
Halohesh, hal-o'-hesh, the enchanter. Neh. 3. 12.
Ham, ham, warm. Gen. 9. 18.
Haman, ha'-man. Est. 3. 1.
Hamath, ha'-math, fortress. Num. 34. 8.
Hamathite, ha'-math-ite, a dweller at Hamath. Gen. 10. 18.
Hamath-zobah, ha'-math-zo'-bah, fortress of Zobah. 2 Chr. 8. 3.
Hammath, ham'-ath, warm springs. Josh. 19. 35.
Hammedatha, ham-ed'-a-thah, given by the moon (?). Est. 3. 1.
Hammelech, ham-me'-lek, the king. Jer. 36. 26.
Hammoleketh, ham'-mo-le'-keth, the queen. 1 Chr. 7. 18.
Hammon, ham'-on, warm. Josh. 19. 28.
Hammoth-dor, ham'-oth-dor', warm springs of Dor. Josh. 21. 32.
Hamonah, ha-mo'-nah, multitude. Ezek. 39. 16.
Hamon-gog, ham'-on-gog', *m.* of Gog. Ezek. 39. 11.
Hamor, ha'-mor, ass. Gen. 33. 19.
Hamuel, ham'-oo-el, heat (wrath) of God. 1 Chr. 4. 26.
Hamul, ha'-mool, who has experienced mercy. Gen. 46. 12.
Hamulites, ha'-mool-ites, the posterity of Hamul. Num. 26. 21.
Hamutal, ha-moo'-tal, refreshing like dew. 2 Kin. 23. 31.
Hanameel, han'-am-e'-el, probably another form of **Hananeel**. Jer. 32. 7.
Hanan, ha'-nan, merciful. 1 Chr. 8. 23.
Hananeel, han'-an-e'-el, whom God graciously gave. Neh. 3. 1.
Hanani, ha-na'-ni, probably same as **Hananiah**. 1 Kin. 16. 1.
Hananiah, han'-an-i'-ah, whom Jehovah graciously gave. 1 Chr. 3. 19.
Hanes, ha'-nees. Is. 30. 4.
Haniel, han'-i-el, favour of God. 1 Chr. 7. 39.
Hannah, han'-ah, gracious. 1 Sam. 1. 2.
Hannathon, han'-ath-on, gracious. Josh. 19. 14.
Hanniel, han'-i-el, same as **Haniel**. Num. 34. 23.
Hanoch, ha'-nok, same as **Enoch**. Gen. 25. 4.
Hanochites, ha'-nok-ites, descendants of Hanoch. Num. 26. 5.
Hanun, ha'-noon, whom (God) pities. 2 Sam. 10. 1.
Haphraim, haf-ra'-im, two pits. Josh. 19. 19.
Hara, ha'-rah, mountainous. 1 Chr. 5. 26.
Haradah, ha'-ra-dah, fear. Num. 33. 24.
Haran, ha'-ran, mountaineer. Gen. 11. 27.
Hararite, ha'-rar-ite, a mountaineer. 2 Sam. 23. 11.
Harbonah, har-bo'-nah. Est. 7. 9.

Hareph, ha'-ref, plucking. 1 Chr. 2. 51.
Hareth, ha'-reth, thicket. 1 Sam. 22. 5.
Harhaiah, har-hai'-ah, dried up (?). Neh. 3. 8.
Harhas, har'-has. 2 Kin. 22. 14.
Harhur, har'-hoor, inflammation. Ezra 2. 51.
Harim, ha'-rim, flat-nosed. 1 Chr. 24. 8.
Hariph, ha'-rif, autumnal showers. Neh. 7. 24.
Harnepher, har-ne'-fer. 1 Chr. 7. 36.
Harod, ha'-rod, terror. Judg. 7. 1.
Harodite, har'-od-ite, inhabitant of Harod. 2 Sam. 23. 25.
Haroeh, ha-ro'-eh, the seer. 1 Chr. 2. 52.
Harorite, har'-or-ite, probably another form of **Harodite**. 1 Chr. 11. 27.
Harosheth, ha-rosh'-eth, carving. Judg. 4. 2.
Harsha, har'-shah, enchanter, magician. Ezra 2. 52.
Harum, ha'-room, high (?). 1 Chr. 4. 8.
Harumaph, ha-roo'-maf, flat-nosed. Neh. 3. 10.
Haruphite, ha-roof'-ite. 1 Chr. 12. 5.
Haruz, ha'-rooz, active. 2 Kin. 21. 19.
Hasadiah, ha'-sad-i'-ah, whom Jehovah loves. 1 Chr. 3. 20.
Hasenuah, ha'-se-noo'-ah, she that is hated. 1 Chr. 9. 7.
Hashabiah, ha'-shab-i'-ah, whom Jehovah esteems. 1 Chr. 6. 45.
Hashabnah, ha-shab'-nah, same as preceding (?). Neh. 10. 25.
Hashabniah, ha'-shab-ni'-ah, same as **Hashabiah**. Neh. 3. 10.
Hashbadana, hash'-bad-a'-na. Neh. 8. 4.
Hashem, ha'-shem, fat. 1 Chr. 11. 34.
Hashmonah, hash-mo'-nah, fatness, fat soil. Num. 33. 29.
Hashub, hash'-oob, thoughtful. Neh. 3. 11.
Hashubah, hash-oob'-ah, same as preceding. 1 Chr. 3. 20.
Hashum, hash'-oom, rich. Ezra 2. 19.
Hashupha, hash-oof'-ah, another form of **Hasupha**. Neh. 7. 46.
Hasrah, haz'-rah, probably same as **Harhas**. 2 Chr. 34. 22.
Hassenaah, has'-en-a'-ah, the thorny. Neh. 3. 3.
Hasshub, hash'-oob, same as **Hashub**. 1 Chr. 9. 14.
Hasupha, has-oof'-ah, one of the Nethinims. Ezra 2. 43.
Hatach, ha'-tak. Est. 4. 5.
Hathath, ha'-thath, terror. 1 Chr. 4. 13.
Hatipha, ha'-ti-fah, seized. Ezra 2. 54.
Hatita, ha'-ti-tah, digging Ezra 2. 42.
Hattil, hat'-il, wavering. Ezra 2. 57.
Hattush, hat'-oosh, assembled (?). 1 Chr. 3. 22.
Hauran, how'-ran, hollow land. Ezek. 47. 16.
Havilah, ha-vil'-ah. Gen. 10. 7.
Havoth-jair, ha'-voth-ja'-ir, villages of Jair. Num. 32. 41.
Hazael, ha'-za-el, whom God watches over. 1 Kin. 19. 15.
Hazaiah, ha-zai'-ah, whom Jehovah watches over. Neh. 11. 5.
Hazar-addar, ha'-zar-ad'-ar, Addar-town. Num. 34. 4.
Hazar-enan, ha'-zar-e'-nan, fountain-town. Num. 34. 9.
Hazar-gaddah, ha'-zar-gad'-ah, luck-town. Josh. 15. 27.
Hazar-hatticon, ha'-zar-hat'-ik-on, middle-town. Ezek. 47. 16.
Hazarmaveth, ha'-zar-ma'-veth, death-town. Gen. 10. 26.
Hazar-shual, ha'-zar-shoo'-al, jackal-town. Josh. 15. 28.
Hazar-susah, ha'-zar-soo'-sah, mare-town. Josh. 19. 5.
Hazar-susim, ha'-zar-soo'-sim, horses-town. 1 Chr. 4. 31.
Hazelelponi, haz'-lel-po'-ni, the shadow looking on me. 1 Chr. 4. 3.
Hazerim, ha'-zer-im, villages. Deu. 2. 23.
Hazeroth, ha'-zer-oth, same as **Hazerim**. Num. 11. 35.
Hazezon-tamar, ha'-ze-zon-ta'-mar, pruning of the palm. Gen. 14. 7.
Haziel, ha'-zi-el, the vision of God. 1 Chr. 23. 9.
Hazo, ha'-zo, vision. Gen. 22. 22.
Hazor, ha'-zor, castle. Josh. 11. 1.

Heber, he'-ber, (1) same as **Eber**. 1 Chr. 5. 13; (2) fellowship. Gen. 46. 17.
Heberites, he'-ber-ites, descendants of Heber. Num. 26. 45.
Hebrew, he'-broo, the language spoken by the Jews: John 19. 20. Or a Jew: Jer. 34. 9.
Hebrewess, he'-broo-ess', a Jewess. Jer. 34. 9.
Hebrews, he'-broos, descendants of Eber. Gen. 40. 15.
Hebron, he'-bron, alliance. Gen. 13. 18.
Hebronites, he'-bron-ites, the people of Hebron. Num. 3. 27.
Hegai, or **Hege**, he'-ga-i. Est. 2. 3, 8.
Helah, he'-lah, rust. 1 Chr. 4. 5.
Helam, he'-lam, stronghold. 2 Sam. 10. 16.
Helbah, hel'-bah, fatness. Judg. 1. 31.
Helbon, hel'-bon, fertile. Ezek. 27. 18.
Heldai, hel'-da-i, terrestrial. 1 Chr. 27. 15.
Heleb, he'-leb, fat, fatness. 2 Sam. 23. 29.
Heled, he'-led, the world. 1 Chr. 11. 30.
Helek, he'-lek, portion. Num. 26. 30.
Helekites, he'-lek-ites, descendants of Helek. Num. 26. 30.
Helem, he'-lem, another form of **Heldai**. 1 Chr. 7. 35.
Heleph, he'-lef, exchange. Josh. 19. 33.
Helez, he'-lez, liberation. 2 Sam. 23. 26.
Heli, he'-li, the Greek form of **Eli**. Luke 3. 23.
Helkai, hel'-ka-i, another form of **Hilkiah**. Neh. 12. 15.
Helkath, hel'-kath, a portion. Josh. 19. 25.
Helkath-hazzurim, hel'-kath-haz'-oor-im, the field of swords (?). 2 Sam. 2. 16.
Helon, he'-lon, strong. Num. 1. 9.
Hemam, he'-mam, same as **Homam**. Gen. 36. 22.
Heman, he'-man, faithful. 1 Kin. 4. 31.
Hemath, he'-math; (1) fortress, 1 Chr. 2. 55; (2) same as **Hamath**. Amos 6. 14.
Hemdan, hem'-dan, pleasant. Gen. 36. 26.
Hen, hen, favour. Zech. 6. 14.
Hena, he'-nah. 2 Kin. 18. 34.
Henadad, hen'-a-dad, favour of Hadad (?). Ezra 3. 9.
Henoch, he'-nok, same as **Enoch**. 1 Chr. 1. 3.
Hepher, he'-fer, pit. Josh. 12. 17.
Hepherites, he'-fer-ites, descendants of Hepher. Num. 26. 32.
Hephzi-bah, hef-zi'-bah, in whom is my delight. 2 Kin. 21. 1.
Heres, he'-res, the sun. Judg. 1. 35.
Heresh, he'-resh, artificer. 1 Chr. 9. 15.
Hermas, her'-mas. Rom. 16. 14.
Hermes, her'-mes. Rom. 16. 14.
Hermogenes, her-moj'-en-ees. 2 Tim. 1. 15.
Hermon, her'-mon, lofty. Deu. 3. 8.
Hermonites, her'-mon-ites, the summits of Hermon. Ps. 42. 6.
Herod, her'-od. Mat. 2. 1.
Herodians, he-ro'-di-ans, partisans of Herod. Mat. 22. 16.
Herodias, he-ro'-di-as. Mat. 14. 3.
Herodion, he-ro'-di-on. Rom. 16. 11.
Hesed, he'-sed, mercy. 1 Kin. 4. 10.
Heshbon, hesh'-bon, counting. Num. 21. 25.
Heshmon, hesh'-mon, fatness. Josh. 15. 27.
Heth. Gen. 10. 15.
Hethlon, heth'-lon, hiding-place. Ezek. 47. 15.
Hezeki, hez'-ek-i, shortened from **Hizkiah**. 1 Chr. 8. 17.
Hezekiah, hez'-ek-i'-ah, the might of Jehovah. 2 Kin. 18. 1.
Hezion, hez'-yon, vision. 1 Kin. 15. 18.
Hezir, he'-zir, swine. 1 Chr. 24. 15.
Hezrai, hez'-ra-i, enclosed wall. 2 Sam. 23. 35.
Hezro, hez'-ro, same as preceding. 1 Chr. 11. 37.
Hezron, hez'-ron, same as **Hezrai**. Gen. 46. 12.
Hezronites, hez'-ron-ites, descendants of Hezron. Num. 26. 6.
Hiddai, hid'-a-i, the rejoicing of Jehovah. 2 Sam. 23. 30.
Hiddekel, hid-ek'-el. Gen. 2. 14.
Hiel, hi'-el, God liveth. 1 Kin. 16. 34.
Hierapolis, hi'-e-ra'-pol-is, a sacred or holy city. Col. 4. 13.

Higgaion, hig-a'-yon, meditation. Ps. 9. 16.
Hilen, hi'-len. 1 Chr. 6. 58.
Hilkiah, hilk-i'-ah, portion of Jehovah. 2 Kin. 18. 18.
Hillel, hil'-el, praising. Judg. 12. 13.
Hinnom, hin'-ome. Josh. 15. 8.
Hirah, hi'-rah, nobility. Gen. 38. 1.
Hiram, hi'-ram, noble(?). 2 Sam. 5. 11.
Hittites, hit'-ites, descendants of Heth. Gen. 15. 20.
Hivites, hive'-ites, villagers. Ex. 3. 8.
Hizkiah, hizk-i'-ah, might of Jehovah. Zeph. 1. 1.
Hizkijah, hizk-i'-jah, same as preceding. Neh. 10. 17.
Hobah, ho'-bah, beloved. Num. 10. 29.
Hobah, ho'-bah, a hiding-place. Gen. 14. 15.
Hod, hode, splendour. 1 Chr. 7. 37.
Hodaiah, ho-dai'-ah, praise of Jehovah. 1 Chr. 3. 24.
Hodaviah, ho'-dav-i'-ah, Jehovah is his praise. 1 Chr. 5. 24.
Hodesh, ho'-desh, new moon. 1 Chr. 8. 9.
Hodevah, ho'-de-vah, same as **Hodaviah**. Neh. 7. 43.
Hodiah, ho-di'-ah, same as **Hodaiah**. 1 Chr. 4. 19.
Hodijah, ho-di'-jah, same as preceding. Neh. 8. 7.
Hoglah, hog'-lah, partridge. Num. 26. 33.
Hoham, ho'-ham. Josh. 10. 3.
Holon, ho'-lon, sandy. Josh. 15. 51.
Homam, ho'-mam, destruction. 1 Chr. 1. 39.
Hophni, hof'-ni, pugilist. 1 Sam. 1. 3.
Hophra, hof'-rah, priest of the sun. Jer. 44. 30.
Hor, mountain. Num. 20. 23.
Horam, ho'-ram. Josh. 10. 33.
Horeb, ho'-reb, desert. Ex. 3. 1.
Horem, ho'-rem. Josh. 19. 38.
Hor-hagidgad, hor'-hag-gid'-gad, mountain of Gudgodah. Num. 33. 32.
Hori, ho'-ri, cave-dweller. Gen. 36. 22.
Horims, hor'-ims, descendants of Hori. Deu. 2. 12.
Horites, hor'-ites, same as preceding. Gen. 14. 6.
Hormah, hor'-mah, a devoting, a place laid waste. Num. 14. 45.
Horonaim, hor'-o-na'-im, two caverns. Is. 15. 5.
Horonite, hor'-on-ite, native of Beth-Horon. Neh. 2. 10.
Hosah, ho'-sah, fleeing to Jehovah for refuge (?). Josh. 19. 29.
Hosanna, ho-san'-nah, save us we pray. Mat. 21. 9.
Hosea, ho-ze'-ah, salvation. Hos. 1. 1.
Hoshaiah, ho-shai'-ah, whom Jehovah has set free. Neh. 12. 32.
Hoshama, ho'-sha-mah. 1 Chr. 3. 18.
Hoshea, ho-she'-ah, same as **Hoseah**. Deut. 32. 44.
Hotham, ho'-tham, signet ring. 1 Chr. 7. 32.
Hothan, ho'-than. 1 Chr. 11. 44.
Hothir, ho'-thir. 1 Chr. 25. 4.
Hukkok, hook'-oke, decreed. Josh. 19. 34.
Hukok, hook'-oke, same as preceding. 1 Chr. 6. 75.
Hul, hool, circle. Gen. 10. 23.
Huldah, hool'-dah, weasel. 2 Kin. 22. 14.
Humtah, hoom'-tah, fortress (?). Josh. 15. 54.
Hupham, hoo'-fam, inhabitant of the shore (?). Num. 26. 39.
Huphamites, hoo'-fam-ites, descendants of Hupham. Num. 26. 39.
Huppah, hoop'-ah, covering. 1 Chr. 24. 13.
Huppim, hoop'-im, same as **Hupham** (?). Gen. 46. 21.
Hur, hoor, cavern. Ex. 17. 10.
Hurai, hoo'-ra-i, another way of writing Hiddai. 1 Chr. 11. 32.
Huram, hoo-ram, the older way of spelling Hiram. 2 Chr. 2. 13.
Huri, hoo'-ri, linen-worker (?). 1 Chr. 5. 14.
Hushah, hoo'-shah, haste. 1 Chr. 4. 4.
Hushai, hoo'-sha-i, hasting. 2 Sam. 15. 32.
Husham, hoo'-sham, haste. Gen. 36. 34.

Hushathite, hoo'-shath-ite, inhabitant of Hushah. 2 Sam. 23. 27.
Hushim, hoosh'-im, those who make haste. Gen. 46. 23.
Huz. Gen. 22. 21.
Huzzab, hooz'-ab, it is decreed. Nah. 2. 7.
Hymenæus, hi'-men-e'-us, belonging to Hymen. 2 Tim. 2. 17.

Ibhar, ib'-har, whom God chooses. 2 Sam. 5. 15.
Ibleam, ib'-le-am, He destroys the people. Josh. 17. 11.
Ibneiah, ib-ni'-ah, whom Jehovah will build up. 1 Chr. 9. 8.
Ibnijah, ib-ni'-jah, same as preceding. 1 Chr. 9. 8.
Ibri, ib'-ri, Hebrew. 1 Chr. 24. 27.
Ibzan, ib'-zan, active (?). Judg. 12. 8.
I-chabod, i'-ka-bod, inglorious. 1 Sam. 4. 21.
Iconium, i-kon'-yum. Acts 13. 51.
Idalah, id'-al-ah, snares (?). Josh. 19. 15.
Idbash, id'-bash, honeyed. 1 Chr. 4. 3.
Iddo, id'-o, (1) loving, 1 Chr. 27. 21; (2) Ezra 8. 17; (3) seasonable, Zech. 1. 1.
Idumea, i'-du-me'-ah, same as **Edom**. Is. 34. 5.
Igal, i'-gal, whom God will avenge. Num. 13. 7.
Igdaliah, ig'-dal-i'-ah, whom Jehovah shall make great. Jer. 35. 4.
Igeal, i'-ge-al, same as **Igal**. 1 Chr. 3. 22.
Iim, i'-im, ruins. Num. 33. 45.
Ije-abarim, i-je-ab'-ar-im, ruinous heaps of Abarim. Num. 21. 11.
Ijon, i'-jon, a ruin. 1 Kin. 15. 20.
Ikkesh, ik'-esh, perverseness of mouth. 2 Sam. 23. 26.
Ilai, i'-la-i, most high. 1 Chr. 11. 29.
Illyricum, il-ir'-ik-um. Rom. 15. 19.
Imla, im'-lah, same as **Imlah**. 2 Chr. 18. 7.
Imlah, im'-lah, whom (God) will fill up. 1 Kin. 22. 8.
Immanuel, im-an'-u-el, God with us. Is. 7. 14.
Immer, im'-er, talkative. 1 Chr. 9. 12.
Imna, im'-nah, whom (God) keeps back. 1 Chr. 7. 35.
Imnah, whom (God) assigns (?). 1 Chr. 7. 30.
Imrah, im'-rah, stubborn. 1 Chr. 7. 36.
Imri, im'-ri, eloquent. 1 Chr. 9. 4.
India, ind'-ya. Est. 1. 1.
Iphedeiah, if'-ed-i'-ah, whom Jehovah frees. 1 Chr. 8. 25.
Ir, eer, city. 1 Chr. 7. 12.
Ira, i'-rah, watchful. 2 Sam. 20. 26.
Irad, i'-rad. Gen. 4. 18.
Iram, i'-ram, belonging to a city. Gen. 36. 43.
Iri, i'-ri, same as **Iram**. 1 Chr. 7. 7.
Irijah, i-ri'-jah, whom Jehovah looks on. Jer. 37. 13.
Ir-nahash, ir-na'-hash, snake-town. 1 Chr. 4. 12.
Iron, i'-ron, reverence. Josh. 19. 38.
Irpeel, ir'-pe-el, which God heals. Josh. 18. 27.
Ir-shemesh, ir'-she'-mesh, sun-town. Josh. 19. 41.
Iru, i'-roo, same as **Iram**. 1 Chr. 4. 15.
Isaac, i'-zak, laughter. Gen. 17. 19.
Isaiah, i-zai'-ah, salvation of Jehovah. Is. 1. 1.
Iscah, is'-kah. Gen. 11. 29.
Iscariot, is-kar'-i-ot, man of Kerioth. Mat. 10. 4.
Ishbah, ish'-bah, praising. 1 Chr. 4. 17.
Ishbak, ish'-bak. Gen. 25. 2.
Ishbi-benob, ish'-bi-ben'-obe, one who dwells at Nob. 2 Sam. 21. 16.
Ish-bosheth, ish-bo'-sheth, man of shame. 2 Sam. 2. 8.
Ishi, eesh'-i, my husband. Hos. 2. 16.
Ishi, yish'-i, salutary. 1 Chr. 2. 31.
Ishiah, ish-i'-ah, whom Jehovah lends. 1 Chr. 7. 3.
Ishijah, ish-i'-jah, same as **Ishia**. Ezra 10. 31.
Ishma, ish'-mah. 1 Chr. 4. 3.
Ishmael, ish'-ma-el, whom God hears. Gen. 16. 15.
Ishmaelites, ish'-ma-el-ites, descendants of Ishmael. Judg. 8. 24.
Ishmaiah, ish-mai'-ah, whom Jehovah hears. 1 Chr. 27. 19.

Ishmeelites, ish'-me-el-ites, same as **Ishmaelites**. Gen. 37. 25.
Ishmerai, ish'-mer-a'-i, whom Jehovah keeps. 1 Chr. 8. 18.
Ishod, ish'-hode, man of glory. 1 Chr. 7. 18.
Ishpan, ish'-pan, cunning (?). 1 Chr. 8. 22.
Ish-tob, ish'-tobe, men of Tob. 2 Sam. 10. 6.
Ishuah, ish'-oo-ah, level. Gen. 46. 17.
Ishuai, ish'-oo-a'-i, same as **Isui**. 1 Chr. 7. 30.
Ishui, ish'-oo-i, same as **Ishuah**. 1 Sam. 14. 49.
Ismachiah, is'-mak-i'-ah, whom Jehovah upholds. 2 Chr. 31. 13.
Ismaiah, is-mai'-ah, same as **Ishmaiah**. 1 Chr. 12. 4.
Ispah, is'-pah, bald. 1 Chr. 8. 16.
Israel, iz'-ra-el, soldier of God. Gen. 32. 28.
Israelites, iz'-ra-el-ites, descendants of Israel. Ex. 9. 7.
Israelitish, iz'-ra-el-ite-ish, after the fashion of an Israelite. Lev. 24. 10.
Issachar, is'-ak-ar, he is hired (?). Gen. 30. 18.
Isshiah, ish-hi'-ah, same as **Ishiah**. 1 Chr. 24. 21.
Isuah, is'-oo-ah, same as **Ishuah**. 1 Chr. 7. 30.
Isui, is'-oo-i, same as **Ishui**. Gen. 46. 17.
Italian, it'-al-yan, belonging to Italy. Acts 10. 1.
Italy, it'-a-ly. Acts 18. 2.
Ithai, ith'-a-i, ploughman. 1 Chr. 11. 31.
Ithamar, i'-tha-mar, island of palms. Ex. 6. 23.
Ithiel, ith'-i-el, God is with me. Neh. 11. 7.
Ithmah, ith'-mah, bereavedness. 1 Chr. 11. 46.
Ithnan, ith'-nan. Josh. 15. 23.
Ithra, ith'-rah, excellence. 2 Sam. 17. 25.
Ithran, ith'-ran, same as **Ithra**. Gen. 36. 26.
Ithream, ith'-re-am, remainder of the people. 2 Sam. 3. 5.
Ithrite, ith'-rite, descendants of Jether (?). 2 Sam. 23. 38.
Ittah-kazin, it'-ah-ka'-zin, time of the chief. Josh. 19. 13.
Ittai, it'-a-i, same as **Ithai**. 2 Sam. 15. 19.
Ituræa, i'-tu-re'-ah, a province so named from Jetur. Luke 3. 1.
Ivah, i'-vah. 2 Kin. 18. 34.
Izehar, iz'-har, oil. Num. 3. 19.
Izeharites, i'-ze-har'-ites, the descendants of Izehar. Num. 3. 27.
Izhar, iz'-har, same as **Izehar**. Ex. 6. 18.
Izharites, iz'-har-ites, the same as **Izeharites**. 1 Chr. 26. 23.
Izrahiah, iz-rah-i'-ah, whom Jehovah brought to light. 1 Chr. 7. 3.
Izrahite, iz'-rah-ite, probably same as **Zarhite**. 1 Chr. 27. 8.
Izri, iz'-ri, a descendant of Jezer. 1 Chr. 25. 11.

Jaakan, ja'-ak-an, one who turns. Deu. 10. 6.
Jaakobah, ja'-ak-o'-bah, same as **Jacob**. 1 Chr. 4. 36.
Jaala, ja'-a-lah, wild she-goat. Neh. 7. 58.
Jaalah, ja'-a-lah, same as **Jaala**. Ezra 2. 56.
Jaalam, ja'-a-lam, whom God hides. Gen. 36. 5.
Jaanai, ja'-an-a'-i, whom Jehovah answers. 1 Chr. 5. 12.
Jaare-oregim, ja'-ar-e-or'-eg-im, forests of the weavers. 2 Sam. 21. 19.
Jaasau, ja'-a-saw. Ezra 10. 37.
Jaasiel, ja-as'-i-el, whom God created. 1 Chr. 27. 21.
Jaazaniah, ja'-az-an-i'-ah, whom Jehovah hears. 2 Kin. 25. 23.
Jaazer, ja'-a-zer, whom (God) aids. Num. 21. 32.
Jaaziah, ja'-az-i'-ah, whom Jehovah strengthens. 1 Chr. 24. 26.
Jaaziel, ja'-az'-i-el, whom God strengthens. 1 Chr. 15. 18.
Jabal, ja'-bal. Gen. 4. 20.
Jabbok, jab'-ok, pouring out. Gen. 32. 22.
Jabesh, ja'-besh, dry. 2 Kin. 15. 10.
Jabesh-gilead, ja'-besh-gil'-e-ad, Jabesh of Gilead. Judg. 21. 8.
Jabez, ja'-bez, causing pain. 1 Chr. 4. 9.

Jabin, ja'-bin, whom He (God) considered. Judg. 4. 2.

Jabneel, jab'-ne-el, may God cause to be built. Josh. 15. 11.

Jabneh, jab'-nay, which (God) causes to be built. 2 Chr. 26. 6.

Jachan, ja'-kan, troubled. 1 Chr. 5. 13.

Jachin, ja'-kin, whom (God) strengthens. 1 Kin. 7. 21.

Jachinites, ja'-kin-ites, descendants of Jachin. Num. 26. 12.

Jacob, ja'-kob, supplanter. Gen. 25. 26.

Jada, ja'-dah, wise. 1 Chr. 2. 28.

Jadau, ja'-daw. Ezra 10. 43.

Jaddua, jad'-oo-ah, skilled. Neh. 10. 21.

Jadon, ja'-don, a judge. Neh. 3. 7.

Jael, ja'-el, same as **Jaala**. Judg. 4. 17.

Jagur, ja'-goor, a lodging. Josh. 15. 21.

Jah, poetic form of **Jehovah**. Ps. 68. 4.

Jahath, ja'-hath. 1 Chr. 6. 20.

Jahaz, ja'-haz, a place trodden down. Num. 21. 23.

Jahaza, ja'-haz-ah, same as **Jahaz**. Josh. 13. 18.

Jahazah, same as **Jahaza**. Josh. 21. 36.

Jahaziah, ja'-haz-i'-ah, whom Jehovah watches over. Ezra 10. 15.

Jahaziel, ja-haz'-i-el, whom God watches over. 1 Chr. 16. 6.

Jahdai, jah'-da-i, whom Jehovah directs. 1 Chr. 2. 47.

Jahdiel, jah'-di-el, whom God makes glad. 1 Chr. 5. 24.

Jahdo, jah'-do, union. 1 Chr. 5. 14.

Jahleel, jah'-le-el, hoping in God. Num. 26. 26.

Jahleelites, jah'-le-el-ites, descendants of Jahleel. Num. 26. 26.

Jahmai, jah'-ma-i. 1 Chr. 7. 2.

Jahzah, ja'-zah, same as **Jahaz**. 1 Chr. 6. 78.

Jahzeel, jah'-ze-el, whom God allots. Gen. 46. 24.

Jahzeelites, jah'-ze-el-ites, descendants of Jahzeel. Num. 26. 48.

Jahzerah, jah'-zer-ah, may he bring back. 1 Chr. 9. 12.

Jahziel, jah'-zi-el, same as **Jahzeel**. 1 Chr. 7. 13.

Jair, ja'-er, (*i.e.* God) enlightens. Num. 32. 41.

Jairite, ja'-er-ite, a descendant of **Jair**. 2 Sam. 20. 26.

Jairus, ja-i'-rus, Greek form of **Jair**. Mark 5. 22.

Jakan, ja'-kan, same as **Jaakan**. 1 Chr. 1. 42.

Jakeh, ja'-kay, pious (?). Prov. 30. 1.

Jakim, ja'-kim, (God) sets up. 1 Chr. 8. 19.

Jalon, ja'-lon, passing the night. 1 Chr. 4. 17.

Jambres, jam'-brees. 2 Tim. 3. 8.

James, the English equivalent for Jacob in the New Testament. Mat. 4. 21.

Jamin, ja'-min, right hand. Gen. 46. 10.

Jaminites, ja'-min-ites, descendants of Jamin. Num. 26. 12.

Jamlech, jam'-lek, He makes to reign. 1 Chr. 4. 34.

Janna, jan'-nah, probably another form of John. Luke 3. 24.

Jannes, jan'-ees. 2 Tim. 3. 8.

Janoah, ja-no'-ah, rest. 2 Kin. 15. 29.

Janohah, ja-no'-hah, same as preceding. Josh. 16. 6.

Janum, ja'-noom, sleep. Josh. 15. 53.

Japheth, ja'-feth, extension. Gen. 5. 32.

Japhia, ja-fi'-ah, splendid. Josh. 19. 12.

Japhlet, jaf'-let, may he deliver. 1 Chr. 7. 32.

Japhleti, jaf-le'-ti, the Japhletite, or descendant of Japhlet. Josh. 16. 3.

Japho, ja'-fo, beauty. Josh. 19. 46.

Jarah, ja'-rah, forest. 1 Chr. 9. 42.

Jareb, ja'-reb, one who is contentious. Hos. 5. 13.

Jared, ja'-red, descent. Gen. 5. 15.

Jaresiah, ja'-res-i'-ah, whom Jehovah nourishes. 1 Chr. 8. 27.

Jarha, jar'-hah. 1 Chr. 2. 34.

Jarib, ja'-rib, adversary. 1 Chr. 4. 24.

Jarmuth, jar'-mooth, height. Josh. 10. 3.

Jaroah, ja-ro'-ah, moon (?). 1 Chr. 5. 14.

Jashen, ja'-shen, sleeping. 2 Sam. 23. 32.
Jasher, ja'-sher, upright. Josh. 10. 13.
Jashobeam, ja-shob'-e-am, the people returns. 1 Chr. 11. 11.
Jashub, ja'-shoob, he returns. Num. 26. 24.
Jashubi-lehem, ja-shoob'-i-le'-hem, giving bread (?). 1 Chr. 4. 22.
Jashubites, ja'-shoob-ites, descendants of Jashub. Num. 26. 24.
Jasiel, ja'-si-el, whom God made. 1 Chr. 11. 47.
Jason, ja'-son, Græco-Judæan equivalent of Joshua. Acts 17. 5.
Jathniel, jath'-ni-el, God gives. 1 Chr. 26. 2.
Jattir, jat'-yer, excelling. Josh. 15. 48.
Javan, ja'-van, wine (?). Gen. 10. 2.
Jazer, ja'-zer, same as **Jaazer**. Num. 32. 1.
Jaziz, ja'-ziz, wanderer (?). 1Chr. 27. 31.
Jearim, je'-ar-im, forests. Josh. 15. 10.
Jeaterai, je-at'-er-a'-i. 1 Chr. 6. 21.
Jeberechiah, je-ber'-ek-i'-ah, whom Jehovah blesses. Is. 8. 2.
Jebus, je'-boos, a place trodden down(?). Judg. 19. 10.
Jebusi, je'-boos-i, a Jebusite. Josh. 18. 16.
Jebusites, je'-boos-ites, the descendants of Jebus, the son of Canaan. Num. 13. 29.
Jecamiah, jek'-am-i'-ah. 1 Chr. 3. 18.
Jecholiah, jek'-ol-i'-ah. Jehovah is strong. 2 Kin. 15. 2.
Jechonias, jek'-on-i'-as, the Greek way of spelling Jeconiah. Matt. 1. 11.
Jecoliah, jek'-ol-i'-ah, same as **Jecholiah**. 2 Chr. 26. 3.
Jeconiah, jek'-on-i'-ah, Jehovah establishes. 1 Chr. 3. 16.
Jedaiah, jed-ai'-ah, (1) Jehovah —(?). 1 Chr. 4. 37. (2) Jehovah knoweth. 1 Chr. 24. 7.
Jediael, jed'-i-a'-el, known of God. 1 Chr. 7. 6.
Jedidah, jed-i'-dah, beloved. 2 Kin. 22. 1.
Jedidiah, jed'-id-i'-ah, beloved of Jehovah. 2 Sam. 12. 25.
Jeduthun, jed-ooth'-oon, friendship (?). 1 Chr. 16. 38.
Jeezer, je-e'-zer, contracted from **Abiezer**. Num. 26. 30.
Jeezerites, je-ez'-er-ites, descendants of Jeezer. Num. 26. 30.
Jegar-sahadutha, je'-gar-sa-ha-doo'-thah, the heap of testimony. Gen. 31. 47.
Jehaleleel, je-hal'-el-e'-el, he praises God. 1 Chr. 4. 16.
Jehalelel, je-hal'-e-lel, same as preceding. 2 Chr. 29. 12.
Jehdeiah, jed-i'-ah, whom Jehovah makes glad. 1 Chr. 24. 20.
Jehezekel, je-hez'-e-kel, same as **Ezekiel**. 1 Chr. 24. 16.
Jehiah, je-hi'-ah, Jehovah lives. 1 Chr. 15. 24.
Jehiel, je-hi'-el, God liveth. 1 Chr. 15. 18.
Jehieli, je-hi'-el-i, a Jehielite. 1 Chr. 26. 21.
Jehizkiah, je'-hizk-i'-ah, same as **Hezekiah**. 2 Chr. 28. 12.
Jehoadah, je-ho'-a-dah, whom Jehovah adorns. 1 Chr. 8. 36.
Jehoaddan, je-ho'-ad-an, Jehovah is beauteous (?). 2 Kin. 14. 2.
Jehoahaz, je-ho'-a-haz, whom Jehovah holds fast. 2 Kin. 10. 35.
Jehoash, je-ho'-ash, Jehovah supports. 2 Kin. 11. 21.
Jehohanan, je-ho'-han-an, Jehovah is gracious. 1 Chr. 26. 3.
Jehoiachin, je-ho'-ya-kin, Jehovah has established. 2 Kin. 24. 6.
Jehoiada, je-ho'-ya-dah, Jehovah knoweth. 2 Sam. 8. 18.
Jehoiakim, je-ho'-ya-kim, Jehovah has set up. 2 Kin. 23. 34.
Jehoiarib, je-ho'-ya-rib, Jehovah will contend. 1 Chr. 9. 10.
Jehonadab, je-ho'-na-dab, Jehovah is bounteous. 2 Kin. 10. 15.
Jehonathan, je-ho'-na-than, same as **Jonathan**. 1 Chr. 27. 25.
Jehoram, je-ho'-ram, Jehovah is high. 1 Kin. 22. 50.
Jehoshabeath, je-ho'-shab'-e-ath, Jehovah is the oath. 2 Chr. 22. 11.

Jehoshaphat, je-hosh'-af-at, whom Jehovah judges. 1 Kin. 15. 24.

Jehosheba, je-ho'-she-hah, same as Jehoshabeath. 2 Kin. 11. 2.

Jehoshua, je-hosh'-oo-ah, same as Joshua. Num. 13. 16.

Jehoshuah, je-hosh'-oo-ah, same as Joshua. 1 Chr. 7. 27.

Jehovah, je-ho'-vah, the Eternal One. Ex. 6. 3.

Jehovah-jireh, je-ho'-vah-ji'-ray, Jehovah will provide. Gen. 22. 14.

Jehovah-nissi, je-ho'-vah-nis'-i, Jehovah my banner. Ex. 17. 15.

Jehovah-shalom, je-ho'-vah-sha'-lom, Jehovah send peace. Judg. 6. 24.

Jehozabad, je-ho'-za-bad, Jehovah gave. 2 Kin. 12. 21.

Jehozadak, je-ho'-za-dak, Jehovah is just. 1 Chr. 6. 14.

Jehu, je'-hu, Jehovah is He (?). 1 Kin. 19. 16.

Jehubbah, je-hoob'-ah, hidden. 1 Chr. 7. 34.

Jehucal, je-hoo'-kal, Jehovah is mighty. Jer. 37. 3.

Jehud, je'-hood, praise. Josh. 19. 45.

Jehudi, je-hood'-i, a Jew. Jer. 36. 14.

Jehudijah, je'-hood-i'-jah, a Jewess. 1 Chr. 4. 18.

Jehush, je'-hoosh, to whom God hastens. 1 Chr. 8. 39.

Jeiel, ji'-el. 1 Chr. 5. 7.

Jekabzeel, je-kah'-ze-el, God gathers. Neh. 11. 25.

Jekameam, je'-ka-me'-am. 1 Chr. 23. 19.

Jekamiah, jek'-am-i'-ah, same as Jecamiah. 1 Chr. 2. 41.

Jekuthiel, je-koo'-thi-el, the fear of God. 1 Chr. 4. 18.

Jemima, je-mi'-mah, dove. Job 42. 14.

Jemuel, jem-oo'-el, day of God. Gen. 46. 10.

Jephthae, jef'-tah, Greek way of writing Jephthah. Heb. 11. 32.

Jephthah, jef'-tah, God opens. Judg. 11. 1.

Jephunneh, je-foon'-eh, for whom it is prepared. Num. 13. 6.

Jerah, je'-rah, the moon. Gen. 10. 26.

Jerahmeel, je-rah'-me-el, whom God loves. 1 Chr. 2. 9.

Jerahmeelites, je-rah'-me-el-ites, descendants of Jerahmeel. 1 Sam. 27. 10.

Jered, je'-red, descent. 1 Chr. 1. 2.

Jeremai, jer'-em-a'-i, dwelling in heights. Ezra 10. 33.

Jeremiah, jer'-em-i'-ah, whom Jehovah has appointed. Jer. 1. 1.

Jeremias, jer'-em-i'-as, Greek form of Jeremiah. Matt. 16. 14.

Jeremoth, jer'-em-oth, high places. 1 Chr. 8. 14.

Jeremy, jer'-em-y, shortened English form of Jeremiah. Matt. 2. 17.

Jeriah, jer-i'-ah, whom Jehovah regards (?). 1 Chr. 23. 19.

Jeribai, jer'-ib-a'-i, contentious. 1 Chr. 11. 46.

Jericho, jer'-ik-o, a fragrant place. Num. 22. 1.

Jeriel, je-ri'-el, founded by God. 1 Chr. 7. 2.

Jerijah, jer-i'-jah, same as Jeriah. 1 Chr. 26. 31.

Jerimoth, jer'-i-moth, same as Jeremoth. 1 Chr. 7. 7.

Jerioth, je-ri'-oth, curtains. 1 Chr. 2. 18.

Jeroboam, jer'-ob-o'-am, whose people are many. 1 Kin. 11. 26.

Jeroham, je-ro'-ham, who is loved. 1 Sam. 1. 1.

Jerubbaal, je-roo'-ha-al, let Baal plead. Judg. 6. 32.

Jeruhbesheth, je'-roo-be'-sheth, let shame plead, another name for Jerubbaal. 2 Sam. 11. 21.

Jeruel, je-roo'-el, same as Jeriel. 2 Chr. 20. 16.

Jerusalem, je-roo'-sa-lem, founded in peace (?). Josh. 10. 1.

Jerusha, je-roo'-shah, possession. 2 Kin. 15. 33.

Jerushah, je-roo'-shah, same as preceding. 2 Chr. 27. 1.

Jesaiah, je-sai'-ah, same as Isaiah, 1 Chr. 3. 21.

Jeshaiah, je-shai'-ah, same as preceding. 1 Chr. 25. 3.

Jeshanah, je-shan'-ah, old. 2 Chr. 13. 19.

Jesharelah, jesh'-ar-el'-ah, right before God (?). 1 Chr. 25. 14.
Jeshebeab, je-sheb'-e-ab, father's seat. 1 Chr. 24. 13.
Jesher, je'-sher, uprightness. 1 Chr. 2. 18.
Jeshimon, je-shim'-on, the waste. Num. 21. 20.
Jeshishai, je-shi'-sha-i, like an old man. 1 Chr. 5. 14.
Jeshohaiah, je-sho'-ha-i'-ah, whom Jehovah humbles. 1 Chr. 4. 36.
Jeshua, jesh'-oo-ah, Jehovah is salvation. Ezra 2. 2.
Jeshuah, jesh'-oo-ah, help. 1 Chr. 24. 11.
Jeshurun, jesh-oor'-oon, righteous. Deu. 32. 15.
Jesiah, je-si'-ah. 1 Chr. 12. 6.
Jesimiel, je-sim'-i-el, whom God founds (?). 1 Chr. 4. 36.
Jesse, jes'-sy, gift (?). Ruth 4. 17.
Jesui, je-soo'-i, same as **Ishua**. Num. 26. 44.
Jesuites, je'-soo-ites, the posterity of Jesui. Num. 26. 44.
Jesurun, je-soor'-oon, wrongly printed for Jeshurun. Isai. 44. 2.
Jesus, je'-sus, Saviour. Mat. 1. 21.
Jether, je'-ther, same as **Ithra**. Judg. 8. 20.
Jetheth, je'-theth. Gen. 36. 40.
Jethlah, jeth'-lah, lofty. Josh. 19. 42.
Jethro, jeth'-ro, same as **Ithra**. Ex. 3. 1.
Jetur, je'-toor, an enclosure. Gen. 25. 15.
Jeuel, joo'-el, same as **Jeiel**. 1 Chr. 9. 6.
Jeush, je'-oosh, same as **Jehush**. Gen. 36. 5.
Jeuz, je'-ooz, counsellor. 1 Chr. 8. 10.
Jew, joo, an Israelite. Esth. 2. 5.
Jewess, joo'-ess, a female Jew. Acts 16. 1.
Jewish, joo'-ish, of or belonging to Jews. Tit. 1. 14.
Jewry, joo'-ry, Old English name for Judea. Dan. 5. 13.
Jews, jooz, inhabitants of Judea. 2 Kin. 16. 6.
Jezaniah, jez'-an-i'-ah, Jehovah adorns (?). Jer. 40. 8.
Jezebel, jez'-e-bel, unmarried. 1 Kin. 16. 31.
Jezer, je'-zer, anything made. Gen. 46. 24.
Jezerites, je'-zer-ites, descendants of Jezer. Num. 26. 49.
Jeziah, jez-i'-ah, whom Jehovah assembles. Ezra 10. 25.
Jeziel, jez-i'-el, the assembly of God. 1 Chr. 12. 3.
Jezliah, jez-li'-ah, deliverance (?). 1 Chr. 8. 18.
Jezoar, je-zo'-ar, splendid. 1 Chr. 4. 7.
Jezrahiah, jez'-rah-i'-ah, Jehovah shines forth. Neh. 12. 42.
Jezreel, jez'-re-el, God scatters. 1 Chr. 4. 3.
Jezreelite, jez'-re-el-ite, an inhabitant of Jezreel. 1 Kin. 21. 6.
Jezreelitess, jez'-re-el-ite-ess, feminine of preceding. 1 Sam. 27. 3.
Jibsam, jib'-sam, fragrant. 1 Chr. 7. 2.
Jidlaph, jid'-laf, weeping (?). Gen. 22. 22.
Jimna, jim'-nah, same as **Imna**. Num. 26. 44.
Jimnah, jim'-nah, same as **Imnah**. Gen. 46. 17.
Jimnites, jim'-nites, descendants of Jimnah. Num. 26. 44.
Jiphtah, jif'-tah, same as **Jephthah**. Josh. 15. 43.
Jiphthah-el, jif'-tah-el, which God opens. Josh. 19. 14.
Joab, jo'-ab, Jehovah is father. 2 Sam. 2. 13.
Joah, jo'-ah, Jehovah is brother. 2 Kin. 18. 18.
Joahaz, jo'-a-haz, whom Jehovah holds. 2 Chr. 34. 8.
Joanna, jo-an'-ah, Greek way of writing Jehonan. Luke 3. 27.
Joash, jo'-ash, whom Jehovah supports (?). 2 Kin. 11. 2.
Joatham, jo'-ath-am, Greek form of Jotham. Matt. 1. 9.
Job, jobe, (1) a desert. Gen. 46. 13; (2) one persecuted. Job 1. 1.
Jobab, jo'-bab, a desert. Gen. 10. 29.
Jochebed, jo'-ke-bed, Jehovah is glorious (?). Ex. 6. 20.

Joed, jo'-ed, for whom Jehovah is witness. Neh. 11. 7.
Joel, jo'-el, Jehovah is might. Joel 1. 1.
Joelah, jo'-el-ah, He helps (?). 1 Chr. 12. 7.
Joezer, jo'-e-zer, Jehovah is help. 1 Chr. 12. 6.
Jogbehah, jog'-be-hah, lofty. Num. 32. 35.
Jogli, jo'-gli, an exile. Num. 34. 22.
Joha, jo'-hah, Jehovah lives (?). 1 Chr. 8. 16.
Johanan, jo-ha'-nan, Jehovah is gracious. 2 Kin. 25. 23.
John, English way of spelling Johanan. Mat. 3. 1.
Joiada, jo'-ya-dah, Jehovah knows. Neh. 12. 10.
Joiakim, jo'-ya-kim, shortened from Jehoiakim. Neh. 12. 10.
Joiarib, jo'-ya-rib, whom Jehovah defends. Ezra 8. 16.
Jokim, jo'-kim, shortened from Jehoiakim. 1 Chr. 4. 22.
Jokdeam, jok'-de-am, burning of the people. Josh. 15. 56.
Jokmeam, jok'-me-am. 1 Chr. 6. 68.
Jokneam, jok'-ne-am, possessed by the people. Josh. 12. 22.
Jokshan, jok'-shan, fowler. Gen. 25. 2.
Joktan, jok'-tan, small. Gen. 10. 25.
Joktheel, jok'-the-el, subdued by God. Josh. 15. 38.
Jona, jo'-nah, a Greek way of spelling Johanan. John 1. 42.
Jonadab, jo'-na-dab, same as **Jehonadab**. 2 Sam. 13. 3.
Jonah, jo'-nah, dove. 2 Kin. 14. 25.
Jonan, jo'-nan, contracted from **Johanan**. Luke 3. 30.
Jonas, jo'-nas, (1) same as **Jona**. John 21. 15. (2) Or **Jonah**. Matt. 12. 39.
Jonath-elem-rechokim, jo'-nath-e'-lem-re-ko-kim', the silent dove afar off. Title of Ps. 56.
Jonathan, jo'-na-than, whom Jehovah gave. 1 Sam. 13. 2.
Joppa, jop'-ah, beauty (?). 2 Chr. 2. 16.
Jorah, jo'-rah, watering (?). Ezra 2. 18.
Jorai, jo'-ra-i, archer (?). 1 Chr. 5. 13.
Joram, jo'-ram, same as **Jehoram**. 2 Sam. 8. 10.
Jordan, jor'-dan, flowing down. Gen. 13. 10.
Jorim, jo'-rim, a form of Joram (?). Luke 3. 29.
Jorkoam, jor'-ko-am, spreading of the people (?). 1 Chr. 2. 44.
Josabad, jo'-sa-bad, same as **Jehozabad**. 1 Chr. 12. 4.
Josaphat, jo'-saf-at, Greek form of Jehoshaphat. Matt. 1. 8.
Josedech, jo'-se-dek, same as **Jehozadak**. Hag. 1. 1.
Joseph, jo'-sef, he shall add. Gen. 30. 24.
Joses, jo'-ses. Mat. 13. 55.
Joshah, jo'-shah, Jehovah presents (?). 1 Chr. 4. 34.
Joshaphat, jo'-sha-fat, shortened from Jehoshaphat. 1 Chr. 11. 43.
Joshaviah, jo'-shav-i'-ah, same as **Joshah**. 1 Chr. 11. 46.
Joshbekashah, josh'-be-ka'-shah, seat of hardship (?). 1 Chr. 25. 4.
Joshua, jo'-shoo-ah, Jehovah is salvation. Num. 14. 6.
Josiah, jo-si'-ah, whom Jehovah heals. 2 Kin. 21. 24.
Josias, jo-si'-as, Greek form of Josiah. Matt. 1. 10.
Josibiah, jos'-ib-i'-ah, to whom God gives a dwelling. 1 Chr. 4. 35.
Josiphiah, jos'-if-i'-ah, whom Jehovah will increase. Ezra 8. 10.
Jotbah, jot'-bah, pleasantness (?). 2 Kin. 21. 19.
Jotbath, jot'-bath, same as **Jotbah**. Deu. 10. 7.
Jotbathah, jot'-ba-thah, same as **Jotbah**. Num. 33. 33.
Jotham, jo'-tham, Jehovah is upright. Judg. 9. 5.
Jozabad, jo'-za-bad, same as **Jehozabad**. 1 Chr. 12. 20.
Jozachar, jo'-za-kar, whom Jehovah has remembered. 2 Kin. 12. 21.
Jozadak, jo'-za-dak, same as **Jehozadak**. Ezra 3. 2.
Jubal, joo'-bal, music (?). Gen. 4. 21.
Jucal, joo'-kal, same as **Jehucal**. Jer. 38. 1.

Juda, joo'-dah, same as **Judah**. Luke 3. 30.
Judah, joo'-dah, praised. Gen. 29. 35.
Judas, joo'-das, Greek form of Judah. Mat. 10. 4.
Jude, jood, abbreviated from Judas. Jude 1.
Judea, joo-de'-ah (land of Judah). Ezra 5. 8.
Judith, joo'-dith (probably from the same). Gen. 26. 34.
Julia, joo'-li-ah, *feminine* form of Julius. Rom. 16. 15.
Julius, joo'-li-us, downy. Acts 27. 1.
Junia, joo'-ni-ah. Rom. 16. 7.
Jupiter, joo'-pit-er. Acts 14. 12.
Jushab-hesed, joo'-shab-he'-sed, whose love is returned. 1 Chr. 3. 20.
Justus, just'-us, upright. Acts 1. 23.
Juttah, joot'-ah, extended. Josh. 15. 55.

Kabzeel, kab'-ze-el, God has gathered. Josh. 15. 21.
Kadesh, ka'-desh, consecrated. Gen. 20. 1.
Kadesh-harnea, ka'-desh-bar'-ne-ah. Num. 34. 4.
Kadmiel, kad'-mi-el, eternity of God (?). Ezra 2. 40.
Kadmonites, kad'-mon-ites, Orientals. Gen. 15. 19.
Kallai, kal-a'-i, swift. Neh. 12. 20.
Kanah, ka'-nah, a place of reeds. Josh. 19. 28.
Kareah, ka-re'-ah, bald. Jer. 40. 8.
Karkaa, kar-ka'-ah, floor. Josh. 15. 3.
Karkor, kar'-kor, plain (?). Judg. 8. 10.
Karnaim, kar-na'-im, two horns. Gen. 14. 5.
Kartah, kar'-tah, city. Josh. 21. 34.
Kartan, kar'-tan, double city. Josh. 21. 32.
Kattath, kat'-ath, small (?). Josh. 19. 15.
Kedar, ke'-dar, black-skinned. Gen. 25. 13.
Kedemah, ke-de'-mah, eastward. Gen. 25. 15.
Kedemoth, ke-de'-moth, eastern parts. Josh. 13. 18.
Kedesh, ke'-desh, sanctuary. Josh. 12. 22.
Kehelathah, ke'-he-la'-thah, assembly. Num. 33. 22.
Keilah, ki'-lah, sling (?). Josh. 15. 44.
Kelaiah, ke-lai'-ah, contempt (?). Ezra 10. 23.
Kelita, ke-li'-tah, dwarf. Neh. 8. 7.
Kemuel, kem'-oo-el, congregation of God. Gen. 22. 21.
Kenan, ke'-nan, smith (?). 1 Chr. 1. 2.
Kenath, ke'-nath, possession. Num. 32. 42.
Kenaz, ke'-naz, hunting. Gen. 36. 11.
Kenezite, ke'-nez-ite, descendant of Kenaz. Num. 32. 12.
Kenites, keen'-ites, descendants of an unknown man named Kain. Gen. 15. 19.
Kenizzites, ke'-niz-ites, same as Kenezite. Gen. 15. 19.
Keren-happuch, ke'-ren-hap'-ook, horn of paint. Job 42. 14.
Kerioth, ke'-ri-oth, cities. Josh. 15. 25.
Keros, ke'-ros, crook (?). Ezra 2. 44.
Keturah, ke-too'-rah, incense. Gen. 25. 1.
Kezia, ke-zi'-ah, cassia. Joh 42. 14.
Keziz, ke'-ziz, cut off. Josh. 18. 21.
Kibroth-hattaavah, kib'-roth-hat-ta'-a-vah, graves of lust. Num. 11. 34.
Kibzaim, kib-za'-im, two heaps. Josh. 21. 22.
Kidron, kid'-ron, turbid. 2 Sam. 15. 23.
Kinah, ki'-nah, song of mourning, lamentation. Josh. 15. 22.
Kir, kir, town. 2 Kin. 16. 9.
Kir-haraseth, kir'-ha-ras'-eth, brick-town. 2 Kin. 3. 25.
Kir-hareseth, kir'-ha-res'-eth, same as preceding. Is. 16. 7.
Kir-haresh, kir-har'-esh, same as preceding. Is. 16. 11.
Kir-heres, kir-her'-es, same as preceding. Jer. 48. 31.
Kiriathaim, kir'-yath-a'-im, same as **Kirjathaim**. Ezek. 25. 9.
Kirioth, kir'-i-oth, cities. Amos 2. 2.
Kirjath, kir'-jath, city (?). Josh. 18. 28.
Kirjathaim, kir'-jath-a'-im, double city. Num. 32. 37.

Kirjath-arba, kir'-jath-ar'-bah, city of Arba. Gen. 23. 2.
Kirjath-arim, kir'-jath-ar'-im, contracted from Kirjath-jearim. Ezra 2. 25.
Kirjath-baal, kir'-jath-ba'-al, city of Baal. Josh. 15. 60.
Kirjath-huzoth, kir'-jath-hooz'-oth, *c.* of streets. Num. 22. 39.
Kirjath-jearim, kir'-jath-je'-ar-im, *c.* of woods. Josh. 9. 17.
Kirjath-sannah, kir'-jath-san'-ah, *c.* of thorns. Josh. 15. 49.
Kirjath-sepher, kir'-jath-se'-fer, book-city. Josh. 15. 15.
Kish, kish, bow. 1 Sam. 9. 1.
Kishi, kish'-i, bow of Jehovah. 1 Chr. 6. 44.
Kishion, kish'-i-on, hardness. Josh. 19. 20.
Kishon, ki'-shon, tortuous. Judg. 4. 7.
Kison, ki'-son, same as **Kishon**. Ps. 83. 9.
Kithlish, kith'-lish, fortified. Josh. 15. 40.
Kitron, kit'-ron, burning. Judg. 1. 30.
Kittim, kit'-im, same as **Chittim**. Gen. 10. 4.
Koa, ko'-ah, prince. Ezek. 23. 23.
Kohath, ko'-hath, assembly. Gen. 46. 11.
Kohathites, ko'-hath-ites, descendants of Kohath. Num. 3. 27.
Kolaiah, kol-ai'-ah, voice of Jehovah (?). Neh. 11. 7.
Korah, ko'-rah, bald. Num. 16. 1.
Korahites, ko'-rah-ites, descendants of Korah. 1 Chr. 9. 19.
Korathites, ko'-rath-ites, same as preceding. Num. 26. 58.
Kore, ko'-re, partridge. 1 Chr. 9. 19.
Korhite, kor'-ite, same as **Korathite**. 2 Chr. 20. 19.
Koz, thorn. Ezra 2. 61.
Kushaiah, kush-ai'-ah, longer form of Kishi. 1 Chr. 15. 17.

Laadah, la'-ad-ah, order (?). 1 Chr. 4. 21.
Laadan, la'-ad-an, put in order (?). 1 Chr. 7. 26.
Lahan, la'-ban, white. Gen. 24. 29.
Lachish, la'-kish, impregnable. Josh. 10. 3.
Lael, la'-el, (devoted) to God. Num. 3. 24.
Lahad, la'-had, oppression. 1 Chr. 4. 2.
Lahai-roi, la-hah'-i-ro'-i, to the living is sight. Gen. 24. 62.
Lahmam, lah'-mam. Josh. 15. 40.
Lahmi, lah'-mi, warrior. 1 Chr. 20. 5.
Laish, la'-ish, lion. 1 Sam. 25. 44.
Lakum, la'-koom, fort (?). Josh. 19. 33.
Lama, lam'-ah, why? Matt. 27. 46.
Lamech, la'-mek, destroyer. Gen. 4. 18.
Laodicea, la'-od-i-se'-ah. Col. 2. 1.
Laodiceans, la'-od-i-se'-ans, inhabitants of Laodicea. Col. 4. 16.
Lapidoth, la'-pid-oth, torches. Judg. 4. 4.
Lasea, la-se'-ah. Acts 27. 8.
Lasha, la'-shah, fissure. Gen. 10. 19.
Lasharon, la-sha'-ron, of the plain. Josh. 12. 18.
Latin, lat'-in, the language spoken by Romans. John 19. 20.
Lazarus, laz'-ar-us, Greek form of Eleazar. Luke 16. 20.
Leah, le'-ah, languid. Gen. 29. 16.
Lebanah, leb'-an-ah, white. Ezra 2. 45.
Lebanon, leb'-an-on, the white (mountain). Deu. 1. 7.
Lebaoth, leb'-a-oth, lionesses. Josh. 15. 32.
Lebbæus, leb-e'-us. Matt. 10. 3.
Lebonah, leb-o'-nah, frankincense. Judg. 21. 19.
Lecah, le'-kah, journey (?). 1 Chr. 4. 21.
Lehabim, le'-hab-im. Gen. 10. 13.
Lehi, le'-hi, jaw-bone. Judg. 15. 9.
Lemuel, lem'-oo-el, (devoted) to God (?). Prov. 31. 1.
Leshem, le'-shem, precious stone. Josh. 19. 47.
Letushim, le-toosh'-im, the hammered. Gen. 25. 3.
Leummim, le-oom'-im, peoples. Gen. 25. 3.
Levi, le'-vi, associate (?). Gen. 29. 34.
Leviathan, le-vi'-a-than, a water monster. Ps. 104. 26.

Levites, le'-vites, descendants of Levi. Ex. 6. 25.
Leviticus, le-vit'-ic-us, the book which treats of the affairs of the Levitical law.
Libertines, lib'-ert-ines, freedmen. Acts 6. 9.
Libnah, lib'-nah, whiteness. Num. 33. 20.
Libni, lib'-ni, white. Ex. 6. 17.
Libnites, lib'-nites, descendants of Libni. Num. 3. 21.
Libya, lib'-yah. Acts 2. 10.
Likhi, lik'-hi, fond of learning (?). 1 Chr. 7. 19.
Linus, li'-nus, flax. 2 Tim. 4. 21.
Lo-ammi, lo-am'-i, not my people. Hos. 1. 9.
Lod, lode, strife (?). 1 Chr. 8. 12.
Lo-debar, lo'-de-bar, without pasture (?). 2 Sam. 9. 4.
Lois, lo'-is. 2 Tim. 1. 5.
Lo-ruhamah, lo'-ru'-ham-ah, not having obtained mercy. Hos. 1. 6.
Lot, veil. Gen. 11. 27.
Lotan, lo'-tan, veiling. Gen. 36. 20.
Lubims, loob'-ims, same as **Lehabim**. 2 Chr. 12. 3.
Lucas, loo'-kas, same as **Luke**. Philem. 24.
Lucifer, loo'-sif-er, light-bearer. Is. 14. 12.
Lucius, loosh'-yus, a noble (?). Acts 13. 1.
Lud, lood, strife (?). Gen. 10. 22.
Ludim, lood'-im. Gen. 10. 13.
Luhith, loo'-hith, abounding in boards. Is. 15. 5.
Luke, of or belonging to Lucania. Col. 4. 14.
Luz, looz, almond tree. Gen. 28. 19.
Lycaonia, li'-ka-o'-ni-ah. Acts 14. 6.
Lycia, lish'-yah. Acts 27. 5.
Lydda, lid'-ah, Greek form of **Lod** (?). Acts 9. 32.
Lydia, lid'-yah. Acts 16. 14.
Lysanias, li-sa'-ni-as, ending sorrow. Luke 3. 1.
Lysias, lis-yas, a person of Lysia. Acts 23. 26.
Lystra, lis'-trah. Acts 14. 6.
Maacah, ma'-ak-ah (same as **Maachah**). 2 Sam. 3. 3.
Maachah, ma'-ak-ah, royal (?). 1 Kin. 2. 39.
Maachathi, ma-ak'-a-thi, an inhabitant of Maachah. Den. 3. 14.
Maachathites, ma-ak'-ath-ites, plural of preceding. Josh. 12. 5.
Maadai, ma'-ad-a'-i, adorned. Ezra 10. 34.
Maadiah, ma'-ad-i'-ah, ornament of Jehovah. Neh. 12. 5.
Maai, ma-a'-i, compassionate (?). Neh. 12. 36.
Maaleh-acrabbim, ma'-al-eh-ak'-rab-im, ascent of scorpions. Josh. 15. 3.
Maarath, ma'-ar-ath, a treeless place. Josh. 15. 59.
Maaseiah, ma'-as-i'-ah, work of Jehovah. Ezra 10. 18.
Maasiai, ma'-as-i-a'-i, same as **Amashai** (?). 1 Chr. 9. 12.
Maath, ma'-ath, small (?). Luke 3. 26.
Maaz, ma'-az, wrath. 1 Chr. 2. 27.
Maaziah, ma'-az-i'-ah. 1 Chr. 24. 18.
Macedonia, mas'-ed-o'-ni-ah. Acts 16. 9.
Machbanai, mak'-ban-a-i', cloak. 1 Chr. 12. 13.
Machbenah, mak'-be-nah', clad with a cloak (?). 1 Chr. 2. 49.
Machi, ma'-ki. Num. 13. 15.
Machir, ma'-kir, sold. Gen. 50. 23.
Machirites, ma'-kir-ites, the descendants of Machir. Num. 26. 29.
Machnadebai, mak'-na-deb-a'-i. Ezra 10. 40.
Machpelah, mak-pe'-lah, a doubling. Gen. 23. 9.
Madai, mad'-a-i. Gen. 10. 2.
Madian, ma'-di-an, Greek form of Midian. Acts 7. 29.
Madmannah, mad'-man-ah, dunghill. Josh. 15. 31.
Madmen, mad'-men, dungheap. Jer. 48. 2.
Madmenah, mad'-men-ah, same as **Madmen**. Is. 10. 31.
Madon, ma'-don, place of contention. Josh. 11. 1.
Magbish, mag'-bish, congregating. Ezra 2. 30.

Magdala, mag'-dal-ah, tower. Matt. 15. 39.

Magdalene, mag'-dal-e'-ne, inhabitant of Magdala. Matt. 27. 56.

Magdiel, mag'-di-el, praise of God. Gen. 36. 43.

Magog, ma'-gog. Gen. 10. 2.

Magor-missabib, ma'-gor-mis'-a-bib, fear round about. Jer. 20. 3.

Magpiash, mag'-pi-ash. Neh. 10. 20.

Mahalah, mah'-hal-ah, disease. 1 Chr. 7. 18.

Mahalaleel, ma-ha'-lal-e'-el, praise of God. Gen. 5. 12.

Mahalath, mah'-al-ath, a musical instrument. Gen. 28. 9.

Mahalath Leannoth, m. le-an-oth'. Ps. 88, title.

Mahali, ma'-ha-li, weak. Ex. 6. 19.

Mahanaim, ma'-han-a'-im, two camps. Gen. 32. 2.

Mahaneh-dan, ma'-han-e-dan', camp of Dan. Judg. 18. 12.

Maharai, ma'-har-a'-i, impetuous. 2 Sam. 23. 28.

Mahath, ma'-hath, taking hold (?). 1 Chr. 6. 35.

Mahavite, ma'-hav-ite. 1 Chr. 11. 46.

Mahazioth, ma-haz'-i-oth, visions. 1 Chr. 25. 4.

Maher-shalal-hash-baz, ma'-her-sha'-lal-hash'-baz, the spoil hastens, the prey speeds. Is. 8. 1.

Mahlah, mah'-lah, same as **Mahalah**. Num. 26. 33.

Mahli, mah'-li, same as **Mahali**. 1 Chr. 6. 19.

Mahlites, mah'-lites, the descendants of Mahli. Num. 3. 33.

Mahlon, mah'-lon, a sick person. Ruth 1. 2.

Mahol, ma'-hol, a dance. 1 Kin. 4. 31.

Makaz, ma'-kaz, end (?). 1 Kin. 4. 9.

Makheloth, mak'-hel-oth, assemblies. Num. 33. 25.

Makkedah, mak'-ed-ah, place of shepherds (?). Josh. 10. 10.

Maktesh, mak'-tesh, a mortar. Zeph. 1. 11.

Malachi, mal'-ak-i, the messenger of Jehovah. Mal. 1. 1.

Malcham, mal'-kam, their king. 1 Chr. 8. 9.

Malchiah, malk-i'-ah, Jehovah's king. 1 Chr. 6. 40.

Malchiel, malk'-i-el, God's king. Gen. 46. 17.

Malchielites, malk'-i-el-ites, the descendants of Malchiel. Num. 26. 45.

Malchijah, malk-i'-jah, same as **Malchiah**. 1 Chr. 9. 12.

Malchiram, malk-i'-ram, king of height (?). 1 Chr. 3. 18.

Malchi-shua, malk'-i-shoo'-ah, king of aid. 1 Chr. 8. 33.

Malchus, mal'-kus, Greek form of Malluch. John 18. 10.

Maleleel, mal'-el-el, same as **Mahalaleel**. Luke 3. 37.

Mallothi, mal-o'-thi. 1 Chr. 25. 4.

Malluch, mal'-ook, counsellor. 1 Chr. 6. 44.

Mammon, mam'-on, fulness. Matt. 6. 24.

Mamre, mam'-re, fatness. Gen. 14. 13.

Manaen, ma-na'-en, Greek form of Menahem. Acts 13. 1.

Manahath, ma-na'-hath, rest. Gen. 36. 23.

Manahethites, ma-na'-heth-ites, inhabitants of Manahath (?). 1 Chr. 2. 52.

Manasseh, ma-nas'-ay, one who causes to forget. Gen. 41. 51.

Manasses, ma-nas'-es, Greek form of Manasseh. Matt. 1. 10.

Manassites, ma-nas'-ites, members of the tribe of Manasseh. Deut. 4. 43.

Maneh, ma'-ne, a weight. Ezek. 45. 12.

Manoah, ma-no'-ah, rest. Judg. 13. 2.

Maoch, ma'-ok, oppressed (?). 1 Sam. 27. 2.

Maon, ma'-on, habitation. Josh. 15. 55.

Maonites, ma'-on-ites. Judg. 10. 12.

Mara, ma'-rah, sad. Ruth 1. 20.

Marah, ma'-rah, bitter. Ex. 15. 23.

Maralah, mar'-al-ah, trembling. Josh. 19. 11.

Maranatha, ma'-ran-ah'-thah, our lord cometh. 1 Cor. 16. 22.

Marcus, mar'-kus. Col. 4. 10.

Mareshah, ma-resh'-ah, capital. Josh. 15. 44.

Mark, English form of Marcus. Acts 12. 12.
Maroth, mar'-oth, bitterness. Mic. 1. 12.
Mars' Hill, English of Areopagus. Acts 17. 22.
Marsena, mar'-se-nah. Est. 1. 14.
Martha, mar'-thah, lady. Luke 10. 38.
Mary, Greek form of Miriam. Matt. 1. 16.
Maschil, mas'-kil, understanding. Ps. 53, title.
Mash. Gen. 10. 23.
Mashal, ma'-shal, entreaty (?). 1 Chr. 6. 74.
Masrekah, mas-rek'-ah, vineyard. Gen. 36. 36.
Massa, mas'-ah, burden. Gen. 25. 14.
Massah, mas'-ah, temptation. Ex. 17. 7.
Mathusala, ma-thoo'-sa-lah, Greek form of Methuselah. Luke 3. 37.
Matred, ma'-tred, pushing forward. Gen. 36. 39.
Matri, ma'-tri, rainy. 1 Sam. 10. 21.
Mattan, mat'-an, a gift. 2 Kin. 11. 18.
Mattanah, mat'-an-ah, same as preceding. Num. 21. 18.
Mattaniah, mat'-an-i'-ah, gift of Jehovah. 2 Kin. 24. 17.
Mattatha, mat'-ath-ah, a Greek form of above. Luke 3. 31.
Mattathah, mat'-ath-ah, gift of Jehovah. Ezra 10. 33.
Mattathias, mat'-ath-i'-as, a Greek form of the preceding. Luke 3. 26.
Mattenai, mat'-en-a'-i, liberal. Ezra 10. 33.
Matthan, mat'-than, gift. Matt. 1. 15.
Matthat, mat'-that, another form of Matthan. Luke 3. 24.
Matthew, English way of spelling Mattathiah. Matt. 9. 9.
Matthias, math-i'-as, another Greek form of Mattathias. Acts 1. 23.
Mattithiah, mat-ith-i'-ah, another form of Mattathias. 1 Chr. 9. 31.
Mazzaroth, maz'-ar-oth, the signs of the zodiac. Job 38. 32.
Meah, me'-ah, a hundred. Neh. 3. 1.
Mearah, me'-ar-ah, cave. Josh. 13. 4.
Mebunnai, me-boon'-a'-i, built (?). 2 Sam. 23. 27.
Mecherathite, me-ker'-ath-ite, inhabitant of Mecherah (?). 1 Chr. 11. 36.
Medad, me'-dad. Num. 11. 26.
Medan, me'-dan, contention. Gen. 25. 2.
Medeba, me'-deb-ah, flowing water (?). Num. 21. 30.
Medes, inhabitants of Media. 2 Kin. 17. 6.
Media, me'-di-ah, Greek form of Madai. Est. 1. 3.
Megiddo, me-gid'-o, place of troops. Josh. 12. 21.
Megiddon, me-gid'-on, same as preceding. Zech. 12. 11.
Mehetabeel, me-het'-ab-e'-el, lengthened form of the following. Neh. 6. 10.
Mehetabel, me-het'-ab-el, God makes happy. Gen. 36. 39.
Mehida, me-hi'-dah. Ezra 2. 52.
Mehir, me'-hir, price. 1 Chr. 4. 11.
Meholathite, me-ho'-lath-ite, native of Meholah. 1 Sam. 18. 19.
Mehujael, me-hoo'-ja-el, struck by God. Gen. 4. 18.
Mehuman, me'-hoom-an. Est. 1. 10.
Mehunim, me-hoon'-im. Ezra 2. 50.
Mehunims, me-hoon'-ims, the people of Maon (?). 2 Chr. 26. 7.
Me-jarkon, me'-jar'-kon, waters of yellowness. Josh. 19. 46.
Mekonah, me-ko'-nah, a base. Neh. 11. 28.
Melatiah, mel'-at-i'-ah, whom Jehovah freed. Neh. 3. 7.
Melchi, melk'-i, Greek form of Melchiah. Luke 3. 24.
Melchiah, melk-i'-ah, Jehovah's king. Jer. 21. 1.
Melchisedec, melk-is'-ed-ek, Greek form of Melchizedek. Heb. 5. 6.
Melchi-shua, melk'-i-shoo'-ah, same as **Malchi-shua**. 1 Sam. 14. 49.
Melchizedek, melk-iz'-ed-ek, king of righteousness. Gen. 14. 18.
Melea, mel'-e-ah, fulness (?). Luke 3. 31.
Melech, mel'-ech, king. 1 Chr. 8. 35.
Melicu, mel'-i-koo, same as **Malluch**. Neh. 12. 14.
Melita, mel'-it-ah. Acts 28. 1.
Melzar, mel'-zar, steward. Dan. 1. 11.
Memphis, mem'-fis. Hos. 9. 6.

Memucan, me-moo'-kan. Est. 1. 14.
Menahem, me-na'-hem, comforter. 2 Kin. 15. 14.
Menan, me'-nan. Luke 3. 31.
Mene, me'-ne, numbered. Dan. 5. 25.
Meonenim, me-o'-nen-im. Judg. 9. 37.
Meonothai, me-o'-noth-a'-i, my habitations. 1 Chr. 4. 14.
Mephaath, me-fa'-ath, beauty. Josh. 13. 18.
Mephibosheth, mef-ib'-osh-eth, destroying shame. 2 Sam. 4. 4.
Merab, me'-rab, increase. 1 Sam. 14. 49.
Meraiah, me-rai'-ah, contumacy. Neh. 12. 12.
Meraioth, me-rai'-oth, rebellions. 1 Chr. 6. 6.
Merari, mer'-a-ri, bitter. Gen. 46. 11.
Merathaim, mer'-ath-a'-im, rebellions. Jer. 50. 21.
Mercurius, mer-ku'-ri-us. Acts 14. 12.
Mered, me'-red, rebellion. 1 Chr. 4. 17.
Meremoth, me'-rem-oth, elevations. Ezra 8. 33.
Meres, me'-res, worthy (?). Est. 1. 14.
Meribah, me'-reb-ah, water of strife. Ex. 17. 7.
Merib-baal, me'-ri-ba'-al, contender (?) against Baal. 1 Chr. 8. 34.
Merodach, me'-ro-dak. Jer. 50. 2.
Merodach-baladan, me'-ro-dak-bal'-a-dan, Merodach gives a son. Is. 39. 1.
Merom, me'-rom, a high place. Josh. 11. 5.
Meronothite, me-ro'-noth-ite, an inhabitant of Meronoth. 1 Chr. 27. 30.
Meroz, me'-roz, refuge (?). Judg. 5. 23.
Mesech, me'-sech, same as **Meshech**. Ps. 120. 5.
Mesha, me'-shah, deliverance. 2 Kin. 3. 4.
Meshach, me'-shak. Dan. 1. 7.
Meshech, me'-shek, tall (?). Gen. 10. 2.
Meshelemiah, me-shel'-em-i'-ah, Jehovah repays. 1 Chr. 9. 21.
Meshezabeel, me-shez'-a-be'-el, God delivers. Neh. 3. 4.
Meshillemith, me-shil'-em-ith, recompense. 1 Chr. 9. 12.
Meshillemoth, me-shil'-em-oth, retribution. 2 Chr. 28. 12.
Meshobab, me-sho'-bab, brought back. 1 Chr. 4. 34.
Meshullam, me-shool'-am, friend. 2 Kin. 22. 3.
Meshullemeth, me-shool'-em-ith, feminine of preceding. 2 Kin. 21. 19.
Mesobaite, me-so'-ba-ite, inhabitant of Mesoba (?). 1 Chr. 11. 47.
Mesopotamia, mes'-o-pot-a'-mi-ah, amidst the rivers. Gen. 24. 10.
Messiah, mes-i'-ah, anointed. Dan. 9. 25.
Messias, mes-i'-as, Greek form of the above. John 1. 41.
Metheg-ammah, me'-theg-am'-ah, bridle of Ammah. 2 Sam. 8. 1.
Methusael, me-thoo'-sa-el, man of God. Gen. 4. 18.
Methuselah, me-thoo'-se-lah, man of the dart (?). Gen. 5. 21.
Meunim, me-oon'-im, same as **Mehunim**. Neh. 7. 52.
Mezahab, me'-za-hab, water of gold. Gen. 36. 39.
Miamin, mi'-ya-min, on the right hand. Ezra 10. 25.
Mibhar, mib'-har, choicest. 1 Chr. 11. 38.
Mibsam, mib'-sam, sweet odour. Gen. 25. 13.
Mibzar, mib'-zar, a fortress. Gen. 36. 42.
Micah, mi'-kah, who (is) like unto Jehovah? Judg. 17. 1.
Micaiah, mi-kai'-ah, fuller form of Micah. 1 Kin. 22. 8.
Michael, mi'-ka-el, who (is) like unto God? Dan. 10. 13.
Michah, mi'-kah, same as **Micah**. 1 Chr. 24. 24.
Michaiah, mi-kai'-ah, same as **Micaiah**. Neh. 12. 35.
Michal, mi'-kal, brook. 1 Sam. 14. 49.
Michmas, mik'-mas, later form of Michmash. Ezra 2. 27.
Michmash, mik'-mash, treasured. 1 Sam. 13. 2.
Michmethah, mik'-meth-ah, hiding place (?). Josh. 16. 6.
Michri, mik'-ri, precious (?). 1 Chr. 9. 8.

Michtam, mik'-tam, writing (?). Ps. 16, title.
Middin, mid'-in, extensions. Josh. 15. 61.
Midian, mid'-yan, strife. Gen. 25. 2.
Midianites, mid'-yan-ites, people of Midian. Gen. 37. 28.
Migdal-el, mig'-dal-el, tower of God. Josh. 19. 38.
Migdal-gad, mig'-dal-gad, tower of Gad. Josh. 15. 37.
Migdol, mig'-dol. Ex. 14. 2.
Migron, mig'-ron, a precipice. Is. 10. 28.
Mijamin, mi'-ja-min, same as **Miamin**. 1 Chr. 24. 9.
Mikloth, mik'-loth, staves, lots. 1 Chr. 8. 32.
Mikneiah, mik-ni'-ah, possession of Jehovah. 1 Chr. 15. 18.
Milalai, mil-al-a'-i, eloquent (?). Neh. 12. 36.
Milcah, mil'-kah, counsel (?). Gen. 11. 29.
Milcom, mil'-kom, same as **Moloch**. 1 Kin. 11. 5.
Miletum, mi-le'-tum, improper form of Miletus. 2 Tim. 4. 20.
Miletus, mi-le'-tus. Acts 20. 15.
Millo, mil'-o, a mound. Judg. 9. 6.
Miniamin, min'-ya-min, full form of Miamin. 2 Chr. 31. 15.
Minni, min'-i, Armenia. Jer. 51. 27.
Minnith, min'-ith, allotment. Judg. 11. 33.
Miphkad, mif-kad, place of meeting. Neh. 3. 31.
Miriam, mir'-yam, rebellion (?). Ex. 15. 20.
Mirma, mir'-mah, fraud. 1 Chr. 8. 10.
Misgab, mis'-gab, height. Jer. 48, 1.
Mishael, mish'-a-el, who is what God is? Ex. 6. 22.
Mishal, mi'-shal, prayer. Josh. 21. 30.
Misheal, mi'-she-al, same as **Mishal**. Josh. 19. 26.
Misham, mi'-sham, cleansing. 1 Chr. 8. 12.
Mishma, mish'-mah, report. Gen. 25. 14.
Mishmannah, mish-man'-ah, fatness, 1 Chr. 12. 10.
Mishraites, mish'-ra-ites. 1 Chr. 2. 53.
Mispereth, mis-per'-eth, number. Neh. 7. 7.
Misrephoth-maim, mis'-re-foth-ma'-im, burning of waters. Josh. 11. 8.
Mithcah, mith'-kah, place of sweetness. Num. 33. 28.
Mithnite, mith'-nite. 1 Chr. 11. 43.
Mithredath, mith'-re-dath, given by Mithra. Ezra 1. 8.
Mitylene, mit'-il-e'-ne. Acts 20. 14.
Mizar, mi'-zar, smallness. Ps. 42. 6.
Mizpah, miz'-pah, a look out. Gen. 31. 49.
Mizpar, miz'-par, number. Ezra 2. 2.
Mizpeh, miz'-peh, watch-tower. Josh. 11. 3.
Mizraim, miz-ra'-im, fortresses. Gen. 10. 6.
Mizzah, miz'-ah. Gen. 36. 13.
Mnason, na'-son. Acts 21. 16.
Moab, mo'-ab, progeny of a father. Gen. 19. 37.
Moabites, mo'-ab-ites, people of Moab. Deu. 2. 9.
Moabitess, mo'-ab-ite-ess, a lady of Moab. Ruth 4. 5.
Moadiah, mo'-ad-i'-ah, festival of Jehovah. Neh. 12. 17.
Moladah, mo'-lad-ah, birth. Josh. 15. 26.
Molech, mo'-lek, English form for Moloch. Lev. 18. 21.
Moloch, mo'-lok, king. Amos 5. 26.
Molid, mo'-lid, begetter. 1 Chr. 2. 29.
Morasthite, mo'-rasth-ite, native of Moresheth. Jer. 26. 18.
Mordecai, mor'-dek-a'-i, worshipper of Merodach (?). Est. 2. 5.
Moreh, mo'-reh, archer. Gen. 12. 6.
Moresheth-gath, mo-resh'-eth-gath', the possession of Gath. Mic. 1. 14.
Moriah, mor-i'-ah, provided by Jehovah. Gen. 22. 2.
Mosera, mo'-se-rah, bond. Deu. 10. 6.
Moseroth, mo'-se-roth, bonds. Num. 33. 30.
Moses, mo'-zes, saved from the water. Ex. 2. 10.
Moza, mo'-zah, fountain. 1 Chr. 2. 46.
Mozah, mo'-zah, same as **Moza**. Josh. 18. 26.

Muppim, moop'-im, probably written for Shupham. Gen. 46. 21.
Mushi, moo'-shi, withdrawn. Ex. 6. 19.
Muth-labben, mooth'-la-ben', death to the son (?). Ps. 9, title.
Myra, mi'-rah, balsam. Acts 27. 5.
Mysia, mish'-yah. Acts 16. 7.

Naam, na'-am, pleasantness. 1 Chr. 4. 15.
Naamah, na'-am-ah, pleasant. Gen. 4. 22.
Naaman, na'-am-an, pleasantness. 2 Kin. 5. 1.
Naamathite, na-am'-ath-ite. Job 2. 11.
Naamites, na'-am-ites, descendants of Naaman. Num. 26. 40.
Naarah, na'-ar-ah, a girl. 1 Chr. 4. 5.
Naarai, na'-ar-a'-i, youthful. 1 Chr. 11. 37.
Naaran, na'-ar-an, same as **Naarah**. 1 Chr. 7. 28.
Naarath, na'-ar-ath, to Naarah. Josh. 16. 7.
Naashon, na-ash'-on, enchanter. Ex. 6. 23.
Naasson, na-as'-on, Greek form of **Naashon**. Matt. 1. 4.
Nabal, na'-bal, foolish. 1 Sam. 25. 3.
Naboth, na'-both, fruits (?). 1 Kin. 21. 1.
Nachon, na'-kon, prepared. 2 Sam. 6. 6.
Nachor, na'-kor, snorting. Josh. 24. 2.
Nadab, na'-dab, liberal. Ex. 6. 23.
Nagge, nag'-e, Greek form of Nogah. Luke 3. 25.
Nahalal, na'-hal-al, a pasture. Josh. 21. 35.
Nahaliel, na-hal'-i-el, valley of God. Num. 21. 19.
Nahallal, na'-hal-al, same as **Nahalal**. Josh. 19. 15.
Nahalol, na'-hal-ol, same as preceding. Judg. 1. 30.
Naham, na'-ham, consolation. 1 Chr. 4. 19.
Nahamani, na'-ham-a'-ni, comforter. Neh. 7. 7.
Naharai, na'-har-a'-i, one who snores. 1 Chr. 11. 39.
Nahari, na'-har-i, same as preceding. 2 Sam. 23. 37.
Nahash, na'-hash, serpent. 1 Sam. 11. 1.
Nahath, na'-hath, descent. Gen. 36. 13.
Nahbi, nah'-bi, hidden. Num. 13. 14.
Nahor, na'-hor, another way of spelling Nachor. Gen. 11. 22.
Nahshon, nah'-shon, same as **Naashon**. Num. 1. 7.
Nahum, na'-hoom, comforter. Nah. 1. 1.
Nain, na'-in, pasture. Luke 7. 11.
Naioth, nai'-oth, habitations. 1 Sam. 19. 18.
Naomi, na'-om-i, pleasant. Ruth 1. 2.
Naphish, na'-fish, cheerful. Gen. 25. 15.
Naphtali, naf'-tal-i, my wrestling. Gen. 30. 8.
Naphtuhim, naf'-too-him. Gen. 10. 13.
Narcissus, nar-sis'-us, benumbing. Rom. 16. 11.
Nathan, na'-than, gift. 2 Sam. 7. 2.
Nathanael, na-than'-a-el, gift of God. John 1. 45.
Nathan-melech, na'-than-me'-lek, gift of the king. 2 Kin. 23. 11.
Naum, na'-oom, same as **Nahum**. Luke 3. 25.
Nazarene, naz'-ar-een', a native of Nazareth. Matt. 2. 23.
Nazareth, naz'-ar-eth, branch. Luke 1. 26.
Nazarite, naz'-ar-ite, one separated. Num. 6. 2.
Neah, ne'-ah, of a slope. Josh. 19. 13.
Neapolis, ne-a'-po-lis, new city. Acts 16. 11.
Neariah, ne'-ar-i'-ah, servant of Jehovah. 1 Chr. 3. 22.
Nebai, neb-a'-i, fruitful. Neh. 10. 19.
Nebaioth, ne-bai'-oth, high places. 1 Chr. 1. 29.
Nebajoth, ne-ba'-joth, same as **Nebaioth**. Gen. 25. 13.
Neballat, ne-bal'-at. Neh. 11. 34.
Nebat, ne'-bat, aspect. 1 Kin. 11. 26.
Nebo, ne'-bo, a lofty place. Deu. 32. 49.
Nebuchadnezzar, neb'-u-kad-nez'-ar, another way of spelling the following. 2 Kin. 24. 1.
Nebuchadrezzar, neb'-u-kad-rez'-ar, Nebo protect the crown. Jer. 21. 2.

Nebushasban, neb'-u-shas'-ban, Nebo will save me. Jer. 39. 13.

Nebuzar-adan, neb'-u-zar'-a-dan', Nebo gives posterity. 2 Kin. 25. 8.

Necho, ne'-ko, conqueror (?). Jer. 46. 2.

Nechoh, same as Necho. 2 Kin. 23. 29.

Nedabiah, ned'-ah-i'-ah, Jehovah is bountiful (?). 1 Chr. 3. 18.

Neginah, neg-een'-ah, a stringed instrument. Ps. 61, title.

Neginoth, neg-een'-oth, stringed instruments. Ps. 4, title.

Nego, ne'-go, same as Nebo. Dan. 1. 7.

Nehelamite, ne-hel'-am-ite. Jer. 29. 24.

Nehemiah, ne'-hem-i'-ah, Jehovah comforts. Neh. 1. 1.

Nehiloth, ne-hil'-oth. flutes. Ps. 5, title.

Nehum, ne'-hoom, consolation. Neh. 7. 7.

Nehushta, ne-hoosh'-tah, bronze. 2 Kin. 24. 8.

Nehushtan, ne-hoosh'-tan, brazen. 2 Kin. 18. 4.

Neiel, ni'-el, moved by God. Josh. 19. 27.

Nekeb, ne'-keb, cavern. Josh. 19. 33.

Nekoda, ne'-ko-dah, a herdman. Ezra 2. 48.

Nemuel, nem'-oo-el, same as Jemuel (?). Num. 26. 9.

Nemuelites, nem-oo'-el-ites, descendants of Nemuel. Num. 26. 12.

Nepheg, ne'-feg, sprout. Ex. 6. 21.

Nephish, ne'-fish, same as Naphish. 1 Chr. 5. 19.

Nephishesim, ne-fish'-es-im, expansions. Neh. 7. 52.

Nephthalim, nef'-tal-im, Greek form of Naphtali. Matt. 4. 13.

Nephtoah, nef-to'-ah, opened. Josh. 15. 9.

Nephusim, ne-foos'-im, a better form for Nephishesim. Ezra 2. 50.

Ner, light. 1 Sam. 14. 50.

Nereus, ne'-roos, liquid (?). Rom. 16. 15.

Nergal, ner'-gal, lion. 2 Kin. 17. 30.

Nergal-sharezer, ner'-gal-shar'-ez-er, Nergal protect the king. Jer. 39. 3.

Neri, ne'-ri, Greek form of Neriah. Luke 3. 27.

Neriah, ner-i'-ah, lamp of Jehovah. Jer. 32. 12.

Nethaneel, neth-an'-e-el, same as Nathanael. Num. 1. 8.

Nethaniah, neth'-an-i'-ah, whom Jehovah gave. 2 Kin. 25. 23.

Nethinims, neth'-in-ims, the appointed. Neh. 10. 28.

Netophah, net'-of-ah, dropping. Ezra 2. 22.

Netophathi, net-of'-ath-i, an inhabitant of Netophah. Neh. 12. 28.

Netophathite, net-of'-ath-ite, same as the preceding. 2 Sam. 23. 28.

Neziah, ne-zi'-ah, illustrious. Ezra 2. 54.

Nezib, ne'-zib, garrison. Josh. 15. 43.

Nibhaz, nib'-haz. 2 Kin. 17. 31.

Nibshan, nib'-shan, level (?). Josh. 15. 62.

Nicanor, ni-ka'-nor. Acts 6. 5.

Nicodemus, nik-o-de'-mus. John 3. 1.

Nicolaitanes, nik'-o-la'-it-ans, named after Nicolas. Rev. 2. 6.

Nicolas, nik'-o-las. Acts 6. 5.

Nicopolis, nik-o'-pol-is, city of victory. Tit. 3. 12.

Niger, ni'-jer, black. Acts 13. 1.

Nimrah, nim'-rah, limpid (water). Num. 32. 3.

Nimrim, nim'-rim, clear waters. Is. 15. 6.

Nimrod, nim'-rod, an inhabitant of Marad (?). Gen. 10. 8.

Nimshi, nim'-shi, discloser (?). 1 Kin. 19. 16.

Nineveh, nin'-ev-ay, dwelling (?). Gen. 10. 11.

Ninevites, nin'-ev-ites, inhabitants of Nineveh. Luke 11. 30.

Nisan, ni'-san. Neh. 2. 1.

Nisroch, nis'-rok, eagle (?). 2 Kin. 19. 37.

No, abode (?). Nah. 3. 8.

No Amon, no-a'-mon, abode of Amon. Jer. 46. 25.

Noadiah, no'-ad-i'-ah, whom Jehovah meets. Neh. 6. 14.

Noah, no'-ah, (1) rest. Gen. 5. 29. (2) wandering. Num. 26. 33.

Nob, nobe, high place. 1 Sam. 21. 1.

Nobah, no'-bah, a barking. Num. 32. 42.
Nod, node, flight, wandering. Gen. 4. 16.
Nodab, no'-dab, nobility. 1 Chr. 5. 19.
Noe, no'-e, Greek form of Noah. Matt. 24. 37.
Nogah, no'-gah, brightness. 1 Chr. 3. 7.
Nohah, no'-hah, rest. 1 Chr. 8. 2.
Non, none, same as **Nun**. 1 Chr. 7. 27.
Noph, nofe, same as **Memphis**. Is. 19. 13.
Nophah, no'-fah, windy. Num. 21. 30.
Nun, noon, fish. Ex. 33. 11.
Nymphas, nim'-fas, shortened form of Nymphodorus. Col. 4. 15.

Obadiah, ob'-ad-i'-ah, worshipper of Jehovah. Obad. 1.
Obal, o'-bal, hill (?). Gen. 10. 28.
Obed, o'-bed, worshipping (God). Ruth 4. 17.
Obed-edom, o'-bed-e'-dom, serving Edom. 2 Sam. 6. 10.
Obil, o'-bil, camel keeper. 1 Chr. 27. 30.
Oboth, o'-both, bottles (of skin). Num. 21. 10.
Ocran, ok'-ran, troublesome. Num. 1. 13.
Oded, o'-ded, setting up (?). 2 Chr. 15. 1.
Og, circle (?). Num. 21. 33.
Ohad, o'-had, might. Gen. 46. 10.
Ohel, o'-hel, tent. 1 Chr. 3. 20.
Olivet, ol'-iv-et, place of olives. 2 Sam. 15. 30.
Olympas, o-limp'-as, bright (?). Rom. 16. 15.
Omar, o'-mar, talkative. Gen. 36. 11.
Omega, o'-meg-ah, great O. Rev. 1. 8.
Omri, om'-ri, like a sheaf (?). 1 Kin. 16. 16.
On, the sun. Gen. 41. 45.
Onam, o'-nam, wealthy. Gen. 36. 23.
Onan, o'-nan, strong. Gen. 38. 4.
Onesimus, o-ne'-sim-us, profitable. Col. 4. 9.
Onesiphorus, o'-nes-if'-or-us, bringing profit. 2 Tim. 1. 16.
Ono, o'-no, strong. 1 Chr. 8. 12.
Ophel, o'-fel, a hill. 2 Chr. 27. 3.
Ophir, o'-feer. Gen. 10. 29.
Ophni, of'-ni, man of the hill. Josh. 18. 24.
Ophrah, of'-rah, fawn. 1 Chr. 4. 14.
Oreb, o'-reb, raven. Judg. 7. 25.
Oren, o'-ren, pine tree. 1 Chr. 2. 25.
Orion, o-ri'-on. Job 9. 9.
Ornan, or'-nan. 1 Chr. 21. 15.
Orpah, orp'-ah, hind (?). Ruth 1. 4.
Osee, o'-zee, same as **Hosea**. Rom. 9. 25.
Oshea, o-she'-ah, same as **Joshua**. Num. 13. 8.
Othni, oth'-ni, powerful (?). 1 Chr. 26. 7.
Othniel, oth'-ni-el, powerful man of God. Josh. 15. 17.
Ozem, o'-zem, strength. 1 Chr. 2. 15.
Ozias, o-zi'-as, Greek form of Uzziah. Mat. 1. 8.
Ozni, oz'-ni, hearing. Num. 26. 16.
Oznites, oz'-nites, descendants of Ozni. Num. 26. 16.

Paarai, pa'-ar-a'-i, devoted to Peor (?). 2 Sam. 23. 35.
Padan-aram, pa'-dan-a'-ram, the plain of Syria. Gen. 25. 20.
Padon, pa'-don, redemption. Ezra 2. 44.
Pagiel, pa'-gi-el, intervention of God. Num. 1. 13.
Pahath-moab, pa'-hath-mo'-ab, governor of Moab. Ezra 2. 6.
Pai, pa'-i, bleating. 1 Chr. 1. 50.
Palal, pa'-lal, judge. Neh. 3. 25.
Palestina, pal'-es-ti'-nah, land of strangers (?). Ex. 15. 14.
Pallu, pal'-oo, distinguished. Ex. 6. 14.
Palluites, pal'-oo-ites, descendants of Pallu. Num. 26. 5.
Palti, pal'-ti, deliverance of Jehovah. Num. 13. 9.
Paltiel, pal'-ti-el, deliverance of God. Num. 34. 26.
Paltite, palt'-ite, a descendant of Palti. 2 Sam. 23. 26.
Pamphylia, pam-fil'-yah. Acts 27. 5.
Paphos, pa'-fos. Acts 13. 6.
Parah, pa'-rah, heifer. Josh. 18. 23.

Paran, pa'-ran, cavernous. Deu. 33. 2.
Parbar, par'-bar, open apartment. 1 Chr. 26. 18.
Parmashta, par-mash'-tah, superior(?). Est. 9. 9.
Parmenas, par'-men-as, standing firm. Acts 6. 5.
Parnach, par'-nak. Num. 34. 25.
Parosh, pa'-rosh, flea. Ezra 2. 3.
Parshandatha, par'-shan-da'-thah, given to Persia (?). Est. 9. 7.
Parthians, parth'-yans. Acts 2. 9.
Paruah, par-oo'-ah, flourishing. 1 Kin. 4. 17.
Parvaim, parv-a'-im, oriental regions (?). 2 Chr. 3. 6.
Pasach, pa'-sak, divider. 1 Chr. 7. 33.
Pas-dammim, pas-dam'-im, shortened from Ephes-dammim. 1 Chr. 11. 13.
Paseah, pa-se'-ah, lame. 1 Chr. 4. 12.
Pashur, pash'-oor, prosperity round about. Jer. 20. 1.
Patara, pat'-ar-ah. Acts 21. 1.
Pathros, path'-ros. Is. 11. 11.
Pathrusim, path-roos'-im, people of Pathros. Gen. 10. 14.
Patmos, pat'-mos. Rev. 1. 9.
Patrobas, pat'-ro-bas. Rom. 16. 14.
Pau, pa'-oo, older form of Pai. Gen. 36. 39.
Paul, or **Paulus**, little. Acts 13. 9.
Pedahel, pe'-dah-el, God redeemed. Num. 34. 28.
Pedahzur, pe-dah'-zoor, the Rock redeemed. Num. 1. 10.
Pedaiah, pe-dah-i'-ah, Jehovah redeemed. 1 Chr. 27. 20.
Pekah, pe'-kah, open-eyed. 2 Kin. 15. 25.
Pekahiah, pe'-kah-i'-ah, whose eyes Jehovah opened. 2 Kin. 15. 22.
Pekod, pe'-kod, visitation. Jer. 50. 21.
Pelaiah, pe'-la-i'-ah, whom Jehovah made distinguished. 1 Chr. 3. 24.
Pelaliah, pe'-lal-i'-ah, whom Jehovah judged. Neh. 11. 12.
Pelatiah, pe'-lat-i'-ah, whom Jehovah delivered. Ezek. 11. 1.
Peleg, pe'-leg, division. Gen. 10. 25.
Pelet, pe'-let, liberation. 1 Chr. 2. 47.
Peleth, pe'-leth, swiftness. Num. 16. 1.
Pelethites, pel'-eth-ites, runners. 2 Sam. 8. 18.
Pelonite, pel'-on-ite. 1 Chr. 11. 27.
Peniel, pe'-ni-el, the face of God. Gen. 32. 30.
Peninnah, pe-nin'-ah, coral. 1 Sam. 1. 2.
Pentecost, pen'-te-kost, fiftieth. Acts 2. 1.
Penuel, pe'-noo-el, old form of Peniel. Gen. 32. 31.
Peor, pe'-or, point. Num. 23. 28.
Perazim, pe-raz'-im, breaches. Is. 28. 21.
Peres, pe'-res, divided. Dan. 5. 28.
Peresh, pe'-resh, distinction. 1 Chr. 7. 16.
Perez, pe'-rez, breach. 1 Chr. 27. 3.
Perez-uzza, pe'-rez-uz'-ah, same as following. 1 Chr. 13. 11.
Perez-uzzah, pe'-rez-uz'-ah, breach of Uzzah. 2 Sam. 6. 8.
Perga, per'-gah. Acts 13. 13.
Pergamos, per'-ga-mos, citadel (?). Rev. 1. 11.
Perida, pe'-rid-ah, a recluse. Neh. 7. 57.
Perizzites, per'-iz-ites, belonging to a village. Gen. 34. 30.
Persia, per'-shah. 2 Chr. 36. 20.
Persian, per'-shan, belonging to Persia. Dan. 6. 28.
Persis, per'-sis, a Persian woman. Rom. 16. 12.
Peruda, per'-ood-ah, same as **Perida**. Ezra 2. 55.
Peter, pe'-ter, a stone. Matt. 16. 18.
Pethahiah, pe'-thah-i'-ah, whom Jehovah looses. 1 Chr. 24. 16.
Pethor, pe'-thor. Num. 22. 5.
Pethuel, peth'-oo-el, God's opening (?). Joel 1. 1.
Peulthai, pe'-ool-tha'-i, deed of Jehovah. 1 Chr. 26. 5.
Phalec, fa'-lek, Greek form of Peleg. Luke 3. 35.
Phallu, fal'-oo, an English way of spelling Pallu. Gen. 46. 9.
Phalti, fal'-ti, deliverance of Jehovah. 1 Sam. 25. 44.

Phaltiel, fal'-ti-el, deliverance of God. 2 Sam. 3. 15.
Phanuel, fan-oo'-el, Greek form of Penuel. Luke 2. 36.
Pharaoh, fa'-roh, the sun. Gen. 12. 15.
Phares, fa'-res, Greek form of Pharez. Luke 3. 33.
Pharez, fa'-rez, breach. Gen. 38. 29.
Pharisees, far'-is-ees, the separated. Mat. 5. 20.
Pharosh, fa'-rosh, same as **Parosh**. Ezr. 8. 3.
Pharpar, far'-par, swift. 2 Kin. 5. 12.
Pharzites, farz'-ites, descendants of Pharez. Num. 26. 20.
Phaseah, fa-se'-ah, same as **Paseah**. Neh. 7. 51.
Phebe, fe'-be, moon. Rom. 16. 1.
Phenice, fe-ni'-see, palm tree. Acts 27. 12.
Phenicia, fe-nish'-yah, land of palms. Acts 21. 2.
Phichol, fi'-kol, attentive (?). Gen. 21. 22.
Philadelphia, fil'-a-delf'-yah, brotherly love. Rev. 1. 11.
Philemon, fil-e'-mon, affectionate. Philem. 1.
Philetus, fil-e'-tus, beloved. 2 Tim. 2. 17.
Philip, fil'-ip, lover of horses. Matt. 10. 3.
Philippi, fil-ip'-i, a town so called after Philip of Macedon. Acts 16. 12.
Philippians, fil-ip'-yans, the people of Philippi. Phil. 4. 15.
Philistia, fil-ist'-yah, the land of the Philistines. Ps. 60. 8.
Philistim, fil'-ist-im, wanderers. Gen. 10. 14.
Philistines, fil'-ist-ines, same as **Philistim**. Gen. 21. 34.
Philologus, fil-o'-log-us, talkative. Rom. 16. 15.
Phinehas, fin'-e-as, serpent's mouth. Num. 25. 7.
Phlegon, fleg'-on, zealous, burning. Rom. 16. 14.
Phrygia, frij'-yah. Acts 2. 10.
Phurah, foor'-ah, branch (?). Judg. 7. 10.
Phut, foot. Gen. 10. 6.
Phuvah, foo'-vah, mouth. Gen. 46. 13.
Phygellus, fi-gel'-us, little fugitive. 2 Tim. 1. 15.
Pi-beseth, pi-be'-seth, the city of Bast. Ezek. 30. 17.
Pi-hahiroth, pi'-ha-hi'-roth, where sedge grows. Ex. 14. 2.
Pilate, pi'-lat, armed with a javelin (?). Mat. 27. 2.
Pildash, pil'-dash, steel (?). Gen. 22. 22.
Pileha, pi'-le-hah, ploughman (?). Neh. 10. 24.
Piltai, pil'-ta-i, whom Jehovah delivers. Neh. 12. 71.
Pinon, pi'-non, darkness. Gen. 36. 41.
Piram, pi'-ram, like a wild ass. Josh. 10. 3.
Pirathon, pi'-rath-on, leader. Judg. 12. 15.
Pirathonite, pi'-rath-on-ite, an inhabitant of Pirathon. Judg. 12. 13.
Pisgah, piz'-gah, a part, boundary. Num. 21. 20.
Pisidia, pi-sid'-yah. Acts 13. 14.
Pison, pi'-son, flowing stream (?). Gen. 2. 11.
Pispah, pis'-pah, expansion. 1 Chr. 7. 38.
Pithom, pi'-thom. Ex. 1. 11.
Pithon, pi'-thon, simple (?). 1 Chr. 8. 35.
Pleiades, pli'-ad-ees, (coming at) the sailing season (?). Job 9. 9.
Pochereth of Zebaim, po-ke'-reth of Ze-ha'-im, offspring of gazelles (?). Ezra 2. 57.
Pollux, pol'-ux. Acts 28. 11.
Pontius, pon'-shus, belonging to the sea. Mat. 27. 2.
Pontus, pont'-us, sea. Acts 2. 9.
Poratha, po'-rath-ah, having many chariots (?). Est. 9. 8.
Porcius Festus, por'-shus fest'-us. Acts 24. 27.
Potiphar, pot'-i-far, belonging to the sun. Gen. 37. 36.
Poti-pherah, pot'-i-fer'-ah, same as **Potiphar**. Gen. 41. 45.
Prisca, pris'-kah, ancient. 2 Tim. 4. 19.
Priscilla, pris-il'-ah, diminutive of **Prisca**. Acts 18. 2.

Prochorus, prok'-or-us, he that presides over the choir. Acts 6. 5.
Ptolemais, tol-em-a'-is, city of Ptolemy. Acts 21. 7.
Pua, poo'-ah, same as **Phuvah**. Num. 26. 23.
Puah, poo'-ah, splendour. Ex. 1. 15.
Publius, pub'-li-us. Acts 28. 7.
Pudens, pu'-dens, shamefaced. 2 Tim. 4. 21.
Puhites, poo'-hites. 1 Chr. 2. 53.
Pul, pool, (1) a short name for Tiglath-Pileser (?). 2 Kin. 15. 19. (2) son (?) Is. 66. 19.
Punites, poon'-ites, descendants of Pua. Num. 26. 23.
Punon, poon'-on, same as **Piuon**. Num. 33. 42.
Pur, poor, a lot. Est. 3. 7.
Purim, poor'-im, lots. Est. 9. 26.
Put, poot, same as **Phut**. 1 Chr. 1. 8.
Puteoli, poo-te'-o-li, wells. Acts 28. 13.
Putiel, poot'-i-el. Ex. 6. 25.

Quartus, kwart'-us, the fourth. Rom. 16. 23.

Raamah, ra'-am-ah, trembling. Gen. 10. 7.
Raamiah, ra'-am-i'-ah, trembling of Jehovah. Neh. 7. 7.
Raamses, ra-am'-ses, son of the sun. Ex. 1. 11.
Rabbah, rab'-ah, capital city. Josh. 13. 25.
Rabbath, rab'-ath, same as **Rabbah**. Deu. 3. 11.
Rabbi, rab'-i, master. Mat. 23. 7.
Rabbith, rab'-ith, populous. Josh. 19. 20.
Rabboni, rab-o'-ni, my master. John 20. 16.
Rab-mag, rab'-mag, most exalted. Jer. 39. 3.
Rabsaris, rab'-sar-is, chief eunuch. 2 Kin. 18. 17.
Rab-shakeh, rab'-sha-kay, chief of the cupbearers. 2 Kin. 18. 17.
Rachab, ra'-kab, Greek form of Rahab. Matt. i. 5.
Rachal, ra'-kal, traffic. 1 Sam. 30. 29.
Rachel, ra'-chel, ewe. Gen. 29. 6.
Raddai, rad'-a-i, subduing. 1 Chr. 2. 14.
Ragau, ra'-gaw, Greek form of Reu. Luke 3. 35.
Raguel, ra'-goo-el, friend of God. Num. 10. 29.
Rahab, ra'-hab, (1) broad. Josh. 2. 1. (2) violence. Ps. 87. 4.
Raham, ra'-ham. 1 Chr. 2. 44.
Rahel, ra'-hel, same as **Rachel**. Jer. 31. 15.
Rakem, ra'-kem, variegated. 1 Chr. 7. 16.
Rakkath, rak'-ath, shore. Josh. 19. 35.
Rakkon, rak'-on, same as **Rakkath**. Josh. 19. 46.
Ram, high. Ruth 4. 19.
Rama, ra'-mah, Greek form of Ramah. Matt. 2. 18.
Ramah, ra'-mah, high place. Josh. 18. 25.
Ramath, ra'-math, same as preceding. Josh. 19. 8.
Ramathaim, ra'-math-a'-im, double high place. 1 Sam. 1. 1.
Ramathite, ra'-math-ite, a native of Ramah. 1 Chr. 27. 27.
Ramath-lehi, ra'-math-le'-hi, height of Lehi. Judg. 15. 17.
Ramath-mizpeh, ra'-math-miz'-peh, height of Mizpeh. Josh. 13. 26.
Rameses, ra'-me-sees, same as **Raamses**. Gen. 47. 11.
Ramiah, ram-i'-ah, Jehovah is high. Ezra 10. 25.
Ramoth, ra'-moth, plural of Ramah. 1 Chr. 6. 73.
Ramoth-gilead, ra'-moth-gil'-yad, heights of Gilead. 1 Kin. 4. 13.
Rapha, ra'-fah, giant (?). 1 Chr. 8. 37.
Raphu, ra'-foo, healed. Num. 13. 9.
Reaia, re-ai'-ah, Jehovah has seen. 1 Chr. 5. 5.
Reaiah, correct form of Reaia. 1 Chr. 4. 2.
Reba, re'-bah, a fourth part. Num. 31. 8.
Rebecca, Greek form of Rebekah. Rom. 9. 10.

Rebekah, re-bek'-ah, a noose. Gen. 22. 23.
Rechab, re'-kab, horseman. 2 Kin. 10. 15,
Rechabites, re'-kab-ites, descendants of Rechab. Jer. 35. 2.
Rechah, re'-kah, side (?). 1 Chr. 4. 12.
Reelaiah, re'-el-ai'-ah, trembling caused by Jehovah. Ezra 2. 2.
Regem, re'-gem, friend. 1 Chr. 2. 47.
Regem-melech, re'-gem-me'-lek, friend of the king. Zech. 7. 2.
Rehabiah, re'-hab-i'-ah, Jehovah enlarges. 1 Chr. 23. 17.
Rehob, re'-hob, street. 2 Sam. 8. 3.
Rehoboam, re'-hob-o'-am, who enlarges the people. 1 Kin. 11. 43.
Rehoboth, re'-hob-oth, roominess. Gen. 10. 11.
Rehum, re'-hoom, merciful. Ezra 4. 8.
Rei, re'-i, friendly. 1 Kin. 1. 8.
Rekem, re'-kem, same as **Rakem**. Num. 31. 8.
Remaliah, rem'-al-i'-ah, whom Jehovah adorned. 2 Kin. 15. 25.
Remeth, re'-meth, a high place. Josh. 19. 21.
Remmon, rem'-on, more correctly spelt **Rimmon**. Josh. 19. 7.
Remmon-methoar, rem'-on-me'-tho-ar, R. stretching (to Neah). Josh. 19. 13.
Remphan, rem'-fan. Acts 7. 43.
Rephael, re'-fa-el, whom God healed. 1 Chr. 26. 7.
Rephah, re'-fah, riches. 1 Chr. 7. 25.
Rephaiah, ref-ai'-ah, whom Jehovah healed. 1 Chr. 3. 21.
Rephaim, re-fa'-im, giants. 2 Sam. 5. 18.
Rephaims, re-fa'-ims, same as **Rephaim**. Gen. 14. 5.
Rephidim, ref'-id-im, supports. Ex. 17. 1.
Resen, re'-sen, bridle. Gen. 10. 12.
Resheph, re'-shef, flame. 1 Chr. 7. 25.
Reu, roo, same as **Raguel**. Gen. 11. 18.
Reuben, roo'-ben, behold a son (?). Gen. 29. 32.
Reubenites, roo'-ben-ites, descendants of Reuben. Num. 26. 7.
Reuel, roo'-el, friend of God. 1 Chr. 9. 8.
Reumah, room'-ah, exalted. Gen. 22. 24.
Rezeph, re'-zef, a stone. 2 Kin. 19. 12.
Rezia, rez'-yah, delight. 1 Chr. 7. 39.
Rezin, re'-zin, firm. 2 Kin. 15. 37.
Rezon, re'-zon, lean. 1 Kin. 11. 23.
Rhegium, re'-ji-um. Acts 28. 13.
Rhesa, re'-sah, chieftain (?). Luke 3. 27.
Rhoda, ro'-dah, a rose. Acts 12. 13.
Rhodes, rodes. Acts 21. 1.
Ribai, rib'-a-i, contentious. 2 Sam. 23. 29.
Riblah, rib'-lah, fertility. Num. 34. 11.
Rimmon, rim'-on, pomegranate. 2 Sam. 4. 2.
Rimmon-parez, rim'-on-pa'-rez, pomegranate of the breach. Num. 33. 19.
Rinnah, rin'-ah, shout. 1 Chr. 4. 20.
Riphath, ri'-fath. Gen. 10. 3.
Rissah, ris'-ah, ruin. Num. 33. 21.
Rithmah, rith'-mah, broom. Num. 33. 18.
Rizpah, riz'-pah, hot coal. 2 Sam. 3. 7.
Roboam, roh-o'-am, Greek form of **Rehoboam**. Mat. 1. 7.
Rogelim, ro'-gel-im, fullers. 2 Sam. 17. 27.
Rohgah, ro'-gah, outcry. 1 Chr. 7. 34.
Romamti-ezer, ro-mam'-ti-e'-zer, I have exalted help. 1 Chr. 25. 4.
Romans, ro'-mans, men of Rome. John 11. 48.
Rome, strength (?). Acts 2. 10.
Rosh, head. Gen. 46. 21.
Rufus, roo'-fus, red. Mark 15. 21.
Ruhamah, roo'-ham-ah, compassionated. Hos. 2. 1.
Rumah, roo'-mah, height. 2 Kin. 23. 36.
Ruth, rooth, friendship (?). Ruth 1. 4.

Sabachthani, sa-bac'-than-i, thou hast forsaken me. Mark 15. 34.
Sabaoth, sab-a'-oth, hosts. Rom. 9. 29.
Sabeans, sab-e'-ans, people of Seba. Is. 45. 14.
Sabtah, sab'-tah, rest (?). Gen. 10. 7.
Sabtecha, sab'-te-kah. 1 Chr. 1. 9.

Sabtechah, sab'-te-kah. Gen. 10. 7.
Sacar, sa'-kar, hire, reward. 1 Chr. 11. 35.
Sadducees, sad'-u-sees (named from **Zadok**, founder of the sect). Mat. 3. 7.
Sadoc, sa-dok, Greek form of Zadok. Mat. 1. 14.
Sala, sa'-lah, Greek form of Salah. Luke 3. 35.
Salah, sa'-lah, sprout (?). Gen. 10. 24.
Salamis, sal'-am-is, Acts 13. 5.
Salathiel, sa-la'-thi-el, Greek form of Shealtiel. 1 Chr. 3. 17.
Salcah, or **Salchah**, sal'-kah, road. Deu. 3. 10.
Salem, sa'-lem, perfect. Gen. 14. 18.
Salim, sa'-lim, Greek form of Salem. John 3. 23.
Sallai, sal-a'-i, exaltation. Neh. 11. 8.
Sallu, sal'-oo, same as **Sallai**. 1 Chr. 9. 7.
Salma, sal'-mah, garment. 1 Chr. 2. 11.
Salmon, sal'-mon, shady. Ps. 68. 14.
Salmone, sal-mo'-ne. Acts 27. 7.
Salome, sal-o'-me, perfect. Mark 15. 40.
Salu, sa'-loo, same as **Sallu**. Num. 25. 14.
Samaria, sa-ma'-ri-ah, Greek equivalent of Shomron, which means guard. 1 Kin. 16. 24.
Samaritans, sa-mar'-it-ans, inhabitants of Samaria. 2 Kin. 17. 29.
Samgar-nebo, sam'-gar-ne'-bo, Be gracious, Nebo. Jer. 39. 3.
Samlah, sam'-lah, garment. Gen. 36. 36.
Samos, sa'-mos, a height (?). Acts 20. 15.
Samothracia, sa'-mo-thra'-shah. Acts 16. 11.
Samson, sam'-son, like the sun. Judg. 13. 24.
Samuel, sam'-u-el, heard of God. 1 Sam. 1. 20.
Sanballat, san-bal'-at, Sin (the moon) giveth life (?). Neh. 2. 10.
Sansannah, san-san'-ah, palm branch. Josh. 15. 31.
Saph, threshold. 2 Sam. 21. 18.
Saphir, saf'-ir, beautiful. Mic. 1. 11.
Sapphira, saf-i'-rah, Greek form of the above (feminine). Acts 5. 1.
Sara, sa'-rah, Greek form of Sarah. Heb. 11. 11.
Sarah, sa'-rah, princess. Gen. 17. 15.
Sarai, sa'-ra-i, contentious (?). Gen. 11. 29.
Saraph, sa'-raf, burning. 1 Chr. 4. 22.
Sardis, sard'-is. Rev. 1. 11.
Sardites, sard'-ites, descendants of Sered. Num. 26. 26.
Sarepta, sa-rep'-tah, Greek form of Zarephath. Luke 4. 26.
Sargon, sar'-gon, [God] appoints the king. Is. 20. 1.
Sarid, sa'-rid, survivor. Josh. 19. 10.
Saron, sa'-ron, Greek form of Sharon. Acts 9. 35.
Sarsechim, sar'-se-kim. Jer. 39. 3.
Saruch, sa'-rook, Greek form of Serug. Luke 3. 35.
Satan, sa'-tan, adversary. 1 Chr. 21. 1.
Saul, asked for. 1 Sam. 9. 2.
Sceva, se'-vah, left-handed. Acts 19. 14.
Scythian, skith'-yan. Col. 3. 11.
Seba, se'-bah, man (?). Gen. 10. 7.
Sebat, se'-bat, rest (?). Zech. 1. 7.
Secacah, sek'-ak-ah, enclosure. Josh. 15. 61.
Sechu, se'-koo, watch-tower. 1 Sam. 19. 22.
Secundus, se-cun'-dus, second. Acts 20. 4.
Segub, se'-goob, elevated. 1 Kin. 16. 34.
Seir, se'-ir, hairy. Gen. 36. 20.
Seirath, se'-ir-ath, well wooded. Judg. 3. 26.
Sela, se'-lah, rock. Is. 16. 1.
Sela-hammahlekoth, se'-lah-ham-mah'-lek-oth, rock of escapes. 1 Sam. 23. 28.
Selah, se'-lah, forte (?), a musical direction. Ps. 3. 2.
Seled, se'-led, exultation, or burning. 1 Chr. 2. 30.
Seleucia, se-loo'-shah, called after Seleucus. Acts 13. 4.
Sem, Greek form of Shem. Luke 3. 36.
Semachiah, sem'-ak-i'-ah, whom Jehovah sustains. 1 Chr. 26. 7.

Semei, sem'-e-i, Greek form of Shimei. Luke 3. 26.
Senaah, sen-a'-ah, perhaps thorny. Ezra 2. 35.
Seneh, se'-nay, crag, thorn. 1 Sam. 14. 4.
Senir, se'-nir, coat of mail. 1 Chr. 5. 23.
Sennacherib, sen-ak'-er-ib, Sin (the moon) multiplies brethren. 2 Kin. 18. 13.
Senuah, se-noo'-ah, bristling (?). Neh. 11. 9.
Seorim, se-or'-im, barley. 1 Chr. 24. 8.
Sephar, se'-far, a numbering. Gen. 10. 30.
Sepharad, sef-ar-ad. Obad. 20.
Sepharvaim, se'-far-va'-im. 2 Kin. 17. 24.
Serah, se'-rah, abundance. Gen. 46. 17.
Seraiah, ser-ai'-ah, soldier of Jehovah (?). 2 Sam. 8. 17.
Seraphims, ser'-af-ims, burning ones. Is. 6. 2.
Sered, se'-red, fear. Gen. 46. 14.
Sergius, ser'-ji-us. Acts 13. 7.
Serug, se'-roog, shoot. Gen. 11. 20.
Seth, substitute. Gen. 4. 25.
Sethur, se'-thoor, hidden. Num. 13. 13.
Shaalabbin, sha'-al-ab'-in, earths of foxes. Josh. 19. 42.
Shaalbim, sha-alb'-im, same as preceding. Judg. 1. 35.
Shaalbonite, sha-alb'-on-ite, inhabitant of Shaalbim. 2 Sam. 23. 32.
Shaaph, sha'-af, anger (?). 1 Chr. 2. 47.
Shaaraim, sha'-ar-a'-im, two gates. 1 Sam. 17. 52.
Shaashgaz, sha-ash'-gaz, beauty's servant (?). Est. 2. 14.
Shabbethai, shab'-eth-a'-i, born on the sabbath. Ezra 10. 15.
Shachia, sha'-ki-ah, lustful. 1 Chr. 8. 10.
Shaddai, shad'-a-i, Almighty. Num. 1. 6.
Shadrach, shad'-rak. Dan. 1. 7.
Shage, sha'-ge, wanderer. 1 Chr. 11. 34.
Shaharaim, sha'-har-a'-im, two dawns. 1 Chr. 8. 8.
Shahazimah, sha-haz'-i-mah, lofty places. Josh. 19. 22.
Shalem, sha'-lem, safe, perfect. Gen. 33. 18.
Shalim, sha'-lim, foxes. 1 Sam. 9. 4.
Shalisha, sha'-lish-ah, a third part. 1 Sam. 9. 4.
Shallecheth, shal-e'-keth, felling. 1 Chr. 26. 16.
Shallum, shal'-oom, retribution. 2 Kin. 15. 10.
Shallun, shal'-oon, spoliation. Neh. 3. 15.
Shalmai, shal'-ma-i, peaceful (?). Ezra 2. 46.
Shalman, shal'-man, shortened form of following. Hos. 10. 14.
Shalmaneser, shal'-man-e'-zer, Shalman be propitious. 2 Kin. 17. 3.
Shama, sha'-mah, obedient. 1 Chr. 11. 44.
Shamariah, sha'-mar-i'-ah, whom Jehovah guards. 2 Chr. 11. 19.
Shamed, sha'-med, destroyer. 1 Chr. 8. 12.
Shamer, sha'-mer, keeper. 1 Chr. 6. 46.
Shamgar, sham'-gar, destroyer (?). Judg. 3. 31.
Shamhuth, sham'-hooth, notoriety (?). 1 Chr. 27. 8.
Shamir, sha'-mir, a thorn. 1 Chr. 24. 24.
Shamma, sham'-ah, desert. 1 Chr. 7. 37.
Shammah, sham'-ah, same as Shamma. Gen. 36. 13.
Shammai, sham'-a-i, wasted. 1 Chr. 2. 28.
Shammoth, sham'-oth, deserts. 1 Chr. 11. 27.
Shammua, sham'-oo-ah, famous. Num. 13. 4.
Shammuah, same as preceding. 2 Sam. 5. 14.
Shamsherai, sham'-sher-a'-i. 1 Chr. 8. 26.
Shapham, sha'-fam, bald. 1 Chr. 5. 12.
Shaphan, sha'-fan, coney. 2 Kin. 22. 3.
Shaphat, sha'-fat, judge. Num. 13. 5.
Shapher, sha'-fer, pleasantness. Num. 33. 23.
Sharai, shar'-a-i, free. Ezra 10. 40.

Sharaim, shar-a'-im, same as **Shaaraim**. Josh. 15. 36.
Sharar, shar'-ar, firm. 2 Sam. 23. 33.
Sharezer, shar-e'-zer, [God] protect the king. 2 Kin. 19. 37.
Sharon, sha'-ron, plain. 1 Chr. 27. 29.
Sharonite, sha'-ron-ite, one who lives in Sharon. 1 Chr. 27. 29.
Sharuhen, sha-roo'-hen. Josh. 19. 6.
Shashai, shash-a'-i, pale. Ezra 10. 40.
Shashak, sha'-shak, activity (?). 1 Chr. 8. 14.
Shaul, sha'-ool, same as **Saul**. Gen. 46. 10.
Shaulites, sha'-ool-ites, the family of Shaul. Num. 26. 13.
Shaveh, sha'-vay, plain. Gen. 14. 17.
Shaveh Kiriathaim, sha'-vay kir-iath-a'-im, plain of Kiriathaim. Gen. 14. 5.
Shavsha, shav'-shah, another name of Seraiah. 1 Chr. 18. 16.
Sheal, she'-al, prayer. Ezra 10. 29.
Shealtiel, she-al'-ti-el, I asked from God. Ezra 3. 2.
Sheariah, she'-ar-i'-ah, gate of Jehovah. 1 Chr. 8. 38.
Shear-jashub, she'-ar-ja'-shoob, the remnant shall return. Is. 7. 3.
Sheba, she'-bah, an oath. 2 Sam. 20. 1.
Shebah, seven. Gen. 26. 33.
Shebam, she'-bam, fragrance. Num. 32. 3.
Shebaniah, she'-ban-i'-ah, whom Jehovah hides. 1 Chr. 15. 24.
Shebarim, she-bar'-im, breaches. Josh. 7. 5.
Sheber, she'-ber, breaking. 1 Chr. 2. 48.
Shebna, sheb'-nah, youth (?). 2 Kin. 18. 18.
Shebuel, she-boo'-el, captive of God. 1 Chr. 23. 16.
Shecaniah, she'-kan-i'-ah, same as following. 1 Chr. 24. 11.
Shechaniah, she'-kan-i'-ah, Jehovah dwells. 1 Chr. 3. 21.
Shechem, she'-kem, back, shoulder. Gen. 34. 2.
Shechemites, she'-kem-ites, people of Shechem. Num. 26. 31.
Shedeur, she'-de-oor, giving forth of light. Num. 1. 5.
Sheheriah, she-her-i'-ah, Jehovah seeks. 1 Chr. 8. 26.
Shelah, she'-lah, petition. Gen. 38. 5.
Shelanites, she'-lan-ites, descendants of Shelah. Num. 26. 20.
Shelemiah, she'-lem-i'-ah, whom Jehovah repays. 1 Chr. 26. 14.
Sheleph, she'-lef, drawing out. Gen. 10. 26.
Shelesh, she'-lesh, triad. 1 Chr. 7. 35.
Shelomi, she-lo'-mi, peaceful. Num. 34. 27.
Shelomith, she-lo'-mith, peacefulness. Lev. 24. 11.
Shelomoth, she-lo'-moth, same as Shelomith. 1 Chr. 24. 22.
Shelumiel, she-loom'-i-el, friend of God. Num. 1. 6.
Shem, name. Gen. 5. 32.
Shema, she'-mah, (1) echo (?). Josh. 15. 26. (2) fame. 1 Chr. 2. 43.
Shemaah, she'-ma-ah, fame. 1 Chr. 12. 3.
Shemaiah, she-mai'-ah, Jehovah has heard. 1 Kin. 12. 22.
Shemariah, she'-mar-i'-ah, Jehovah guards. 1 Chr. 12. 5.
Shemeber, shem-e'-ber, soaring on high (?). Gen. 14. 2.
Shemer, she'-mer, guardian. 1 Kin. 16. 24.
Shemida, shem'-i-dah, fame of wisdom. Num. 26. 32.
Shemidah, shem'-i-dah, same as preceding. 1 Chr. 7. 19.
Shemidaites, shem-id'-a-ites, descendants of Shemida. Num. 26. 32.
Sheminith, she-mi'-nith, eighth. 1 Chr. 15. 21.
Shemiramoth, she-mi'-ram-oth, most high name. 1 Chr. 15. 18.
Shemuel, she'-moo-el, same as **Samuel**. Num. 34. 20.
Shen, tooth. 1 Sam. 7. 12.
Shenazar, she-na'-zar. 1 Chr. 3. 18.
Shenir, she'-nir, same as **Senir**. Deu. 3. 9.
Shepham, she'-fam, nakedness. Num. 34. 10.

Shephathiah, she'-fat-i'-ah, an incorrect way of spelling the next word. 1 Chr. 9. 8.

Shephatiah, she'-fat-i'-ah, whom Jehovah defends. 2 Sam. 3. 4.

Shephi, she'-fi, baldness. 1 Chr. 1. 40.

Shepho, she'-fo, same as **Shephi**. Gen. 36. 23.

Shephuphan, she'-foof-an, serpent (?). 1 Chr. 8. 5.

Sherah, she'-rah, consanguinity. 1 Chr. 7. 24.

Sherebiah, she'-reb-i'-ah, heat of Jehovah. Ezra 8. 18.

Sheresh, she'-resh, root. 1 Chr. 7. 16.

Sherezer, sher-e'-zer, same as **Sharezer** (?). Zech. 7. 2.

Sheshach, she'-shak, a name for Babel. Jer. 25. 26.

Sheshai, shesh'-a-i, clothed in white (?). Num. 13. 22.

Sheshan, she'-shan, lily (?). 1 Chr. 2. 31.

Sheshbazzar, shesh-baz'-ar. Ezra 1. 8.

Sheth, shayth, tumult. Num. 24. 17.

Shethar, she'-thar, star. Est. 1. 14.

Shethar-boznai, she'-thar-boz'-na'-i, brigh tstar. Ezra 5. 3.

Sheva, she'-vah, vanity. 2 Sam. 20. 25.

Shibboleth, shib'-ol-eth, an ear of corn or a flood. Judg. 12. 6.

Shibmah, shib'-mah, fragrant. Num. 32. 38.

Shicron, shik'-ron, drunkenness. Josh. 15. 11.

Shiggaion, shig-ai'-on, irregular. Ps. 7, title.

Shigionoth, shig'-i-o'-noth. Hab. 3. 1.

Shihon, shi'-hon, ruin. Josh. 19. 19.

Shihor, shi'-hor, black. 1 Chr. 13. 5.

Shihor-libnath, shi'-hor-lib'-nath. Josh. 19. 26.

Shilhi, shil'-hi, darter. 1 Kin. 22. 42.

Shilhim, shil'-him, aqueducts. Josh. 15. 32.

Shillem, shil'-em, requital. Gen. 46. 24.

Shiloah, shi-lo'-ah, outlet of water. Is. 8. 6.

Shiloh, shi'-lo, rest. Josh. 18. 1.

Shiloni, shi'-lo-ni, native of Shiloh. Neh. 11. 5.

Shilonite, shi'-lo-nite, same as preceding. 1 Kin. 11. 29.

Shilshah, shil'-shah, triad. 1 Chr. 7. 37.

Shimea, shim'-e-ah, famous. 1 Chr. 3. 5.

Shimeah, shim'-e-ah, same as **Shemaah**. 2 Sam. 21. 21.

Shimeam, shim'-e-am, same as preceding. 1 Chr. 9. 38.

Shimeath, shim'-e-ath, fame. 2 Kin. 12. 21.

Shimeathite, shi'-me-ath-ite. 1 Chr. 2. 55.

Shimei, shim'-e-i, my fame. Num. 3. 18.

Shimeon, shim'-e-on, a hearkening. Ezra 10. 31.

Shimhi, shim'-hi, same as **Shimei**. 1 Chr. 8. 21.

Shimi, shim'-i, same as preceding. Ex. 6. 17.

Shimites, shim'-ites, descendants of Shimei. Num. 3. 21.

Shimma, shim'-ah, rumour. 1 Chr. 2. 13.

Shimon, shi'-mon. 1 Chr. 4. 20.

Shimrath, shim'-rath, watchfulness. 1 Chr. 8. 21.

Shimri, shim'-ri, watchful. 1 Chr. 4. 37.

Shimrith, shim'-rith, vigilant. 2 Chr. 24. 26.

Shimrom, shim'-rome, watch-post. 1 Chr. 7. 1.

Shimron, shim'-rone, watchful. Josh. 11. 1.

Shimronites, shim'-ron-ites, descendants of Shimron. Num. 26. 24.

Shimron-meron, shim'-ron-me'-ron. Josh. 12. 20.

Shimshai, shim'-sha-i, sunny. Ezra 4. 8.

Shinab, shi'-nab, hostile (?). Gen. 14. 2.

Shinar, shi'-nar. Gen. 10. 10.

Shiphi, shi'-fi, abundant. 1 Chr. 4. 37.

Shiphmite, shif'-mite, a native of Shephan. 1 Chr. 27. 27.

Shiphrah, shif'-rah, beauty. Ex. 1. 15.

Shiphtan, shif'-tan, judicial. Num. 34. 24.

Shisha, shi'-shah, brightness. 1 Kin. 4. 3.

Shishak, shi'-shak, illustrious. 1 Kin. 11. 40.

Shitrai, shit'-ra-i, official. 1 Chr. 27. 29.
Shittim, shit'-im, acacias. Num. 25. 1.
Shiza, shi'-zah, cheerful (?). 1 Chr. 11. 42.
Shoa, sho'-ah, opulent. Ezek. 23. 23.
Shobab, sho'-bab, apostate. 2 Sam. 5. 14.
Shobach, sho'-bak, pouring. 2 Sam. 10. 16.
Shobai, sho'-ba-i, bright (?). Ezra 2. 42.
Shobal, sho'-bal, stream. Gen. 36. 20.
Shobek, sho'-bek, forsaker. Neh. 10. 24.
Shobi, sho'-bi, taking captive. 2 Sam. 17. 27.
Shocho, sho'-ko, same as the next word. 2 Chron. 28. 18.
Shochoh, sho'-ko, a hedge. 1 Sam. 17. 1.
Shoco, sho'-ko, same as the preceding word. 2 Chr. 11. 7.
Shoham, sho'-ham, onyx. 1 Chr. 24. 27.
Shomer, sho'-mer, watchman. 2 Kin. 12. 21.
Shophach, sho'-fak, same as **Shobak**. 1 Chr. 19. 16.
Shophan, sho'-fan, baldness. Num. 32. 35.
Shoshannim, sho-shan'-im, lilies. Ps. 45, title.
Shoshannim-Eduth, sh.-e'-dooth, lilies a testimony. Ps. 80, title.
Shua, shoo'-ah, wealth. 1 Chr. 2. 3.
Shuah, shoo'-ah, depression. Gen. 25. 2.
Shual, shoo'-al, jackal. 1 Chr. 7. 36.
Shubael, shoo'-ba-el, same as **Shebuel** (?). 1 Chr. 24. 20.
Shuham, shoo'-ham, pitman (?). Num. 26. 42.
Shuhamites, shoo'-ham-ites, the descendants of Shuham. Num. 26. 42.
Shuhite, shoo'-hite, a descendant of Shua. Job 8. 1.
Shulamite, shoo'-lam-ite, same as **Shelomith**. Cant. 6. 13.
Shumathites, shoo'-math-ites, people of Shumah. 1 Chr. 2. 53.
Shunammite, shoon'-am-ite, an inhabitant of Shunem. 1 Kin. 1. 3.
Shunem, shoon'-em, two resting-places. Josh. 19. 18.
Shuni, shoon'-i, quiet. Gen. 46. 16.
Shunites, shoon'-ites, descendants of Shuni. Num. 26. 15.
Shupham, shoo'-fam, serpent. Num. 26. 39.
Shuphamites, shoo'-fam-ites, the descendants of Shupham. Num. 26. 39.
Shuppim, shoop'-im. 1 Chr. 7. 12.
Shur, shoor, a fort. Gen. 16. 7.
Shushan, shoo'-shan. Neh. 1. 1.
Shushan-eduth, sh.-e'-dooth, lily of the testimony. Ps. 60, title.
Shuthalhites, shoo'-thal-ites, the descendants of Shuthelah. Num. 26. 35.
Shuthelah, shoo-theel'-ah, plantation (?). Num. 26. 35.
Sia, si'-ah, assembly. Neh. 7. 47.
Siaha, si'-a-hah, council. Ezra 2. 44.
Sibbecai, sib'-ek-a-i, entangling. 1 Chr. 11. 29.
Sibbechai, same as preceding. 2 Sam. 21. 18.
Sibboleth, sib'-o-leth, same as **Shibboleth**. Judg. 12. 6.
Sibmah, sib'-mah, same as **Shibmah**. Josh. 13. 19.
Sibraim, sib-ra'-im, two hills (?). Ezek. 47. 16.
Sichem, si'-kem, the shoulder-blade. Gen. 12. 6.
Siddim, sid'-im, the plains. Gen. 14. 3.
Sidon, si'-don, fishing. Gen. 10. 15.
Sidonians, si-do'-ni-ans, persons living in Sidon. Deu. 3. 9.
Sihon, si'-hon, brush. Num. 21. 21.
Sihor, si'-hor, same as **Shichor**. Josh. 13. 3.
Silas, si'-las, shortened form of Silvanus. Acts 15. 22.
Silla, sil'-ah, way, highway (?). 2 Kin. 12. 20.
Siloam, si-lo'-am, same as **Shiloah**. John 9. 7.
Silvanus, sil-vane'-us, of the forest. 2 Cor. 1. 19.
Simeon, sim'-e-on, same as **Shimeon**. Gen. 29. 33.
Simon, si'-mon, same as preceding. Mat. 10. 4.

Simri, sim'-ri, same as **Shimri**. 1 Chr. 26. 10.
Sin, clay. Ex. 16. 1.
Sina, si'-nah, Greek form of Sinai. Acts 7. 30.
Sinai, si'-na-i, pointed. Ex. 19. 1.
Sinim, sin'-im, Chinese (?). Is. 49. 12.
Sinite, sin'-ite. Gen. 10. 17.
Sion, si'-on, (1) lifted up. Deu. 4. 48. (2) Greek name for Mount Zion. Matt. 21. 5.
Siphmoth, sif'-moth, bare places (?). 1 Sam. 30. 28.
Sippai, sip'-a-i, belonging to the doorstep (?). 1 Chr. 20. 4.
Sirah, si'-rah, withdrawing. 2 Sam. 3. 26.
Sirion, sir'-i-on, a coat of mail. Deu. 3. 9.
Sisamai, sis'-am-a'-i, fragrant (?). 1 Chr. 2. 40.
Sisera, si'-ser-ah, binding in chains (?). Judg. 4. 2.
Sitnah, sit'-nah, contention. Gen. 26. 21.
Sivan, si'-van, bright. Est. 8. 9.
Smyrna, smir'-nah, myrrh. Rev. 1. 11.
So, Hebrew form of Egyptian word Sevech. 2 Kin. 17. 4.
Socho, so'-ko, same as **Shocho**. 1 Chr. 4. 18.
Sochoh, same as **Shocho**. 1 Kin. 4. 10.
Socoh, same as **Shocoh**. Josh. 15. 35.
Sodi, so'-di, an acquaintance. Num. 13. 10.
Sodom, sod'-om, burning. Gen. 10. 19.
Sodoma, sod'-om-ah, Greek form of the preceding. Rom. 9. 29.
Sodomites, sod'-om-ites, persons who were as wicked as the men of Sodom. 1 Kin. 15. 12.
Solomon, sol'-om-on, peaceable. 2 Sam. 5. 14.
Sopater, so'-pa-ter. Acts 20. 4.
Sophereth, so-fer'-eth, scribe. Ezra 2. 55.
Sorek, so'-rek, choice vine. Judg. 16. 4.
Sosipater, so-si'-pat-er. Rom. 16. 21.
Sosthenes, sos'-then-ees. Acts 18. 17.
Sotai, so'-ta-i, deviator. Ezra 2. 55.
Spain. Rom. 15. 24.
Stachys, sta'-kis, an ear of corn. Rom. 16. 9.
Stephanas, ste'-fan-as, crowned. 1 Cor. 1. 16.
Stephen, ste'-ven, English form of Stephanas. Acts 6. 5.
Stoicks, sto'-ics, philosophers whose founder taught in a famous porch or Stoa. Acts 17. 18.
Suah, soo'-ah, sweepings. 1 Chr. 7. 36.
Succoth, sook'-oth, booths. Gen. 33. 17.
Succoth-benoth, sook'-oth-ben'-oth. 2 Kin. 17. 30.
Suchathites, sook'-ath-ites. 1 Chr. 2. 55.
Sukkiims, sook'-i-ims, nomads. 2 Chr. 12. 3.
Sur, soor. 2 Kin. 11. 6.
Susanchites, soo'-sank-ites, inhabitants of Susa or Susinak. Ezra 4. 9.
Susanna, su-san'-ah, lily. Luke 8. 3.
Susi, soo'-si, horseman. Num. 13. 11.
Sychar, si'-kar, drunken (?). John 4. 5.
Sychem, si'-kem, Greek form of Shechem. Acts 7. 16.
Syene, si-e'-ne, opening. Ezek. 29. 10.
Syntyche, sin'-ty-kee, fortunate. Phil. 4. 2.
Syracuse, si'-ra-kuse. Acts 28. 12.
Syria, sir'-yah. Judg. 10. 6.
Syrian, sir'-yan, inhabitant of Syria. Gen. 25. 20.
Syrophenician, si'-ro-fee-nish'-yan, Phenician living in Syria. Mark 7. 26.

Taanach, ta'-a-nak, castle (?). Josh. 12. 21.
Taanath-shiloh, ta'-a-nath-shi'-lo, fig-tree of Shiloh (?). Josh. 16. 6.
Tabbaoth, tab'-a-oth, rings. Ezra 2. 43.
Tabbath, tab'-ath, pleasantness. Judg. 7. 22.
Tabeal, tab'-e-al, God is good. Is. 7. 6.
Tabeel, tab'-e-el, another way of writing Tabeal. Ezra 4. 7.
Taberah, tab'-er-ah, burning. Num. 11. 3.

Tabitha, tab'-ith-ah, gazelle. Acts 9. 36.
Tabor, ta'-bor, height. Josh. 19. 22.
Tabrimon, tab'-rim-on, Rimmon is good. 1 Kin. 15. 18.
Tachmonite, tak'-mon-ite, same as **Hachmonite** (?). 2 Sam. 23. 8.
Tadmor, tad'-mor, city of palms (?). 1 Kin. 9. 18.
Tahan, ta'-han, camp. Num. 26. 35.
Tahanites, ta'-han-ites, descendants of Tahan. Num. 26. 35.
Tahapanes, ta-ha'-pa-nes, head of the land. Jer. 2. 16.
Tahpanhes, same as preceding. Jer. 43. 7.
Tahpenes, tah'-pen-es. 1 Kin. 11. 19.
Tahath, ta'-hath, substitute. 1 Chr. 6. 24.
Tahrea, tah-re'-ah, cunning (?). 1 Chr. 9. 41.
Tahtim-hodshi, tah'-tim-hod'-shi, nether land newly inhabited (?). 2 Sam. 24. 6.
Talitha, tal'-ith-ah, girl. Mark 5. 41.
Talmai, tal-ma'-i, abounding in furrows. Num. 13. 22.
Talmon, tal'-mon, oppressed. 1 Chr. 9. 17.
Tamah, ta'-mah, joy. Neh. 7. 55.
Tamar, ta'-mar, a palm tree. Gen. 38. 6.
Tammuz, tam'-ooz, son of life (?). Ezek. 8. 14.
Tanach, ta'-nak, same as **Taanach**. Josh. 21. 25.
Tanhumeth, tan-hoom'-eth, consolation. 2 Kin. 25. 23.
Taphath, ta'-fath, a drop (?). 1 Kin. 4. 11.
Tappuah, tap-oo'-ah, apple. 1 Chr. 2. 43.
Tarah, ta'-rah, station. Num. 33. 27.
Taralah, ta'-ra-lah, reeling (?). Josh. 18. 27.
Tarea, ta-re'-ah, same as **Tahrea**. 1 Chr. 8. 35.
Tarpelites, tar'-pel-ites, people of Tarpel. Ezra 4. 9.
Tarshish, tar'-shish. Gen. 10. 4.
Tarsus, tar'-sus. Acts 9. 11.
Tartak, tar'-tak. 2 Kin. 17. 31.
Tartan, tar'-tan, military chief. 2 Kin. 18. 17.
Tatnai, tat'-na-i, gift (?). Ezra 5. 3.
Tebah, te'-bah, slaughter. Gen. 22. 24.
Tebaliah, te-bal-i'-ah, whom Jehovah has immersed. 1 Chr. 26. 11.
Tebeth, te'-beth. Est. 2. 16.
Tehaphnehes, te-haph'-ne-hes, same as **Tahapanes**. Ezek. 30. 18.
Tehinnah, te-hin'-ah, cry for mercy. 1 Chr. 4. 12.
Tekel, te'-kel, weighed. Dan. 5. 25.
Tekoa, te-ko'-ah, sound of trumpet. 1 Chr. 2. 24.
Tekoah, te-ko'-ah, same as **Tekoa**. 2 Sam. 14. 2.
Tekoite, te-ko'-ite, inhabitant of Tekoah. 2 Sam. 23. 26.
Tel-abib, tel-a'-bib, hill of ears of corn. Ezek. 3. 15.
Telah, te'-lah. 1 Chr. 7. 25.
Telaim, te'-la-im, lambs. 1 Sam. 15. 4.
Telassar, tel'-as'-ar, Assyrian hill. Is. 37. 12.
Telem, te'-lem, oppression. Ezra 10. 24.
Tel-haresha, tel-har'-e-shah, forest-hill. Neh. 7. 61.
Tel-harsa, tel-har'-sah, same as preceding. Ezra 2. 59.
Tel-melah, tel-me'-lah, salt-hill. Ezra 2. 59.
Tema, te'-mah, a desert. Gen. 25. 15.
Teman, te'-man, on the right hand. Gen. 36. 11.
Temani, te'-man-i, descendants of Teman. Gen. 36. 34.
Temanite, te'-man-ite, same as preceding. Job 2. 11.
Temeni, te'-men-i, same as **Temani**. 1 Chr. 4. 6.
Terah, te'-rah, a station (?). Gen. 11. 24.
Teraphim, ter'-af-im, nourishers. Judg. 17. 5.
Teresh, te'-resh, severe (?). Est. 2. 21.
Tertius, ter'-shus, the third. Rom. 16. 22.
Tertullus, ter-tul'-us (*dim.* of **Tertius**). Acts 24. 1.

Tetrarch, tet'-rark, ruler of a fourth part of a country. Matt. 14. 1.
Thaddæus, thad-e'-us, Greek form of Theudas. Mat. 10. 3.
Thahash, tha'-hash, seal (?). Gen. 22. 24.
Thamah, tha'-mah, laughter. Ezra 2. 53.
Thamar, tha'-mar, Greek equivalent of Tamar. Matt. 1. 3.
Thara, tha'-rah, Greek form of Terah. Luke 3. 34.
Tharshish, thar'-shish, same as **Tarshish**. 1 Kin. 10. 22.
Thebez, the'-bez, brightness. Judg. 9. 50.
Thelasar, thel'-as-ar, same as **Telassar**. 2 Kin. 19. 12.
Theophilus, the-o'-fil-us, loved of God. Luke 1. 3.
Thessalonica, thes'-al-on-i'-kah. Acts 17. 1.
Theudas, thoo'-das, praise (?). Acts 5. 36.
Thimnathah, thim'-nath-ah, portion. Josh. 19. 43.
Thomas, tom'-as, a twin. Mat. 10. 3.
Thummim, thoom'-im, truth (?). Ex. 28. 30.
Thyatira, thi'-at-i'-rah. Acts 16. 14.
Tiberias, ti-be'-ri-as, a place named after Tiberius. John 6. 1.
Tiberius, ti-be'-ri-us. Luke 3. 1.
Tibhath, tib'-hath, butchery. 1 Chr. 18. 8.
Tibni, tib'-ni, made of straw (?). 1 Kin. 16. 21.
Tidal, ti'-dal, dread. Gen. 14. 1.
Tiglath-pileser, tig'-lath-pil-e'-zer, the son of the temple of Sarra is a ground of confidence (?). 2 Kin. 15. 29.
Tikvah, tik'-vah, expectation. 2 Kin. 22. 14.
Tikvath, tik'-vath, same as **Tikvah**. 2 Chr. 34. 22.
Tilgath-pilneser, til'-gath-pil-ne'-ser, same as **Tiglath-pileser**. 1 Chr. 5. 6.
Tilon, ti'-lon, gift (?). 1 Chr. 4. 20.
Timæus, ti-me'-us, polluted (?). Mark 10. 46.
Timna, tim'-nah, unapproachable. Gen. 36. 12.
Timnah, tim'-nah, a portion. Josh. 15. 10.
Timnath, tim'-nath, same as **Timnah**. Gen. 38. 12.
Timnath-heres, tim'-nath-he'-res, portion of the sun. Judg. 2. 9.
Timnath-serah, tim'-nath-se'-rah, portion of the remainder. Josh. 19. 50.
Timnite, tim'-nite, a man of Timna. Judg. 15. 6.
Timon, ti'-mon. Acts 6. 5.
Timotheus, ti-mo'-the-us, honouring God. Acts 16. 1.
Timothy, tim'-oth-y, English form of the above. 2 Cor. 1. 1.
Tiphsah, tif'-sah, passage. 1 Kin. 4. 24.
Tiras, ti'-ras, crushing (?). Gen. 10. 2.
Tirathites, ti'-rath-ites. 1 Chr. 2. 55.
Tirhakah, tir'-ha-kah, distance (?). 2 Kin. 19. 9.
Tirhanah, tir'-han-ah, murmuring (?). 1 Chr. 2. 48.
Tiria, tir'-i-ah, fear. 1 Chr. 4. 16.
Tirshatha, tir-sha'-thah, the feared (?). Ezra 2. 63.
Tirzah, tir'-zah, pleasantness. Num. 26. 33.
Tishbite, tish'-bite, inhabitant of Tishbe. 1 Kin. 17. 1.
Titus, ti'-tus, protected. 2 Cor. 2. 13.
Tizite, ti'-zite. 1 Chr. 11. 45.
Toah, to'-ah, low. 1 Chr. 6. 34.
Tob, tobe, good. Judg. 11. 3.
Tob-adonijah, tob'-a-do-ni'-jah, good is my lord Jehovah. 2 Chr. 17. 8.
Tobiah, tob-i'-ah, Jehovah is good. Ezra 2. 60.
Tobijah, tob-i'-jah, same as **Tobiah**. 2 Chr. 17. 8.
Tochen, to'-ken, a measure. 1 Chr. 4. 32.
Togarmah, to-gar'-mah, rugged. Gen. 10. 3.
Tohu, to'-hoo, same as **Toah**. 1 Sam. 1. 1.
Toi, to'-i, wanderer. 2 Sam. 8. 9.

Tola, to'-lah, worm. Gen. 46. 13.
Tolad, to'-lad, birth. 1 Chr. 4. 29.
Tolaites, to'-la-ites, descendants of Tola. Num. 26. 23.
Tophel, to'-fel, lime. Deu. 1. 1.
Tophet, to'-fet, burning. Is. 30. 33.
Topheth, to'-feth, same as **Tophet**. 2 Kings 23. 10.
Tormah, torm'-ah, privily. Judg. 9. 31.
Tou, to'-oo, older form of Toi. 1 Chr. 18. 9.
Trachonitis, tra-ko-ni'-tis, rugged. Luke 3. 1.
Troas, tro'-as, so called from Tros. Acts 16. 8.
Trogyllium, tro-gil'-yum. Acts 20. 15.
Trophimus, trof'-im-us, master of the house (?). Acts 20. 4.
Tryphena, tri-fe'-nah, delicate. Rom. 16. 12.
Tryphosa, tri-fo'-sah, delicate. Rom. 16. 12.
Tubal, too'-bal, production (?). Gen. 10. 2.
Tubal-cain, too'-bal-kane', producer of weapons (?). Gen. 4. 22.
Tychicus, tik'-ik-us, fortuitous. Acts 20. 4.
Tyrannus, ti-ran'-us, tyrant. Acts 19. 9.
Tyre, tire, rock. Josh. 19. 29.
Tyrus, ti'-rus, Latin name of Tyre. Jer. 25. 22.

Ucal, oo'-kal, I shall prevail. Prov. 30. 1.
Uel, oo'-el, will of God (?). Ezra 10. 34.
Ulai, oo'-la-i. Dan. 8. 2.
Ulam, oo'-lam, foremost. 1 Chr. 7. 16.
Ulla, ool'-ah, yoke. 1 Chr. 7. 39.
Ummah, oom'-ah, community. Josh. 19. 30.
Unni, oon'-i, depressed. 1 Chr. 15. 18.
Upharsin, oo-far'-sin, and dividers. Dan. 5. 25.
Uphaz, oo'-faz. Jer. 10. 9.
Ur, oor, light. Gen. 11. 28.
Urbane, ur'-ban, pleasant. Rom. 16. 9.
Uri, oo'-ri, fiery. Ex. 31. 2.
Uriah, oo-ri'-ah, light of Jehovah. 2 Sam. 11. 3.
Urias, oo-ri'-as, Greek form of Uriah. Mat. 1. 6.
Uriel, oo'-ri-el, light of God. 1 Chr. 6. 24.
Urijah, oo'-ri-jah, same as **Uriah**. 2 Kings 16. 10.
Urim, oo'-rim, light. Ex. 28. 30.
Uthai, ooth'-a-i, helpful. 1 Chr. 9. 4.
Uz, fertile. Gen. 10. 23.
Uzai, ooz'-a-i, hoped for (?). Neh. 3. 25.
Uzal, ooz'-al, wanderer. Gen. 10. 27.
Uzza, ooz'-ah, strength. 2 Kin. 21. 18.
Uzzah, another form of Uzza. 2 Sam. 6. 3.
Uzzen-sherah, ooz'-en-she'-rah. 1 Chr. 7. 24.
Uzzi, ooz'-i, shortened form of Uzziah. 1 Chr. 6. 5.
Uzzia, ooz-i'-ah, another form of Uzziah. 1 Chr. 11. 44.
Uzziah, ooz-i'-ah, might of Jehovah. 2 Kin. 15. 13.
Uzziel, ooz'-i-el, power of God. Ex. 6. 18.
Uzzielites, ooz'-i-el-ites, descendants of Uzziel. Num. 3. 27.

Vajezatha, va'-je-za'-thah, strong as the wind (?). Est. 9. 9.
Vaniah, va-ni'-ah, distress (?). Ezra 10. 36.
Vashni, vash'-ni, strong (?), but perhaps not a proper name. 1 Chr. 6. 28.
Vashti, vash'-ti, beautiful. Est. 1. 9.
Vophsi, vof'-si, expansion (?). Num. 13. 14.

Zaanaim, za'-an-a'-im, wanderings (?). Judg. 4. 11.
Zaanan, za'-a-nan, place of flocks. Mic. 1. 11.
Zaanannim, za'-a-nan'-im, same as **Zaanaim**. Josh. 19. 33.
Zaavan, za'-av-an, disturbed. Gen. 36. 27.
Zabad, za'-bad, gift. 1 Chr. 2. 36.
Zabbai, zab'-a-i. Ezra 10. 28.
Zabbud, zab'-ood, given. Ezra 8. 14.
Zabdi, zab'-di, the gift of Jehovah. Josh. 7. 1.

Zabdiel, zab'-di-el, the gift of God. 1 Chr. 27. 2.
Zabud, za'-bood, same as **Zabbud**. 1 Kin. 4. 5.
Zabulon, Greek form of Zebulun. Mat. 4. 13.
Zaccai, zak-a'-i, pure. Ezra 2. 9.
Zacchæus, zak-e'-us, Greek form of Zaccai. Luke 19. 2.
Zacchur, zak'-oor, mindful. 1 Chr. 4. 26.
Zaccur, zak'-oor, same as preceding. Num. 13. 4.
Zachariah, zak'-ar-i'-ah, whom Jehovah remembers. 2 Kin. 14. 29.
Zacharias, zak'-ar-i'-as, Greek form of preceding. Mat. 23. 35.
Zacher, za'-ker, memorial. 1 Chr. 8. 31.
Zadok, za'-dok, just. 2 Sam. 8. 17.
Zaham, za'-ham, loathing. 2 Chr. 11. 19.
Zair, za'-ir, small. 2 Kin. 8. 21.
Zalaph, za'-laf, wound (?). Neh. 3. 30.
Zalmon, zal'-mon, shady. 2 Sam. 23. 28.
Zalmonah, zal-mo'-nah, same as preceding. Num. 33. 41.
Zalmunna, zal-moon'-ah, shelter denied. Judg. 8. 5.
Zamzummims, zam-zoom'-ims. Deu. 2. 20.
Zanoah, za-no'-ah, marsh. Josh. 15. 34.
Zaphnath-paaneah, zaf'-nath-pa'-a-ne'-ah, prince of the life of the age. Gen. 41. 45.
Zaphon, za'-fon, north. Josh. 13. 27.
Zara, za'-rah, Greek form of Zarah. Mat. 1. 3.
Zarah, za'-rah, sunrise (?). Gen. 38. 30.
Zareah, za'-re-ah, hornet. Neh. 11. 29.
Zareathites, za'-re-ath-ites, inhabitants of Zareah. 1 Chr. 2. 53.
Zared, za'-red, exuberant growth. Num. 21. 12.
Zarephath, zar'-ef-ath, workshop for refining metals. 1 Kin. 17. 9.
Zaretan, za'-ret-an, same as **Zarthan**. Josh. 3. 16.
Zareth-shahar, za'-reth-sha'-har, the splendour of the morning. Josh. 13. 19.
Zarhites, zar'-hites, persons descended from Zerah. Num. 26. 13.
Zartanah, zar'-ta-nah. 1 Kin. 4. 12.
Zarthan, zar'-than, same as **Zaretan**. 1 Kin. 7. 46.
Zatthu, zat'-thoo, same as **Zattu**. Neh. 10. 14.
Zattu, zat'-oo, irascible (?). Ezra 2. 8.
Zavan, za'-van, same as **Zaavan**. 1 Chr. 1. 42.
Zaza, za'-zah. 1 Chr. 2. 33.
Zebadiah, zeb'-ad-i'-ah, full form of **Zabdi**. 1 Chr. 8. 15.
Zebah, ze'-hah, sacrifice. Judg. 8. 5.
Zebaim, ze-ba'-im, same as **Zeboim**. Ezra 2. 57.
Zebedee, zeb'-ed-ee, Greek form of Zebadiah. Mat. 4. 21.
Zebina, ze-bi'-nah, bought. Ezra 10. 43.
Zeboim, ze-bo'-im, gazelles. Gen. 10. 19.
Zebudah, ze-boo'-dah, given. 2 Kin. 23. 36.
Zebul, ze'-bool, habitation. Judg. 9. 28.
Zebulonite, ze'-bool-on-ite, a member of the tribe of Zebulun. Judg. 12. 11.
Zebulun, ze'-bool-oon. Gen. 30. 20.
Zebulunites, ze'-bool-on-ites, a less correct way of spelling Zebulonites, Num. 26. 27.
Zechariah, zek'-ar-i'-ah, a better way of spelling Zachariah. 2 Chr. 24. 20.
Zedad, ze'-dad, hunting (?). Num. 34. 8.
Zedekiah, zed'-ek-i'-ah, justice of Jehovah. 1 Kin. 22. 11.
Zeeb, ze'-eb, wolf. Judg. 7. 25.
Zelah, ze'-lah, side. Josh. 18. 28.
Zelek, ze'-lek, fissure. 2 Sam. 23. 37.
Zelophehad, ze-lo'-fe-had, fracture. Num. 26. 33.
Zelotes, ze-lo'-tees, Greek equivalent of Canaanite, an emulator. Luke 6. 15.
Zelzah, zel'-zah, shade in the heat. 1 Sam. 10. 2.
Zemaraim, zem'-ar-a'-im, two fleeces. Josh. 18. 22.
Zemarite, zem'-ar-ite. Gen. 10. 18.
Zemira, ze-mi'-rah. 1 Chr. 7. 8.
Zenan, ze'-nan, same as **Zaanan**. Josh. 15. 37.

Zenas, ze'-nas, contraction of Zenodorus. Tit. 3. 13.
Zephaniah, zef'-an-i'-ah, whom Jehovah hid. 2 Kin. 25. 18.
Zephath, ze'-fath, watch-tower (?). Judg. 1. 17.
Zephathah, ze'-fath-ah. 2 Chr. 14. 10.
Zephi, ze'-fi, same as **Zephath**. 1 Chr. 1. 36.
Zepho, ze'-fo, older form of Zephi. Gen. 36. 11.
Zephon, ze'-fon, a looking out. Num. 26. 15.
Zephonites, ze'-fon-ites, descendants of Zephon. Num. 26. 15.
Zer, flint (?). Josh. 19. 35.
Zerah, ze'-rah, dawn. 2 Chr. 14. 9.
Zerahiah, zer'-ah-i'-ah, whom Jehovah caused to rise. 1 Chr. 6. 6.
Zered, ze'-red, same as **Zared**. Deu. 2. 13.
Zereda, ze'-re-dah, cool. 1 Kin. 11. 26.
Zeredathah, ze-red'-ath-ah, same as preceding. 2 Chr. 4. 17.
Zererath, ze'-re-rath. Judg. 7. 22.
Zeresh, ze'-resh, gold. Est. 5. 10.
Zereth, ze'-reth, gold (?). 1 Chr. 4. 7.
Zeri, ze'-ri, same as **Izri**. 1 Chr. 25. 3.
Zeror, ze'-ror, bundle. 1 Sam. 9. 1.
Zeruah, ze'-roo-ah, leprous. 1 Kin. 11. 26.
Zerubbabel, ze-roob'-ab-el, scattered in Babylon. Hag. 1. 1.
Zeruiah, ze'-roo-i'-ah. 1 Sam. 26. 6.
Zetham, ze'-tham, olive. 1 Chr. 23. 8.
Zethan, ze'-than, same as **Zetham**. 1 Chr. 7. 10.
Zethar, ze'-thar. Est. 1. 10.
Zia, zi'-ah, motion. 1 Chr. 5. 13.
Ziba, zi'-bah, planter. 2 Sam. 9. 2.
Zibeon, zib'-e-on, dyed. Gen. 36. 2.
Zibia, zib'-i-ah, gazelle (?). 1 Chr. 8. 9.
Zibiah, zib'-i-ah, same as **Zibia**. 2 Kin. 12. 1.
Zichri, zik'-ri, famous. 2 Chr. 23. 1.
Ziddim, zid'-im, sides. Josh. 19. 35.
Zidkijah, zid-ki'-jah, justice of Jehovah. Neh. 10. 1.
Zidon, zi'-don, fishing. Gen. 49. 13.
Zidonians, zi-done'-yans, inhabitants of Zidon. Judg. 10. 12.
Zif, blossom. 1 Kin. 6. 1.
Ziha, zi'-hah, drought. Ezra 2. 43.
Ziklag, zik'-lag. Josh. 15. 31.
Zillah, zil'-ah, shade. Gen. 4. 19.
Zilpah, zil'-pah, dropping. Gen. 29. 24.
Zilthai, zil'-tha'-i, shady. 1 Chr. 8. 20.
Zimmah, zim'-ah, planning. 1 Chr. 6. 20.
Zimran, zim'-ran, celebrated. Gen. 25. 2.
Zimri, zim'-ri, same as **Zimran**. 1 Kin. 16. 9.
Zin, thorn. Num. 13. 21.
Zina, zi'-nah, abundance (?). 1 Chr. 23. 10.
Zion, zi'-on, sunny. 2 Sam. 5. 7.
Zior, zi'-or, smallness. Josh. 15. 54.
Ziph, zif, flowing. 1 Chr. 4. 16.
Ziphah, zi'-fah, feminine of **Ziph**. 1 Chr. 4. 16.
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TO THE HOLY SCRIPTURES.

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CHALCEDONY, foundation of the heavenly city, Rev. 21. 19.
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the Mediator, Gal. 3. 19; 1 Tim. 2. 5; Heb. 2. 17; 7. 25; 8. 6; 9. 15; 10. 10; 12. 2, 24; 13. 15.
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His garments divided amongst soldiers, Matt. 27. 35; Mark 15. 24; Luke 23. 34; John 19. 24.
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appears to Mary Magdalene and disciples, Matt. 28; Mark 16; Luke 24; John 20.
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ascends into heaven, Mark 16; Luke 24; Acts 1. 9, 10.
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to Paul, Acts 9. 4; 18. 9; 22. 8.
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cleanses the temple, Ps. 69. 9; John 2. 14.
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the people attempt to make Him king, John 6. 15.
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teaches respecting divorce, Matt. 19. 3; Luke 16. 18.
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Greeks would see Jesus, John 12. 20.
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tried, found innocent, delivered to the Jews, crucifixion. *See* LIFE ON EARTH.
commends His mother to the beloved disciple, John 19. 25.
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answers Pharisees asking a sign, Matt. 12. 38; 16. 1; Mark 8. 11; Luke 11. 16; 12. 54; John 2. 18.
teaches His disciples on humility, John 13. 14.
teaches scribes and Pharisees, Matt. 23; Mark 12. 38; Luke 11. 37; 20. 45.
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*It is the opinion of some eminent commentators that the sermons on the mount and on the plain were one and the same.

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God of Hosts, Ps. 80. 7, 14, 19.
Holy One, Job 6. 10; Ps. 16. 10; Is. 10. 17; Hos. 11. 9; Hab. 1. 12; 1 John 2. 20.
Holy One of Israel, 2 Kin. 19. 22; Ps. 71. 22; Is. 1. 4; Jer. 50. 29; 51. 5; Ezek. 39. 7.
I AM, Ex. 3. 14.
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Living God, Deut. 5. 26; Josh. 3. 10.
Lord of Hosts, 1 Sam. 1. 11; Is. 1. 24.
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Author of the new birth, John 3. 5, 6, with 1 John 5. 4.
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the source of wisdom, Is. 11. 2; John 14. 26; 16. 13; 1 Cor. 12. 8.
the source of miraculous power, Matt. 12. 28, with Luke 11. 20; Acts 19. 11, with Rom. 15. 19.
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He appoints and commissions His servants, Is. 48. 16; Acts 13. 2; 20. 28.
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He instructs Paul what to preach, 1 Cor. 2. 13.
He spoke in, and by the prophets, Acts 1. 16; 1 Pet. 1. 11, 12; 2 Pet. 1. 21.
He strives with sinners, Gen. 6. 3; can be vexed, Is. 63. 10; teaches, John 14. 26; 1 Cor. 12. 13; dwells with saints, John 14. 17; testifies of Christ, John 15. 26; reproves, John 16. 8; guides, John 16. 13; glorifies Christ, John 16. 14; can be tempted, Acts 5. 9; can be resisted, Acts 7. 51; comforts, Acts 9. 31; helps our infirmities, Rom. 8. 26; searches all things, Rom. 11. 33, 34, with 1 Cor. 2. 10, 11; has a power of His own, Rom. 15, 13; sanctifies, Rom. 15. 16; 1 Cor. 6. 11; works according to His own will, 1 Cor. 12. 11.
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THE PSALMS

May be divided into Five Parts, as follows:—

I. DAVIDIC (1.—xli.).
II. DAVIDIC (xlii.—lxxii.).
III. ASAPHIC (lxxiii.—lxxxix.).
IV. OF THE CAPTIVITY (xc.—cvi.).
V. OF RESTORATION (cvii.—cl.).

Or may be classified according to their subjects, thus:—

(I.) PSALMS OF SUPPLICATION.

1. On account of sin, Ps. 6; 25; 32; 38; 51; 102; 130.
2. suffering, Ps. 7; 10; 13; 17; 22; 31; 35; 41—43; 54—57; 59; 64; 69—71; 77; 86; 88; 94; 109; 120; 140—143.
3. persecution, Ps. 44; 60; 74; 79; 80; 83; 89; 94; 102; 123; 137.
4. public worship, Ps. 26; 27; 42; 43; 63; 65; 84; 92; 95—100; 118; 122; 132; 144; 145—150.
5. trust in God, Ps. 3—5; 11; 12; 16; 20; 23; 27; 28; 31; 42; 43; 52; 54; 56; 57; 59; 61—64; 71; 77; 86; 108; 115; 118; 121; 125; 131; 138; 141.
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(IV.) DIDACTIC.

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——— false, Ex. 20. 16; 23. 1; Lev. 19. 11; Deut. 5. 20; 19. 16; Prov. 6. 16, 19; 12. 17; 19. 5, 9, 28; 21. 28; 25. 18; Jer. 7. 9; Zech. 5. 4; Luke 3. 14.
against Christ, Matt. 26. 60; Mark 14. 56.
WITNESSES, two or three required, Num. 35. 30; Deut. 17. 6; 19. 15; Matt. 18. 16; 2 Cor. 13. 1; 1 Tim. 5. 19.
——— the two, Rev. 11.
WIVES, their duties to husbands, Gen. 3. 16; Ex. 20. 14; Rom. 7. 2; 1 Cor. 7. 3; 14. 34; Eph. 5. 22, 33; Tit. 2. 4; 1 Pet. 3. 1.
good, Prov. 12. 4; 18. 22; 19. 14; 31. 10.
Levitical laws concerning, Ex. 21. 3, 22; 22. 16; Num. 5. 12; 30; Deut. 21. 10, 15; 24. 1; Jer. 3. 1; Matt. 19. 3.
the wife a type of the church, Eph. 5. 23; Rev. 19. 7; 21. 9.
WIZARD, Lev. 20. 27.
WOES against wickedness, &c., Is. 5. 8; 10. 1; 29. 15; 31. 1; 45. 9; Jer. 22. 13; Amos 6. 1; Mic. 2. 1; Hab. 2. 6; Zeph. 3. 1; Zech. 11. 17; Matt. 26. 24; Luke 6. 24; Jude 11; Rev. 8. 13; 9. 12; 11. 14.
against unbelief, Matt. 11. 21; 23. 13; Luke 10. 13; 11. 42.
WOLVES, figuratively, Zeph. 3. 3; Matt. 7. 15; 10. 16; Luke 10. 3; Acts 20. 29.
WOMAN, creation and fall of, Gen. 2. 22; 3. Christ the seed of (Gen. 3. 15); Gal. 4. 4.
WOMEN, duty of the aged, Tit. 2. 3; of the young, 1 Tim. 2. 9; 5. 14; Tit. 2. 4; 1 Pet. 3. *See* WIVES.
WONDERFUL, prophetic name of Christ, Is. 9. 6. *See* Judg. 13. 18.
WONDERS, God's, Ex. 3. 20; Ps. 77. 11, &c.; Is. 29. 14; Dan. 6. 27; Acts 7. 36.
WORD of GOD, a name of Christ, John 1. 1, 14; 1 John 1. 1; 5. 7; Rev. 19. 13.
——— the Scriptures, Luke 5. 1; Acts 4. 31; 8. 14; 13. 7; 16. 6.
WORDS will be judged, Eccles. 5. 2; Ezek. 35. 13; Mal. 2. 17; 3. 13; Matt. 12. 37.
WORKS of God, Job 9; 37—41; Ps. 8; 19; 80; 104; 111; 145; 147; 148; Eccles. 8. 17; Jer. 10. 12.
——— of the law, insufficiency of, Rom. 3. 20; 4. 2; Gal. 3.
——— good, the evidence of faith, Acts 26. 20; James 2. 14; necessary, Matt. 5. 16; Acts 9. 36; 2 Cor. 8; 9; Eph. 2. 10; Phil. 2. 12; 1 Thess. 4. 11; 2 Thess. 2. 17; 3. 8; Heb. 10. 24; 1 Pet. 2. 12.
WORLD, created, Gen. 1; 2. *See* John 1. 10; Col. 1. 16; Heb. 1. 2.
its corruption, Rom. 5. 12; 8. 22.
conformity to, Rom. 12. 2; Gal. 6. 14; James 1. 27; 4. 4; 1 John 2. 15.
WORM, Job 17. 14; 25. 6; Mic. 7. 17.
WORMWOOD, figurative, Deut. 29. 18; Prov. 5. 4; Lam. 3. 15 (Rev. 6. 11).
WORSHIP to be given to God alone, Ex. 20. 1; Deut. 5. 7; 6. 13; Matt. 4. 10; Luke 4. 8; Acts 10. 26; 14. 15; Col. 2. 18; Rev. 19. 10; 22. 8.
mode of, Lev. 10. 3; Eccles. 5; Joel 2. 16; John 4. 25; 1 Cor. 11; 14.
enjoined, 2 Kin. 17. 36; 1 Chr. 16. 29; Ps. 29; 95. 6; 99. 5; 100.
WRATH, Job 5. 2; Ps. 19. 19; 21. 24; 27. 3; 30. 33; 37. 8; Prov. 12. 16; 14. 29; Rom. 12. 19; 13. 5; Gal. 5. 20; Eph. 4. 26; 1 Tim. 2. 8; James 1. 19.
of God, Ps. 106. 23, 32; Prov. 29. 8; Luke 4. 28; Rom. 2. 5, 8; 9. 22; Rev. 6. 17; 11. 18; 16. 1; 19. 15.
WRESTLING, Jacob's, Gen. 32. 24.
WRITING of God, Ex. 31. 18; 32. 16; Dan. 5. 5.
WRITING on the wall, expounded, Dan. 5.

YEAR, beginning of, changed, Ex. 12. 1; Lev. 23. 5.
YOKE of Christ, easy, Matt. 11. 30; 1 John 5. 3.
YOKES, typical, Jer. 27.
YOUNG, exhortations to, Lev. 19. 32; Prov. 1. 6; Eccles. 12. 1.
Christ's pattern, Luke 2. 46, 51; Tit. 2. 4; 1 Pet. 5. 5.

ZACCHÆUS, Luke 19. 19.
ZACHARIAH, last king of Israel of Jehu's race, as foretold by word of the Lord, begins to reign, 2 Kin. 14. 29.
smitten by Shallum, who succeeds him, 2 Kin. 15. 10.
ZACHARIAS, father of John the Baptist, with Elisabeth his wife, accounted righteous before God, Luke 1. 6.
is promised a son, Luke 1. 13.
doubting, is stricken with dumbness, Luke 1. 18, 22.
his recovery and song, Luke 1. 64, 68.
——— "son of Barachias," slain "between the temple and the altar," Matt. 23. 35; Luke 11. 51. *See* ZECHARIAH.
ZADOK, priest, 2 Sam. 8. 17; 15. 24; 20. 25.
anoints Solomon king, 1 Kin. 1. 39.
ZAMZUMMIMS, giant race, destroyed by the Ammonites, Deut. 2. 20, 21.
ZAREPHATH (Sarepta), Elijah there, 1 Kin. 17. 9, 17. *See* ELIJAH.
ZEAL, Rom. 12. 11; 2 Cor. 7. 10, 11; Rev. 3. 19.
of Phinehas, Num. 25. 7, 11; Ps. 106. 30.
of Jehu, 2 Kin. 10. 16.

ZEAL—*cont.*
of the Jews, Acts 21. 20; Rom. 10. 2.
of Paul, Acts 22. 3; Gal. 1. 14; Phil. 3. 6.
Christ an example of, Ps. 69. 9; John 2. 17.
ZEALOUS of good works, Gal. 4. 18; Tit. 2. 14; Rev. 3. 19.
ZEBAH and Zalmunna, Judg. 8. 5, 21; Ps. 83. 11.
ZEBEDEE, Matt. 4. 21; Mark 1. 20.
ZEBOIM, Gen. 14. 2; 19. 25; Deut. 29. 23; Hos. 11. 8.
ZEBUL, Judg. 9. 28, 30.
ZEBULUN, Gen. 30. 20; 33. 18; 35. 23; 49. 13; Num. 1. 30; 26. 26; Deut. 33. 18; Josh. 19. 10; Judg. 4. 6; 5. 14, 18; 6. 35; 2 Chr. 30. 11, 18; Ps. 68. 27; Ezek. 48. 26; Rev. 7. 8.
Christ preaches in the land of (Is. 9. 1); Matt. 4. 13.
ZECHARIAH, son of Jehoiada, stoned in the court of the Lord's house, 2 Chr. 24. 20, 21.
——— son of Jeberechiah, Is. 8. 2.
——— the prophet, his exhortations to repentance, his visions and predictions, Zech. 1—14.
ZEDEKIAH, false prophet, 1 Kin. 22. 11; 2 Chr. 18. 10, 23.
——— another, Jer. 29. 22.
——— (Mattaniah), king of Judah, 2 Kin. 24. 17; 25; 2 Chr. 36. 10, 17; Jer. 37. 6, 16; 38; 39; 52.
ZEPHANIAH, priest, Jer. 29. 25; 37. 3.
ZEPHANIAH—*cont.*
——— prophet, Zeph. 1—3.
ZERAH, 2 Chr. 14. 9; 16. 8.
ZERUBBABEL (Zorobabel), prince of Judah, Ezra 2. 2.
restores the worship of God, Ezra 3. 1; Neh. 12. 47; Hag. 1. 1, 14; 2. 1; Zech. 4. 6.
ZICHRI, 2 Chr. 28.
ZIDON, Gen. 49. 13; Josh. 11. 8; Judg. 10. 6; 18. 7; 1 Kin. 11. 1; Ezra 3. 7; Luke 4. 26; Acts 12. 20.
prophecies concerning, Is. 23; Jer. 25. 22; 27. 3; 47. 4; Ezek. 27. 8; 28. 21; 32. 30; Joel 3. 4; Zech. 9. 2.
ZIDONIANS, Judg. 18. 7; 1 Kin. 11. 1.
ZIKLAG, 1 Sam. 27. 6; 30. 1; 2 Sam. 1. 1; 1 Chr. 12. 1.
ZIN, wilderness of, Num. 13. 21; Josh. 15. 1.
ZION (mount), 2 Sam. 5. 7; 1 Kin. 8. 1; Rom. 11. 26; Heb. 12. 22; Rev. 14. 1.
ZIPPORAH, Ex. 2. 21; 4. 20.
ZOAN, Num. 13. 22; Ps. 78. 12.
ZOAR, Gen. 14. 2; 19. 22 (Is. 15. 5); Deut. 34. 3; Jer. 48. 34.
ZOBAH, kings of, subdued, 1 Sam. 14. 47; 2 Sam. 8. 3; 1 Kin. 11. 23.
ZOPHAR, Job 2. 11; 11; 20; 42. 7.
ZORAH, city of Samson, Josh. 19. 41; Judg. 13. 2, 25; 16. 31.
ZUZIMS, giants, Gen. 14. 5.

OMEGA, the end, Rev. 1. 8, 11; 21. 6; 22. 13.

CONCORDANCE

TO THE HOLY SCRIPTURES.

THIS Concordance has been specially prepared for the Delegates of the Clarendon Press. As it is intended to be used conjointly with the Subject-Index which precedes it in this volume, all references to proper names, &c., included in the Index, have been designedly omitted from the Concordance.

CONCORDANCE

TO THE HOLY SCRIPTURES.

ABASE. Ezek. 21. 26, and *a.* him that is high.
Dan. 4. 37, walk in pride, he is able to *a.*
Mat. 23. 12; Lu. 14. 11; 18. 14, whosoever exalteth himself shall be *a.*
Phil. 4. 12, I know how to be *a.*
See Job 40. 11; Is. 31. 4; 2 Cor. 11. 7.

ABATED. Gen. 8. 3; Lev. 27. 18; Deut. 34. 7; Judg. 8. 3.

ABHOR. Ex. 5. 21, made our savour to be *a.*
Job 19. 19, my inward friends *a.*
Ps. 78. 59, Lord wroth, and *a.* Israel.
89. 38, thou hast cast off and *a.*
107. 18, soul *a.* all manner of meat.
119. 163, I hate and *a.* lying.
Prov. 22. 14, *a.* of the Lord shall fall there.
Isa. 7. 16, land thou *a.* shall be forsaken.
66. 24, they shall be an *a.* unto all flesh.
Ezek. 16. 25, made thy beauty to be *a.*
Amos 6. 8, I *a.* the excellency of Jacob.
See Lev. 26. 11; Job 42. 6; Rom. 12. 9.

ABIDE. Gen. 44. 33, let servant *a.* instead of lad.
Ex. 16. 29, *a.* every man in his place.
Num. 24. 2, he saw Israel *a.* in tents.
31. 19, *a.* without camp seven days.
1 Sam. 5. 7, ark of God not *a.* with us.
Job 24. 13, nor *a.* in the paths thereof.
Ps. 15. 1, Lord who shall *a.* in thy tabernacle.
91. 1, shall *a.* under the shadow.
Prov. 15. 31, reproof *a.* among wise.
Eccl. 1. 4, the earth *a.* for ever.
Jer. 42. 10, if ye will still *a.* in this land.
49. 18, 33; 50. 40, there shall no man *a.*
Hos. 3. 3, thou shalt *a.* many days.
Joel 2. 11, day very terrible, who can *a.* it.
Mat. 10. 11; Mk. 6. 10; Lu. 9. 4, there *a.* till ye go.
Lu. 2. 8, shepherds *a.* in field.
19. 5, to-day I must *a.* at thy house.
24. 29, *a.* with us, it is toward evening.
John 3. 36, wrath of God *a.* on him.
5. 38, not his word *a.* in you.
14. 16, another Comforter that he may *a.*
15. 4, *a.* in me.
5, he that *a.* in me bringeth.
10, *a.* in my love.
Acts 16. 15, come to my house and *a.*
1 Cor. 3. 14, if any man's work *a.*
13. 13, now *a.* faith, hope, charity.
2 Tim. 2. 13, if we believe not he *a.*
See Gen. 29. 19; Num. 35. 25; Eccl. 8. 15.

ABILITY. Ezra 2. 69, they gave after their *a.*
Dan. 1. 4, had *a.* to stand in the palace.
Matt. 25. 15, to each according to *a.*
1 Pet. 4. 11, as of the *a.* God giveth.
See Lev. 27. 8; Neh. 5. 8; Acts 11. 29.

ABJECTS. Ps. 35. 15, the *a.* gathered themselves together.

ABLE. Deut. 16. 17, every man give as he is *a.*
Josh. 23. 9, no man *a.* to stand before you.
1 Sam. 6. 20, who is *a.* to stand before God.
1 Kings 3. 9, who is *a.* to judge.
2 Chron. 2. 6, who is *a.* to build.
Prov. 27. 4, who is *a.* to stand before envy.
Amos 7. 10, land not *a.* to bear his words.
Mat. 3. 9, God is *a.* of these stones.
9. 28, believe ye that I am *a.*
20. 22, are ye *a.* to drink of cup.
Lu. 12. 26, not *a.* to do least.
Acts 6. 10, not *a.* to resist wisdom.
Rom. 4. 21, what he had promised he was *a.*
8. 39, *a.* to separate us from love of God.
1 Cor. 10. 13, tempted above that ye are *a.*
2 Cor. 3. 8, *a.* ministers of new testament.
Eph. 3. 18, *a.* to comprehend with all saints.
Phil. 3. 21, *a.* to subdue all things.
Heb. 2. 18, *a.* to succour tempted.
Jas. 4. 12, *a.* to save and destroy.
Jude 24, *a.* to keep you from falling.
Rev. 5. 3, no man *a.* to open book.
6. 17, who shall he *a.* to stand.
See Ex. 18. 21.

ABOARD. Acts 21. 2.

ABODE (*n.*). John 14. 23, we will come and make our *a.*
See 2 Kings 19. 27; Isa. 37. 28.

ABODE (*v.*). Gen. 49. 24, his bow *a.* in strength.
Ex. 24. 16, glory of the Lord *a.* on Sinai.
Judg. 21. 2, the people *a.* there before God.
Lu. 1. 56, Mary *a.* with her three months.
John 1. 32, the Spirit, and it *a.* on him.
39, they came and *a.* with him.
8. 44, a murderer, and *a.* not in truth.
Acts 14. 3, long time *a.*, speaking boldly.
18. 3, Paul *a.* with them and wrought.
See 1 Sam. 7. 2; Ezra 8. 15.

ABOLISH. 2 Cor. 3. 13, the end of that which is *a.*
Eph. 2. 15, *a.* in his flesh the enmity.
2 Tim. 1. 10, Christ, who hath *a.* death.
See Isa. 2. 18; 51. 6; Ezek. 6. 6.

ABOMINABLE. 1 Kings 21. 26, Ahab *a.* in following idols.
Job 15. 16, how much more *a.* is man.
Ps. 14. 1; 53. 1, they have done *a.* works.
Isa. 14. 19, cast out like *a.* branch.
65. 4; Jer. 16. 18, broth of *a.* things.
Jer. 44. 4, this *a.* thing that I hate.
Tit. 1. 16, in works they deny him, being *a.*
1 Pet. 4. 3, walked in *a.* idolatries.
See Lev. 11. 43; Deut. 14. 3; Rev. 21. 8.

ABOMINATION. Gen. 43. 32; 46. 34, *a.* to Egyptians.
Lev. 18. 26, shall not commit any *a.*
Deut. 7. 26, nor bring *a.* into house.
18. 9, after the *a.* of nations.
12, because of *a.* the Lord doth drive.
25. 16, do unrighteously are *a.* to God.
1 Sam. 13. 4, Israel had in *a.* with Philistines.
Prov. 3. 32; 11. 20, froward *a.* to the Lord.
8. 7, wickedness an *a.* to my lips.
15. 8, 9, 26; 21. 27, sacrifice, etc. of wicked are *a.*
28. 9, even his prayer shall be *a.*
Isa. 44. 19, residue thereof an *a.*
Jer. 4. 1, put away thine *a.* out of sight.
6. 15; 8. 12, ashamed when committed *a.*
Ezek. 5. 9, the like, because of all thine *a.*
33. 29, land desolate because of *a.*
Dan. 11. 31; Mat. 24. 15; Mk. 13. 14, *a.* of desolation.
Lu. 16. 15, esteemed among men *a.* with God.
Rev. 21. 27, in no wise enter that worketh *a.*
See Lev. 7. 18; 11. 41; Mal. 2. 11; Rev. 17. 4.

ABOUND. Prov. 28. 20, faithful shall *a.* with blessings.
Rom. 15. 13, that ye may *a.* in hope.
1 Cor. 15. 58, always *a.* in work.
2 Cor. 1. 5, as sufferings *a.* so consolation *a.*
See Rom. 3. 7; 5. 15; Phil. 4. 12.

ABOVE. Deut. 28. 13, *a.* only and not beneath.
Job 31. 2, portion of God from *a.*
Prov. 15. 24, way of life *a.* to wise.
Mat. 10. 24; Lu. 6. 40, disciple not *a.* master.
John 3. 31, cometh from *a.* is *a.* all.
8. 23, I am from *a.*
Rom. 14. 5, one day *a.* another.
1 Cor. 4. 6, *a.* that which is written.
Gal. 4. 26, Jerusalem *a.* is free.
See Gen. 48. 22; Ps. 138. 2; Jam. 1. 17.

ABSENT. 1 Cor. 5. 3; Col. 2. 5, *a.* in body.
2 Cor. 5. 8, *a.* from Lord.
See Gen. 31. 49; 2 Cor. 10. 1.
ABSTAIN. Acts 15. 20, 29, *a.* from pollutions of idols.
1 Thess. 5. 22, *a.* from all appearance of evil.
1 Pet. 2. 11, *a.* from fleshly lusts.
See 1 Thess. 4. 3; 1 Tim. 4. 3.
ABSTINENCE. Acts 27. 21, after long *a.* Paul stood forth.
ABUNDANCE. 1 Sam. 1. 16, out of *a.* of my complaint.
1 Kings 18. 41, sound of *a.* of rain.
1 Chron. 29. 21, offered sacrifices in *a.*
Ps. 52. 7, trusted in *a.* of riches.
72. 7; Jer. 33. 6, *a.* of peace.
Eccl. 5. 10, loveth *a.* with increase.
12, *a.* of rich not suffer to sleep.
Mat. 12. 34; Lu. 21. 4, out of *a.* of heart.
13. 12; 25. 29, he shall have more *a.*
Lu. 12. 15, life consisteth not in *a.*
2 Cor. 8. 2, of affliction the *a.* of their joy.
12. 7, through *a.* of revelations.
See Job 36. 31; Rom. 5. 17; Rev. 18. 3.
ABUNDANT. Job 38. 28, clouds drop and distil *a.*
Ps. 145. 7, *a.* utter the memory.
Isa. 56. 12, as this day and more *a.*
1 Cor. 15. 10; 2 Cor. 11. 23, laboured more *a.* than all.
1 Tim. 1. 14, grace was exceeding *a.*
Titus 3. 6, shed *a.* through Jesus Christ.
2 Pet. 1. 11, entrance administered *a.*
See Ex. 34. 6; Isa. 55. 7; 1 Pet. 1. 3.
ABUSE. 1 Cor. 7. 31, use world as not *a.*
9. 18, that I *a.* not my power.
See 1 Sam. 31. 4; 1 Chron. 10. 4.
ACCEPT. Gen. 4. 7, shalt thou not be *a.*
Ex. 28. 38; Lev. 10. 19, *a.* before the Lord.
Deut. 33. 11, *a.* the work of his hands.
1 Sam. 18. 5, *a.* in sight of all people.
2 Sam. 24. 23, the Lord thy God *a.* thee.
Esth. 10. 3, *a.* of his brethren.
Job 13. 8; 32. 21, will ye *a.* his person.
42. 8, 9, him will I *a.*
Prov. 18. 5, not good to *a.* wicked.
Jer. 14. 12; Amos 5. 22, I will not *a.* them.
37. 20; 42. 2, supplication be *a.*
Ezek. 20. 40; 43. 27, I will *a.*
Mal. 1. 13, should I *a.* this.
Lu. 4. 24, no prophet is *a.*
Acts 10. 35, he that worketh righteousness *a.*
Rom. 15. 31, service *a.* of saints.
2 Cor. 5. 9, present or absent we may be *a.*
See Ps. 119. 108; Eccl. 12. 10; Mal. 1. 8.
ACCESS. Rom. 5. 2; Eph. 2. 18; 3. 12.
ACCOMPLISH. Job 14. 6, *a.* as an hireling.
Ps. 64. 6, they *a.* diligent search.
Prov. 13. 19, desire *a.* is sweet.
Isa. 40. 2, her warfare is *a.*
Lu. 12. 50, straitened till it be *a.*
1 Pet. 5. 9, afflictions are *a.* in brethren.
See Isa. 55. 11; Lu. 18. 31; 22. 37.
ACCORD. Acts 1. 14; 4. 24; 8. 6; Phil. 2. 2.
ACCORDING. Ex. 12. 25, *a.* as he hath promised.
Deut. 18. 10, *a.* as God hath blessed thee.
Job 34. 11; Jer. 17. 10; 25. 14; 32. 19, *a.* to ways.
Mat. 16. 27; Rom. 2. 6; 2 Tim. 4. 14, *a.* to works.
John 7. 24, *a.* to the appearance.
Rom. 8. 28, called *a.* to his purpose.
12. 6, gifts differing *a.* to grace.
2 Cor. 8. 12, *a.* to that a man hath.
See Mat. 9. 29; Tit. 3. 5.
ACCOUNT. Mat. 12. 36, give *a.* in day of judgment.
Lu. 16. 2, give *a.* of stewardship.
20. 35, *a.* worthy to obtain.
Rom. 14. 12, every one give *a.* to God.
Gal. 3. 6, *a.* to him for righteousness.
Heb. 13. 17, watch as they that give *a.*
See Job 33. 13; Ps. 144. 3; 1 Pet. 4. 5.
ACCURSED. Josh. 6. 18; 7. 1; 22. 20; 1 Chron. 2. 7, *a.* thing.
Rom. 9. 3, wish myself *a.* from Christ.
1 Cor. 12. 3, no man calleth Jesus *a.*
Gal. 1. 8, 9, preach other gospel, let him be *a.*
See Deut. 21. 23; Josh. 6. 17; Isa. 65. 20.
ACCUSATION. Lu. 19. 8, anything by false *a.*
1 Tim. 5. 19, against elder receive not *a.*
2 Pet. 2. 11; Jude 9, railing *a.*
See Mat. 27. 37; Mk. 15. 26; Lu. 6. 7.
ACCUSE. Prov. 30. 10, *a.* not servant to his master.
Mat. 27. 12, when *a.* he answered nothing.
Lu. 16. 1, was *a.* that he had wasted.
John 5. 45, I will *a.* you to the Father.
Tit. 1. 6, not *a.* of riot or unruly.
See Mat. 12. 10; Mk. 3. 2; Lu. 11. 54; Rev. 12. 10.
ACKNOWLEDGE. Ps. 32. 5; 51. 3, I *a.* my sin.
Prov. 3. 6, in all thy ways *a.* him.
Isa. 63. 16, though Israel *a.* us not.
1 John 2. 23, be that *a.* the Son.
See Dan. 11. 39; Hos. 5. 15.
ACQUAINT. Job 22. 21; Ps. 139. 3; Eccl. 2. 3; Isa. 53. 3.
ACQUAINTANCE. Job 19. 13; Ps. 31. 11; 55. 13.
ACQUIT. Job 10. 14; Nah. 1. 3.
ACTIONS. 1 Sam. 2. 3.
ACTIVITY. Gen. 47. 6.
ADDER. Gen. 49. 17; Ps. 58. 4; 91. 13; 140. 3; Prov. 23. 32.
ADDICTED. 1 Cor. 16. 15.
ADDITION. 1 Kings 7. 29, 30, 36.
ADJURE. Josh. 6. 26; 1 Sam. 14. 24; 1 Kings 22. 16; 2 Chron. 18. 15; Mat. 26. 63; Mk. 5. 7; Acts 19. 13.
ADMINISTER. 1 Cor. 12. 5; 2 Cor. 8. 19, 20; 9. 12.
ADMIRE. 2 Thess. 1. 10; Jude 16; Rev. 17. 6.
ADMONISH. Acts 27. 9, Paul *a.* them.
Rom. 15. 14; Col. 3. 16, *a.* one another.
1 Thess. 5. 12, over you in Lord and *a.* you.
2 Thess. 3. 15, *a.* him as a brother.
Heb. 8. 5, Moses was *a.* of God.
See Eccl. 4. 13; 12. 12; Jer. 42. 19.
ADMONITION. 1 Cor. 10. 11; Eph. 6. 4; Tit. 3. 10.
ADO. Mk. 5. 39.
ADOPTION. Rom. 8. 15, 23; 9. 4; Gal. 4. 5; Eph. 1. 5.
ADORN. Isa. 61. 10; Rev. 21. 2, bride *a.* herself.
1 Tim. 2. 9; 1 Pet. 3. 3, 5, women *a.*
Tit. 2. 10, *a.* doctrine of God.
See Jer. 31. 4; Lu. 21. 5.
ADVANCED. 1 Sam. 12. 6; Esth. 3. 1; 5. 11; 10. 2
ADVANTAGE. Lu. 9. 25, what is a man *a.*
Rom. 3. 1; 1 Cor. 15. 32, what *a.*?
Cor. 2. 11, lest Satan get *a.*
See Job 35. 3; Jude 16.
ADVENTURE. Deut. 28. 56; Judg. 9. 17; Acts 19. 31.
ADVERSARY. Deut. 32. 43; Ps. 89. 42; Isa. 59. 18; Jer. 46. 10; Nah. 1. 2; Lu. 13. 17, his *a.*
Ex. 23. 22, I will be *a.* to thy *a.*
Num. 22. 22, angel stood for *a.*
1 Kings 5. 4, neither *a.* nor evil.
11. 14, 23, Lord stirred up *a.*
Job 31. 35, that mine *a.* had written.
Ps. 38. 20; 69. 19; 109. 4, 20, 29; Isa. 1. 24, my *a.*
74. 10, how long shall *a.* reproach.
Isa. 50. 8, who is mine *a.*
64. 2; Jer. 30. 16; Mic. 5. 9, thy *a.*
Amos 3. 11, *a.* shall be round the land.
Mat. 5. 25; Lu. 12. 58, thine *a.*
1 Cor. 16. 9, there are many *a.*
Phil. 1. 28, terrified by your *a.*
1 Tim. 5. 14, give no occasion to *a.*
Heb. 10. 27, indignation shall devour *a.*
See 1 Sam. 2. 10; Isa. 9. 11; 11. 13.
ADVERSITY. 1 Sam. 10. 19; 2 Sam. 4. 9; 2 Chron. 15. 6, all *a.*

Ps. 10. 6, I shall never be in *a.*
94. 13; Prov. 24. 10; Eccl. 7. 14, day of *a.*
Prov. 17. 17, brother is born for *a.*
Isa. 30. 20, bread of *a.*
Heb. 13. 3, remember them which suffer *a.*
See Ps. 31. 7; 35. 15.

ADVERTISE. Num. 24. 14; Ruth 4. 4.

ADVICE. 1 Sam. 25. 33, blessed be thy *a.*
2 Sam. 19. 43, that our *a.* should not be first.
2 Chron. 10. 9, 14, what *a.* give ye.
Prov. 20. 18, with good *a.* make war.
2 Cor. 8. 10, herein I give my *a.*
See Judg. 19. 30; 20. 7; 2 Chron. 25. 17.

ADVISE. Prov. 13. 10, with the well *a.* is wisdom.
Acts 27. 12, the more part *a.* to depart.
See 2 Sam. 24. 13; 1 Kings 12. 6; 1 Chron. 21. 12.

ADVISEMENT. 1 Chron. 12. 19.

AFAR-OFF. Jer. 23. 23, a God *a.*
30. 10; 46. 27, I will save them from *a.*
Mat. 26. 58; Mk. 14. 54; Lu. 22. 54, followed *a.*
Acts 2. 39, promises to all *a.*
Eph. 2. 17, preached to you *a.*
Heb. 11. 13, seen the promises *a.*
See Gen. 22. 4; Ezra 3. 13.

AFFAIRS. 1 Chron. 26. 32, pertaining to God and *a.* of king.
2 Tim. 2. 4, entangleth himself with *a.*
See Dan. 2. 49; 3. 12; Eph. 6. 21, 22.

AFFECTED. Acts 14. 2, minds evil *a.* against brethren.
Gal. 4. 17, 18, zealously *a.*
See Lam. 3. 51.

AFFECTION. 1 Chron. 29. 3, have set *a.* to house of God.
Rom. 1. 26, vile *a.*
31; 2 Tim. 3. 3, without natural *a.*
12. 10, be kindly *a.* one to another.
Gal. 5. 24, crucified flesh with *a.*
Col. 3. 2, set your *a.* on things above.
5, inordinate *a.*
See 2 Cor. 7. 15.

AFFINITY. 1 Kin. 3. 1; 2 Chr. 18. 1; Ezra 9. 14.

AFFIRM. Acts 25. 19, Jesus, whom Paul *a.* to be alive.
See Rom. 3. 8; 1 Tim. 1. 7; Tit. 3. 8.

AFFLICT. Lev. 16. 29, 31; Num. 29. 7; Isa. 58. 3, 5, *a.* your souls.
Num. 11. 11, wherefore hast thou *a.*
Ruth 1. 21, Almighty hath *a.* me.
1 Kings 11. 39, I will *a.* seed of David.
2 Chr. 6. 26; 1 Kin. 8. 35, turn when thou dost *a.*
Job 6. 14, to *a.* pity should be showed.
Ps. 44. 2, how thou didst *a.* people.
55. 19, God shall hear and *a.*
82. 3, do justice to the *a.*
90. 15, the days wherein thou hast *a.*
119. 67, before I was *a.*
140. 12, maintain cause of *a.*
Prov. 15. 15, days of the *a.* evil.
22. 22, neither oppress the *a.*
31. 5, pervert judgment of *a.*
Isa. 51. 21, hear thou *a.* and drunken.
53. 4, 7, smitten of God and *a.*
54. 11, thou *a.* tossed with tempest.
63. 9, in all their *a.* he was *a.*
Lam. 1. 5, 12, the Lord hath *a.*
Nah. 1. 12, I will *a.* no more.
Zeph. 3. 12, I will leave an *a.* people.
2 Cor. 1. 6, *a.* it is for consolation.
1 Tim. 5. 10, if she have relieved the *a.*
Heb. 11. 37, destitute, *a.*, tormented.
Jas. 4. 9, be *a.* and mourn and weep.
5. 13, is any *a.*, let him pray.
See Ex. 1. 11, 12; 22. 22, 23.

AFFLICTION. Gen. 29. 32; Deut. 26. 7; Ps. 25. 18, looked on *a.*
Ex. 3. 7; Acts 7. 10, 11, 34, have seen *a.* of people.
Deut. 16. 3; 1 Kings 22. 27; 2 Chron. 18. 26, bread of *a.*
2 Chron. 20. 9, cry to thee in *a.*
33. 12, in *a.* besought the Lord.
Job 5. 6, *a.* cometh not forth of the dust.
30. 16, 27, days of *a.*
36. 8, cords of *a.*
Ps. 34. 19, many are *a.* of righteous.
119. 50, this my comfort in *a.*
132. 1, remember David and all his *a.*
Isa. 30. 20, water of *a.*
48. 10, furnace of *a.*
Jer. 16. 19, refuge in day of *a.*
Lam. 3. 1, man that hath seen *a.*
Hos. 5. 15, in their *a.* they will seek.
Mk. 4. 17, *a.* arieeth for the word's sake.
Acts 20. 23, bonds and *a.* abide me.
2 Cor. 2. 4, out of much *a.* I wrote.
4. 17, light *a.* for moment.
8. 2, great trial of *a.*
Phil. 1. 16, add *a.* to bonds.
Heb. 10. 32, great fight of *a.*
11. 25, suffer *a.* with people.
Jas. 1. 27, visit fatherless in *a.*
See 2 Kings 14. 26; Col. 1. 24.

AFFRIGHT. Isa. 21. 4, fearfulness *a.* me.
Mk. 16. 5; Lu. 24. 37, they were *a.*
6, be not *a.* ye seek Jesus.
See Deut. 7. 21; 2 Chron. 32. 18; Jer. 51. 32.

AFOOT. Mk. 6. 33; Acts 20. 13.

AFORETIME. Dan. 6. 10, prayed as *a.*
Rom. 15. 4, things were written *a.*
See Isa. 52. 4; Jer. 30. 20.

AFRAID. Mat. 14. 27; Mk. 5. 36; 6. 50; John 6. 20, be not *a.*
Gen. 20. 8; Ex. 14. 10; Mk. 9. 6; Lu. 2. 9, sore *a.*
Lev. 26. 6; Job 11. 19; Isa. 17. 2; Ezek. 34. 28; Mic. 4. 4; Zeph. 3. 13, none make *a.*
Judg. 7. 3, whosoever is fearful and *a.*
1 Sam. 18. 29, Saul yet the more *a.*
Neh. 6. 9, they all made us *a.*
Job 3. 25, that I was *a.* of is come.
9. 28, I am *a.* of sorrows.
Ps. 27. 1, of whom shall I be *a.*
56. 3, 11, what time I am *a.*
65. 8, *a.* at thy tokens.
91. 5, *a.* for terror by night.
112. 7, *a.* of evil tidings.
Isa. 51. 12, be *a.* of a man that shall die.
Mk. 9. 32; 10. 32, *a.* to ask him.
John 19. 8, Pilate was more *a.*
Gal. 4. 11, I am *a* of you.
Heb. 11. 23, not *a.* of commandment.
See Deut. 1. 17; Ps. 3. 6.

AFRESH. Heb. 6. 6.

AFTERNOON. Judg. 19. 8.

AFTERWARDS. 1 Sam. 24. 5, *a.* David's heart smote him.
Ps. 73. 24, *a.* receive me to glory.
Prov. 20. 17, deceit sweet, but *a.*
24. 27, prepare work and *a.* build.
29. 11, wise man keepeth till *a.*
John 13. 36, thou shalt follow me *a.*
1 Cor. 15. 23, *a.* they that are Christ's.
See Ex. 11. 1; Mat. 21. 32; Gal. 3. 23.

AGAINST. Lu. 2. 34; Acts 19. 36; 28. 22, spoken *a.*
See Gen. 16. 12; Mat. 12. 30; Lu. 11. 23.

AGED. 2 Sam. 19. 32; Job 15. 10; Tit. 2. 2, *a.* men.
Philem. 9, Paul the *a.*
See Job 12. 20; 29. 8; 32. 9.

AGES. Eph. 2. 7; 3. 5, 21; Col. 1. 26.

AGONE. 1 Sam. 30. 13.

AGONY. Lu. 22. 44.

AGREE. Amos 3. 3, except they be *a.*
Mat. 5. 25, *a.* with adversary.
18. 19, two of you shall *a.*
Mk. 14. 56, 59, witness *a.* not.
Acts 15. 15, to this *a.* words of the prophets.
1 John 5. 8, these three *a.* in one.
See Mat. 20. 2; Lu. 5. 36; Acts 5. 9; Rev. 17. 17.

AGREEMENT. Isa. 28. 15; 2 Cor. 6. 16.

AGROUND. Acts 27. 41.
AHA. Ps. 35. 21; 40. 15; 70. 3; Isa. 44. 16; Ezek. 25. 3; 26. 2; 36. 2.
AILETH. Gen. 21. 17; Judg. 18. 23; 1 Sam. 11. 5; 2 Sam. 14. 5; Ps. 114. 5; Isa. 22. 1.
AIR. Job 41. 16, no *a.* can come between.
1 Cor. 9. 26, as one that beateth the *a.*
14. 9, ye shall speak into *a.*
1 Thess. 4. 17, meet Lord in *a.*
See 2 Sam. 21. 10; Eccl. 10. 20; Acts 22. 23; Rev. 9. 2.
ALARM. Jer. 4. 19; 49. 2, *a.* of war.
Joel 2. 1, sound *a.* in holy mountain.
See 2 Chron. 13. 12; Zeph. 1. 16.
ALAS. 2 Kings 6. 5, 15, *a.* my master.
Ezek. 6. 11, stamp and say *a.*
See Num. 24. 23; Jer. 30. 7; Rev. 18. 10.
ALBEIT. Ezek. 13. 7; Philem. 19.
ALIEN. Deut. 14. 21, sell it to an *a.*
Ps. 69. 8, an *a.* unto my mother's children.
Eph. 2. 12, *a.* from commonwealth.
Heb. 11. 34, armies of the *a.*
See Ex. 18. 3; Job 19. 15; Isa. 61. 5; Lam. 5. 2.
ALIENATED. Ezek. 23. 17; Eph. 4. 18; Col. 1. 21.
ALIKE. Job 21. 26, lie down *a.* in dust.
Ps. 33. 15, fashioneth hearts *a.*
Eccl. 9. 2, things cometh *a.* to all.
See Ps. 139. 12; Eccl. 11. 6; Rom. 14. 5.
ALIVE. Lev. 13. 10, scapegoat presented *a.*
Num. 16. 33, went down *a.* into pit.
Deut. 4. 4, are *a.* every one of you.
32. 39; 1 Sam. 2. 6, I kill and I make *a.*
Ezek. 13. 18; 18. 27, save soul *a.*
Mk. 16. 11, heard that he was *a.*
Lu. 15. 24, 32, son was dead and is *a.*
24. 23, angels who said he was *a.*
Acts 1. 3, showed himself *a.*
Rom. 6. 11, 13. *a.* to God.
1 Cor. 15. 22, all be made *a.*
1 Thess. 4. 15, we who are *a.* and remain.
Rev. 1. 18, I am *a.* for evermore.
See 2 Kings 5. 7; Dan. 5. 19; Rev. 2. 8; 19. 20.
ALLEGING. Acts 17. 3.
ALLOW. Lu. 11. 48; Acts 24. 25; Rom. 7. 15; 14. 22.
ALLOWANCE. 2 Kings 25. 30.
ALLURE. Hos. 2. 14; 2 Pet. 2. 18.
ALMIGHTY. Ex. 6. 3, by the name of God *A.*
Job 11. 7, canst thou find out the *A.*
29. 5, when *A.* was yet with me.
Ezek. 1. 24; 10. 5, I heard as voice of *A.*
Rev. 1. 8; 4. 8; 11. 17, *A.* who was, and is.
See Gen. 17. 1; Job 21. 15; Ps. 91. 1.
ALMS. Mat. 6. 1; Lu. 11. 41; 12. 33; Acts 10. 2.
ALONE. Num. 11. 14; Deut. 1. 9, bear all these people *a.*
1 Kings 11. 29, they two *a.* in field.
Job 1. 15, escaped *a.* to tell.
Ps. 136. 4, *a.* doeth great wonders.
Mat. 4. 4; Lu. 4. 4, not live by bread *a.*
Lu. 9. 18, 36; John 6. 15, Jesus was *a.*
13. 8, let *a.* this year also.
See Gen. 2. 18; Mat. 18. 15; Jas. 2. 17.
ALREADY. Eccl. 1. 10; Mal. 2. 2; John 3. 18; Phil. 3. 16.
ALTAR. Mat. 5. 23, bring gift to *a.*
23. 18, swear by *a.*
1 Cor. 9. 13; 10. 18, wait at *a.*
Heb. 13. 10, we have an *a.*
See 1 Kings 13. 2; Isa. 19. 19; Acts 17. 23.
ALTER. Ps. 89. 34, nor *a.* thing gone out of my lips.
Lu. 9. 29, fashion of countenance *a.*
See Lev. 27. 10; Dan. 6. 8.
ALTOGETHER. Ps. 14. 3; 53. 3, *a.* become filthy.
50. 21, *a.* such an one as thyself.
Cant. 5. 16, he is *a.* lovely.
See Ps. 19. 9; 39. 5; 139. 4.

ALWAYS. Job 7. 16, I would not live *a.*
Ps. 103. 9, not *a.* chide.
Mat. 28. 20, I am with you *a.*
Mk. 14. 7; John 12. 8, me ye have not *a.*
Phil. 4. 4, rejoice in Lord *a.*
See Ps. 16. 8; Isa. 57. 16; John 11. 42.
AMAZED. Mat. 19. 25, disciples exceedingly *a.*
Mk. 2. 12; Lu. 5. 26, *a.*, and glorified God.
14. 33, he began to be sore *a.*
Lu. 9. 43, *a.* at mighty power of God.
See Ezek. 32. 10; Acts 3. 10; 1 Pet. 3. 6.
AMEND. Jer. 7. 3; 26. 13; 35. 15; John 4. 52.
AMIABLE. Ps. 84. 1.
AMISS. 2 Chron. 6. 37; Dan. 3. 29; Lu. 23. 41; Jas. 4. 3.
ANGEL. Gen. 48. 16, the *A.* who redeemed me.
Ps. 34. 7, *a.* of Lord encampeth.
78. 25, man did eat *a.* food.
Eccl. 5. 6, nor say before *a.* it was error.
Isa. 63. 9, *a.* of his presence saved them.
Hos. 12. 4, he had power over *a.*
Mat. 13. 39, reapers are the *a.*
Mk. 12. 25; Lu. 20. 36, are as *a.* in heaven.
Lu. 22. 43, an *a.* strengthening him.
John 5. 4, *a.* went down at a certain season.
Acts 12. 15, it is his *a.*
1 Cor. 6. 3, we shall judge *a.*
2 Cor. 11. 14, transformed into *a.* of light.
Heb. 2. 2, word spoken by *a.*
16, not nature of *a.*
13. 2, entertained *a.* unawares.
1 Pet. 1. 12, *a.* desire to look into.
See Gen. 19. 1; Ps. 8. 5; Mat. 25. 41; Heb. 2. 7.
ANGER. Gen. 49. 7, cursed be their *a.*
Neh. 9. 17, slow to *a.*
Ps. 8. 1; Jer. 10. 24, rebuke me not in *a.*
30. 5, *a.* endureth but a moment.
Prov. 15. 1, grievous words stir up *a.*
19. 11, discretion deferreth *a.*
Eccl. 7. 9, *a.* resteth in bosom of fools.
Mk. 3. 5, he looked on them with *a.*
Col. 3. 8, put off *a.*, wrath, malice.
See Ps. 37. 8; 85. 3; 90. 7; Prov. 16. 32.
ANGRY. Ps. 7. 11, God is *a.* with the wicked.
Prov. 14. 17, he that is soon *a.*
22. 24, make no friendship with *a.* man.
25. 23, so doth an *a.* countenance.
Jonah 4. 4, doest thou well to be *a.*?
Mat. 5. 22, whosoever is *a.* with brother.
John 7. 23, are ye *a.* at me.
Eph. 4. 26, be *a.* and sin not.
Tit. 1. 7, bishop not soon *a.*
See Gen. 18. 30; Prov. 21. 19; Eccl. 5. 6; 7. 9.
ANGUISH. Ex. 6. 9, hearkened not for *a.*
Job 7. 11, I will speak in *a.* of spirit.
Rom. 2. 9, tribulation and *a.* on every soul.
2 Cor. 2. 4, out of much *a.* of heart.
See Gen. 42. 21; Isa. 8. 22; John 16. 21.
ANOINT. Deut. 28. 40; 2 Sam. 14. 2, *a.* not thyself.
Isa. 21. 5, arise and *a.* shield.
61. 1; Lu. 4. 18, *a.* to preach.
Mk. 14. 8, *a.* my body to burying.
Lu. 7. 46, my head thou didst not *a.*
John 9. 6, *a.* eyes of blind man.
12. 3, Mary *a.* feet of Jesus.
2 Cor. 1. 21, he which *a.* us is God.
1 John 2. 27, the same *a.* teacheth.
Rev. 3. 18, *a.* thine eyes with eyesalve.
See Judg. 9. 8; Ps. 2. 2; 84. 9; Jas. 5. 14.
ANOINTED. 1 Sam. 26. 9.
ANON. Mat. 13. 20; Mk. 1. 30.
ANOTHER. Prov. 27. 2, let *a.* praise thee.
2 Cor. 11. 4; Gal. 1. 6, 7, *a.* gospel.
Jas. 5. 18, pray one for *a.*
See 1 Sam. 10. 6; Job 19. 27; Isa. 42. 8; 48. 11.
ANSWER (*n.*). Job 19. 16; 32. 3; Cant. 5. 5; Mic. 3. 7; John 19. 9, no *a.*
Prov. 15. 1, a soft *a.* turneth.
16. 1, *a.* of tongue from the Lord.

1 Pet. 3. 15, be ready to give *a.*
21, *a.* of good conscience.
See Job 35. 12; Lu. 2. 47; 2 Tim. 4. 16.

ANSWER (*v.*). Job 11. 2, multitude of words be *a.* Ps. 65. 5, by terrible things wilt thou *a.* Prov. 1. 28, I will not *a.*
18. 13, *a.* a matter before he heareth.
26. 4, 5, *a.* not a fool.
Eccl. 10. 19, money *a.* all things.
Lu. 21. 14, meditate not what to *a.*
2 Cor. 5. 12, somewhat to *a.*
Col. 4. 6, how ye ought to *a.*
Tit. 2. 9, not *a.* again.
See 1 Kings 18. 29; Ps. 138. 3; Isa. 65. 12, 24.

ANTIQUITY. Isa. 23. 7.

APART. Mat. 14. 13, desert place *a.*
23; 17. 1; Lu. 9. 28, mountain *a.*
Mk. 6. 31, come ye yourselves *a.*
See Ps. 4. 3; Zech. 12. 12; Jas. 1. 21.

APPARENTLY. Num. 12. 8.

APPEAR. Col. 3. 4; 1 Tim. 6. 14; 2 Tim. 1. 10; 4. 8; Tit. 2. 13; Heb. 9. 28; 1 Pet. 1. 7, *a.* of Christ.
1 Sam. 16. 7, man looketh on the outward *a.*
Ps. 42. 2, when shall I *a.* before God.
90. 16, let thy work *a.*
Cant. 2. 12, flowers *a.* on earth.
Mat. 6. 16, *a.* to men to fast.
23. 28, outwardly *a.* righteous.
Rom. 7. 13, that it might *a.* sin.
2 Cor. 5. 10, we must all *a.*
12, glory in *a.*
1 Thess. 5. 22, *a.* of evil.
1 Tim. 4. 15, profiting may *a.*
See Ex. 23. 15; Mat. 24. 30; Lu. 19. 11.

APPEASE. Gen. 32. 20; Prov. 15. 18; Acts 19. 35.

APPERTAIN. Num. 16. 30; Jer. 10. 7; Rom. 4. 1.

APPETITE. Job 38. 39; Prov. 23. 2; Eccl. 6. 7; Isa. 29. 8.

APPLY. Ps. 90. 12; Prov. 2. 2; 22. 17; 23. 12; Eccl. 7. 25.

APPOINT. Job 7. 3, wearisome nights are *a.*
14. 5, thou hast *a.* bounds.
30. 23, house *a.* for all living.
Ps. 79. 11; 102. 20, preserve those *a.* to die.
Mat. 24. 51; Lu. 12. 46, *a.* him his portion.
Acts 6. 3, seven men whom we may *a.*
1 Thess. 5. 9, not *a.* to wrath.
See Job 14. 13; Ps. 104. 19; Acts 17. 31.

APPREHEND. Acts 12. 4; 2 Cor. 11. 32; Phil. 3. 12.

APPROACH. Isa. 58. 2, take delight in *a.* God.
Lu. 12. 33, where no thief *a.*
1 Tim. 6. 16, light no man can *a.*
Heb. 10. 25, as ye see the day *a.*
See Deut. 31. 14; Job 40. 19; Ps. 65. 4.

APPROVE. Acts 2. 22, a man *a.* of God.
Rom. 16. 10, *a.* in Christ.
Phil. 1. 10, *a.* things that are excellent.
2 Tim. 2. 15, show thyself *a.*
See Ps. 49. 13; 1 Cor. 11. 19; Phil. 1. 10.

APT. 2 Kings 24. 16; 1 Tim. 3. 2; 2 Tim. 2. 24.

ARGUING. Job 6. 25.

ARGUMENTS. Job 23. 4.

ARIGHT. Ps. 50. 23; 76. 8; Prov. 15. 2; 23. 31.

ARISE. 1 Kings 18. 44, there *a.* a little cloud.
Neh. 2. 20, *a.* and build.
Ps. 68. 1, let God *a.*
88. 10, dead *a.* and praise thee.
112. 4, to upright *a.* light.
Mal. 4. 2, Sun of righteousness *a.*
Mk. 2. 11; Lu. 7. 14; 8. 54; Acts 9. 40, I say *a.*
Lu. 15. 18, I will *a.* and go.
Eph. 5. 14, *a.* from the dead.
2 Pet. 1. 19, till daystar *a.*
See Isa. 26. 19; Jer. 2. 27.

ARMY. 1 Sam. 17. 10, I defy the *a.* of Israel.
Job 25. 3, is there any number of his *a.*
Lu. 21. 20, Jerusalem compassed with *a.*
Acts 23. 27, then came I with an *a.*
Heb. 11. 34, *a.* of the aliens.
See Cant. 6. 4; Ezek. 37. 10.

ARRAY. Jer. 43. 12, shall *a.* himself with land.
Mat. 6. 29; Lu. 12. 27, *a.* like one of these.
1 Tim. 2. 9, not with costly *a.*
Rev. 7. 13, *a.* in white robes.
See Job 40. 10; Rev. 17. 4; 19. 8.

ARRIVED. Lu. 8. 26; Acts 20. 15.

ARROGANCY. 1 Sam. 2. 3; Prov. 8. 13; Isa. 13. 11; Jer. 48. 29.

ARROW. Num. 24. 8, pierce through with *a.*
Ps. 38. 2, thine *a.* stick fast.
76. 3, brake the *a.* of the bow.
91. 5, *a.* that flieth by day.
Prov. 25. 18, false witness sharp *a.*
26. 18, casteth *a.* and death.
Ezek. 5. 16, evil *a.* of famine.
See Deut. 32. 23; 2 Sam. 22. 15; Job 6. 4; 41 28.

ARTIFICER. Gen. 4. 22; 1 Chron. 29. 5; 2 Chron. 34. 11; Isa. 3. 3.

ARTILLERY. 1 Sam. 20. 40.

ASCEND. Ps. 68. 16; Rom. 10. 6; Eph. 4. 8, *a.* on high.
John 1. 51, angels of God *a.*
3. 13, no man hath *a.* to heaven.
20. 17, I am not yet *a.*
Rev. 8. 4, smoke of incense *a.*
11. 12, they *a.* up to heaven.
See Ps. 24. 3; 139. 6.

ASCRIBE. Deut. 32. 3; Job 36. 3; Ps. 68. 34.

ASHAMED. Job 11. 3, shall no man make *a.*
Ps. 25. 3, let none that wait be *a.*
31. 1, let me never be *a.*
34. 5, their faces were not *a.*
Isa. 45. 17, not *a.* world without end.
65. 13, ye shall be *a.*
Jer. 2. 26, as a thief is *a.*
6. 15; 8. 12, were they *a.*
12. 13, *a.* of your revenues.
14. 4, plowmen were *a.*
Lu. 16. 3, to beg I am *a.*
Rom. 1. 16, not *a.* of Gospel.
5. 5, hope maketh not *a.*
9. 33; 10. 11, believeth shall not be *a.*
2 Tim. 1. 8, not *a.* of testimony.
2. 15, workman that needeth not to be *a.*
Heb. 2. 11, not *a.* to call them brethren.
11. 16, not *a.* to be called their God.
1 Pet. 4. 16, suffer as Christian, not be *a.*
See Gen. 2. 25; 2 Tim. 1. 12.

ASIDE. 2 Kings 4. 4; Mk. 7. 33; Heb. 12. 1.

ASK. Ps. 2. 8; Isa. 45. 11, *a.* of me.
Isa. 65. 1, sought of them that *a.* not.
Mat. 7. 7; Lu. 11. 9, *a.* and it shall be given.
21. 22, whatsoever ye *a.*
Mk. 6. 22, *a.* what thou wilt.
John 14. 13; 15. 16, *a.* in my name.
Jas. 1. 5, let him *a.* of God.
1 Pet. 3. 15, *a.* reason of hope.
1 John 3. 22; 5. 14, whatsoever we *a.*
See Deut. 32. 7; John 4. 9, 10; 1 Cor. 14. 35.

ASLEEP. Mat. 8. 24; Mk. 4. 38, but he was *a.*
26. 40; Mk. 14. 40, disciples *a.*
1 Cor. 15. 6, some are fallen *a.*
1 Thess. 4. 13, 15, them that are *a.*
2 Pet. 3. 4, since fathers fell *a.*
See Cant. 7. 9.

ASS. Num. 22. 30, am not I thine *a.*
Prov. 26. 3, bridle for *a.*
Isa. 1. 3, *a.* his master's crib.
Jer. 22. 19, burial of an *a.*
Zech. 9. 9; Mat. 21. 5, riding on *a.*
Lu. 14. 5, *a.* fallen into pit.
2 Pet. 2. 16, dumb *a.* speaking.
See Gen. 49. 14; Ex. 23. 4; Deut. 22. 10.

ASSAULT. Esth. 8. 11; Acts 14. 5; 17. 5.

ASSAY. Acts 9. 26, Saul *a.* to join disciples.

Acts 16. 7, they *a.* to go to Bithynia.
Heb. 11. 29, Egyptians *a.* to do.
See Deut. 4. 34; 1 Sam. 17. 39; Job 4. 2.
ASSENT. 2 Chron. 18. 12; Acts 24. 9.
ASSIGNED. Gen. 47. 22; Josh. 20. 8; 2 Sam. 11. 16.
ASSIST. Rom. 16. 2.
ASSOCIATE. Isa. 8. 9.
ASSURANCE. Isa. 32. 17, effect of righteousness *a.*
Col. 2. 2, full *a.* of understanding.
1 Thess. 1. 5, gospel came in much *a.*
Heb. 6. 11; 10. 22, full *a.* of hope.
See Deut. 28. 66; Acts 17. 31.
ASSURE. 2 Tim. 3. 14; 1 John 3. 19.
ASSWAGE. Gen. 8. 1; Job 16. 5.
ASTONIED. Ezra 9. 3; Job 17. 8; Dan. 3. 24; 4. 19.
ASTONISHED. Mat. 7. 28; 22. 33; Mk. 1. 22; 6. 2; 11. 18; Lu. 4. 32, *a.* at his doctrine.
Lu. 2. 47, *a.* at his understanding.
5. 9, *a.* at draught of fishes.
24. 22, women made us *a.*
Acts 9. 6, Saul trembling and *a.*
12. 16, saw Peter, they were *a.*
13. 12, deputy believed, being *a.*
See Job 26. 11; Jer. 2. 12.
ASTONISHMENT. 2 Chron. 29. 8; Jer. 25. 9, *a.* and hissing.
Ps. 60. 3, made us drink wine of *a.*
Jer. 8. 21, *a.* hath taken hold.
See Deut. 28. 28, 37; Ezek. 5. 15.
ATHIRST. Mat. 25. 44; Rev. 21. 6; 22. 17.
ATONEMENT. Lev. 23. 28; 25. 9, a day of *a.*
2 Sam. 21. 3, wherewith shall I make *a.*
Rom. 5. 11, by whom we received *a.*
See Lev. 4. 20; 16. 17; Num. 8. 21.
ATTAIN. Ps. 139. 6, I cannot *a.* to it.
2 Sam. 23. 19; 1 Chron. 11. 26, he *a.* not to first three.
Rom. 9. 30, Gentiles *a.* to righteousness.
Phil. 3. 11, 12, 16, that I might *a.*
See Gen. 47. 9; Prov. 1. 5; Ezek. 46. 7; 1 Tim. 4. 6.
ATTEND. Ps. 17. 1; 61. 1; 142. 6, *a.* to my cry.
Prov. 4. 20, my son *a.* to my words.
See Ps. 55. 2; 86. 6.
ATTENDANCE. 1 Tim. 4. 13; Heb. 7. 13.
ATTENT. 2 Chron. 6. 40; 7. 15.
ATTENTIVE. Neh. 1. 6; Job 37. 2; Ps. 130. 2; Lu. 19. 48.
ATTIRE. Jer. 2. 32; Ezek. 23. 15.
AUDIENCE. 1 Chron. 28. 8, in *a.* of our God.
Lu. 7. 1; 20. 45, in *a.* of people.
Acts 13. 16, ye that fear God give *a.*
See Ex. 24. 7; Acts 15. 12.
AUGMENT. Num. 32. 14.
AUSTERE. Lu. 19. 21.
AUTHOR. 1 Cor. 14. 33; Heb. 5. 9; 12. 2.
AUTHORITY. Mat. 7. 29; Mk. 1. 22, as one having *a.*
8. 9; Lu. 7. 8, I am a man under *a.*
Mat. 21. 23; Lu. 4. 36, by what *a.*
Lu. 9. 1, power and *a.* over devils.
19. 17, have *a.* over ten cities.
John 5. 27, *a.* to execute judgment.
1 Cor. 15. 24, put down all *a.*
1 Tim. 2. 2, kings and all in *a.*
12, suffer not a woman to usurp *a.*
Tit. 2. 15, rebuke with all *a.*
1 Pet. 3. 22, angels and *a.* subject.
See Prov. 29. 2; 2 Cor. 10. 8; Rev. 13. 2.
AVAILETH. Esth. 5. 13; Gal. 5. 16; Jas. 5. 16.
AVENGE. Deut. 32. 43, he will *a.* blood.
Josh. 10. 13, sun stayed till people *a.*
1 Sam. 24. 12, the Lord judge and *a.*
2 Sam. 22. 48; Ps. 18. 47, it is God that *a.* me.
Esth. 8. 13, Jews *a.* themselves.
Isa. 1. 24, I will *a.* me of mine enemies.
Lu. 18. 3, *a.* me of my adversary.
See Gen. 4. 24; Lev. 19. 18; Jer. 5. 9; 9. 9.
AVENGER. Ps. 8. 2; 44. 16, enemy and *a.*
1 These. 4. 6, the Lord is the *a.*
See Num. 35. 12; Deut. 19. 6; Josh. 20. 5.
AVERSE. Mic. 2. 8.
AVOID. Prov. 4. 15, *a.* it, pass not by it.
1 Tim. 6. 20; 2 Tim. 2. 23; Tit. 3. 9, *a.* babblings.
See Rom. 16. 17; 2 Cor. 8. 20.
AVOUCHED. Deut. 26. 17, 18.
AWAKE. Ps. 17. 15, when I *a.*, with thy likeness.
73. 20, as a dream when one *a.*
Prov. 23. 35, *a.* I will seek it again.
Isa. 51. 9, *a.*, *a.*, put on strength.
Joel 1. 5, *a.* ye drunkards.
Zech. 13. 7, *a.* O sword.
Lu. 9. 32, when *a.* they saw his glory.
Rom. 13. 11, high time to *a.*
1 Cor. 15. 34, *a.* to righteousness.
Eph. 5. 14, *a.* thou that sleepest.
See Jer. 51. 57; John 11. 11.
AWARE. Cant. 6. 12; Jer. 50. 24; Lu. 11. 44.
AWE. Ps. 4. 4; 33. 8; 119. 161.
AWL. Ex. 21. 6; Deut. 15. 17.
AXE. Ps. 74. 5, famous as he had lifted up *a.*
Isa. 10. 15, shall the *a.* boast.
Mat. 3. 10; Lu. 3. 9, the *a.* is laid to root.
See 1 Sam. 13. 20; 1 Kings 6. 7; 2 Kings 6. 5.

B.

BABBLER. Eccl. 10. 11; Acts 17. 18.
BABBLING. Prov. 23. 29; 1 Tim. 6. 20; 2 Tim. 2. 16.
BABE. Ps. 8. 2; Mat. 21. 16, out of mouth of *b.*
17. 14, leave their substance to *b.*
Isa. 3. 4, *b.* shall rule over them.
Mat. 11. 25; Lu. 10. 21, revealed to *b.*
Rom. 2. 20, teacher of *b.*
1 Cor. 3. 1, *b.* in Christ.
1 Pet. 2. 2, newborn *b.*
See Ex. 2. 6; Lu. 2. 12, 16; Heb. 5. 13.
BACK. Josh. 8. 26, drew not his hand *b.*
1 Sam. 10. 9, he turned his *b.*
Neh. 9. 26, cast law behind *b.*
Ps. 129. 3, plowers plow on my *b.*
Prov. 10. 13; 19. 29; 26. 3, rod for *b.*
Isa. 38. 17, cast sins behind *b.*
50. 6, gave *b.* to smiters.
See Num. 24. 11; 2 Sam. 19. 10; Job 26. 9.
BACKBITERS. Rom. 1. 30.
BACKBITING. Ps. 15. 3; Prov. 25. 23; 2 Cor. 12. 20.
BACKSLIDER. Prov. 14. 14, *b.* in heart filled with his own ways.
Jer. 3. 6, 8, 11, 12, *b.* Israel.
8. 5, perpetual *b.*
14. 7, our *b.* are many.
Hos. 4. 16, as a *b.* heifer.
11. 7, bent to *b.* from me.
14. 4, will heal their *b.*
See Jer. 2. 19; 5. 6; 31. 22; 49. 4.
BACKWARD. 2 Kings 20. 10; Isa. 38. 8, let shadow return *b.*
Job 23. 8, *b.*, but I cannot perceive.
Ps. 40. 14; 70. 2, driven *b.*
Isa. 59. 14, judgment is turned *b.*
Jer. 7. 24, they went *b.* and not forward.
See Gen. 9. 23; 49. 17; John 18. 6.
BAD. Gen. 24. 50; 31. 24, 29; Lev. 27. 12, 14, 33; Num. 13. 19; 24. 13; 2 Sam. 13. 22; 14. 17; 1 Kings 3. 9; Mat. 22. 10; 2 Cor. 5. 10, good or *b.*
See Lev. 27. 10; Ezra 4. 12; Jer. 24. 2; Mat. 13. 48.
BADNESS. Gen. 41. 19.
BAG. Deut. 25. 13; Prov. 16. 11; Mic. 6. 11, *b.* of weights.
Job 14. 17, transgression sealed in *b.*
Isa. 46. 6, lavish gold out of *b.*
Hag. 1. 6, *b.* with holes.
Lu. 12. 33, *b.* that wax not old.
John 12. 6; 13. 29, a thief, and had the *b.*
See 1 Sam. 17. 40; 2 Kings 5. 23; Prov. 7. 20.
BAKE. Gen. 19. 3; Lev. 26. 26; 1 Sam. 28. 24; Isa. 44. 15, *b.* bread.

Ex. 12. 39 ; Lev. 24. 5, *b.* cakes.
See Gen. 40. 17 ; Ex. 16. 23 ; Lev. 2. 4 ; Num. 11. 8.
BAKER. Gen. 40. 1 ; 41. 10 ; 1 Sam. 8. 13 ; Jer. 37. 21 ; Hos. 7. 4.
BALANCE. Lev. 19. 36 ; Prov. 16. 11 ; Ezek. 45. 10, just *b.*
Job 37. 16, the *b.* of clouds.
Ps. 62. 9, laid in *b.*, lighter than vanity.
Prov. 11. 1 ; 20. 23 ; Hos. 12. 7 ; Amos 8. 5 ; Mic. 6. 11, false *b.*
Isa. 40. 12, 15, weighed hills in *b.*
46. 6, weigh silver in the *b.*
Rev. 6. 5, a pair of *b.*
See Job 6. 2 ; 31. 6 ; Jer. 32. 10.
BALD. 2 Kings 2. 23, go up, thou *b.* head.
Jer. 48. 37 ; Ezek. 29. 18, every head *b.*
See Lev. 13. 40 ; Jer. 16. 6 ; Ezek. 27. 31.
BALDNESS. Isa. 3. 24, instead of well set hair *b.*
22. 12, call to weeping and *b.*
Mic. 1. 16, enlarge thy *b.* as eagle.
See Lev. 21. 5 ; Deut. 14. 1 ; Ezek. 7. 18 ; Amos 8. 10.
BALL. Isa. 22. 18.
BALM. Jer. 8. 22 ; 46. 11, *b.* in Gilead.
See Gen 37. 25 ; 43. 11 ; Jer. 51. 8 ; Ezek. 27. 17.
BANDS. Ps. 2. 3 ; 107. 14, break their *b.* asunder.
73. 4, there are no *b.* in their death.
Hos. 11. 4, drew them with *b.* of love.
Zech. 11. 7, two staves, Beauty and *B.*
Mat. 27. 27 ; Mk. 15. 16, gathered to him whole *b.*
See Job 38. 31 ; Eccl. 7. 26 ; Lu. 8. 29 ; Col. 2. 19.
BANISHED. 2 Sam. 14. 13 ; Ezra 7. 26 ; Lam. 2. 14.
BANK. Lu. 19. 23, gavest not money into *b.*
See Gen. 41. 17 ; 2 Sam. 20. 15 ; Ezek. 47. 7.
BANNER. Ps. 20. 5, in name of God set up *b.*
See Ps. 60. 4 ; Cant. 2. 4 ; 6. 4 ; Isa. 13. 2.
BANQUET. Esth. 5. 4 ; Joh 41. 6 ; Cant. 2. 4 ; Amos 6. 7.
BAPTISM. Mat. 20. 22 ; Mk. 10. 38 ; Lu. 12. 50, to be baptised with *b.*
21. 25 ; Mk. 11. 30 ; Lu. 7. 29 ; 20. 4 ; Acts 1. 22 ; 18. 25 ; 19. 3, *b.* of John.
Mk. 1. 4 ; Lu. 3. 3 ; Acts 13. 24 ; 19. 4, *b.* of repentance.
Rom. 6. 4 ; Col. 2. 12, buried with him by *b.*
Eph. 4. 5, one Lord, one faith, one *b.*
Heb. 6. 2, doctrine of *b.*
See Mat. 3. 7 ; 1 Pet. 3. 21.
BAPTIZE. Mat. 3. 11 ; Mk. 1. 8 ; Lu. 3. 16 ; John 1. 26, *b.* with Holy Ghost.
14, I have need to be *b.*
16, Jesus when *b.* went up.
Mk. 16. 16, he that believeth and is *b.*
Lu. 3. 7, multitude came to be *b.*
12 ; 7. 29, publicans to be *b.*
21, Jesus being *b.*, and praying.
7. 30, Pharisees and lawyers being not *b.*
John 1. 33, he that sent me to *b.*
3. 22, 23, tarried with them and *b.*
4. 1, 2, Jesus made and *b.* more.
Acts 2. 38, repent and be *b.*
41, gladly received word were *b.*
8. 12, *b.* both men and women.
13, *b.* in name of Jesus.
36, what doth hinder to be *b.*
9. 18, Saul arose and was *b.*
10. 47, can any forbid *b.*
16. 15, 33, *b.* and household.
18. 8, many believed and were *b.*
22. 16, be *b.* and wash away thy sins.
Rom. 6. 3 ; Gal. 3. 27, were *b.* into Jesus.
1 Cor. 1. 13, were ye *b.* in name of Paul.
10. 2, were all *b.* in cloud.
12. 13, all *b.* into one body.
1 Cor. 15. 29, *b.* for the dead.
See Mat. 28. 19 ; John 1. 25, 28, 31.
BARBARIANS. Acts 28. 4 ; Rom. 1. 14 ; 1 Cor. 14. 11.
BARBAROUS. Acts 28. 2.
BARBED. Joh 41. 7.
BARBER. Ezek. 5. 1.
BARE (*v.*). Ex. 19. 4 ; Deut. 1. 31 ; Isa. 53. 12 ; 63. 9 ; Mat. 6. 17 ; 1 Pet. 2. 24.
BARE (*ad.*). Isa. 52. 10 ; 1 Cor. 15. 37.
BARKED. Joel 1. 7.
BARN. Job 39. 12, gather thy seed into *b.*
Mat. 6. 26 ; Lu. 12. 24, nor gather into *b.*
13. 30, gather wheat into *b.*
Lu. 12. 18, pull down my *b.*
See 2 Kings 6. 27 ; Joel 1. 17 ; Hag. 2. 19.
BARREL. 1 Kings 17. 12, 14 ; 18. 33.
BARREN. 2 Kings 2. 19, water naught and ground *b.*
Ps. 107. 34, turneth fruitful land into *b.*
Isa. 54. 1, sing, O *b.*, thou that didst not bear.
2 Pet. 1. 8, neither *b.* nor unfruitful.
See Ex. 23. 26 ; Job 24. 21 ; Lu. 23. 29.
BARS. Job 17. 16, down to the *b.* of the pit.
Ezek. 38. 11, having neither *b.* nor gates.
See 1 Sam. 23. 7 ; Job 38. 10 ; Ps. 107. 16 ; Isa. 45. 2.
BASE. Job 30. 8, children of *b.* men.
Mal. 2. 9, I have made you *b.*
Acts 17. 5, fellows of *b.* sort.
1 Cor. 1. 28, *b.* things of the world.
2 Cor. 10. 1, in presence am *b.*
See 2 Sam. 6. 22 ; Isa. 3. 5 ; Ezek. 17. 14 ; Dan. 4. 17.
BASKET. Deut. 28. 5, 17, blessed be thy *b.*
Amos 8. 1, *b.* of summer fruit.
Mat. 14. 20 ; Mk. 6. 43 ; Lu. 9. 17 ; John 6. 13, twelve *b.*
15. 37 ; Mk. 8. 6, seven *b.*
16. 9 ; Mk. 8. 19, how many *b.*
See Gen. 40. 16 ; Ex. 29. 23 ; Judg. 6. 19 ; Jer. 24. 2.
BASON. John 13. 5, poureth water into a *b.*
See Ex. 12. 22 ; 24. 6 ; 1 Chron. 28. 17 ; Jer. 52. 19.
BATHE. Lev. 15. 5 ; 17. 16 ; Num. 19. 7 ; Isa. 34. 5.
BATS. Lev. 11. 19 ; Deut. 14. 18 ; Isa. 2. 20.
BATTLE. 1 Sam. 17. 20, host shouted for *b.*
47 ; 2 Chron. 20. 15, the *b.* is the Lord's.
1 Chron. 5. 20, they cried to God in *b.*
Ps. 18. 39, strength to *b.*
55. 18, delivered my soul from *b.*
Eccl. 9. 11, nor *b.* to strong.
Jer. 50. 22, sound of *b.* in land.
See Joh 39. 25 ; 41. 8 ; Ps. 76. 3 ; 140. 7.
BATTLEMENTS. Deut. 22. 8 ; Jer. 5. 10.
BAY TREE. Ps. 37. 35.
BEACON. Isa. 30. 17.
BEAM. Ps. 104. 3, who layeth *b.* in waters.
Mat. 7. 5 ; Lu. 6. 42, cast out *b.*
See Judg. 16. 14 ; 2 Kings 6. 2 ; Hab. 2. 11.
BEAR (*v.*). Gen. 4. 13, greater than I can *b.*
13. 6 ; 36. 7, land not able to *b.*
43. 9 ; 44. 32, let me *b.* blame.
Ex. 28. 12, Aaron *b.* names before Lord.
Num. 11. 14 ; Deut. 1. 9, not able to *b.* people.
Ps. 91. 12 ; Mat. 4. 6 ; Lu. 4. 11, they shall *b.* thee up.
Prov. 18. 14, wounded spirit who can *b.*
Isa. 52. 11, clean that *b.* vessels.
Jer. 31. 19, *b.* reproach of youth.
Lam. 3. 27, good to *b.* yoke in youth.
Mat. 3. 11, not worthy to *b.*
27. 32 ; Mk. 15. 21 ; Lu. 23. 26, *b.* cross.
John 16. 12, cannot *b.* them now.
Rom. 13. 4, *b.* not sword in vain.
15. 1, *b.* infirmities of the weak.
1 Cor. 13. 7, charity *b.* all things.
15. 49, *b.* image of the heavenly.
Gal. 6. 2, 5, *b.* burdens.
17, *b.* in my body.
Esth. 1. 22 ; Jer. 5. 31 ; Dan. 2. 39, *b.* rule.
Lev. 24. 15 ; Ezek. 23. 49 ; Heb. 9. 28, *b.* sin.
Ex. 20. 16 ; 1 Kings 21. 10 ; Lu. 11. 48 ; John 1. 7 ; 5. 31 ; 6. 18 ; 15. 27 ; Acts 23. 11 ; Rom. 8. 16 ; 1 John 1. 2 ; 5. 8, *b.* witness.
See Ex. 28. 38 ; Deut. 1. 31 ; Prov. 12. 24.
BEAR (*n.*). Isa. 11. 7, cow and *b.* shall feed.
59. 11, roar like *b.*

Hos. 13. 8, as a *b.* bereaved.
Amos 5. 19; as if a man did flee from *b.*
See 1 Sam. 17. 34; 2 Sam. 17. 8; Prov. 17. 12.

BEARD. 2 Sam. 10. 5; 1 Chron. 19. 5, till *b.* be grown.
Ps. 133. 2, even Aaron's *b.*
Ezek. 5. 1, cause razor to pass on *b.*
See Lev. 13. 29; 1 Sam. 21. 13; 2 Sam. 20. 9.

BEARING. Ps. 126. 6, *b.* precious seed.
John 19. 17, *b.* cross.
Rom. 2. 15; 9. 1, conscience *b.* witness.
2 Cor. 4. 10, *b.* about in body dying of Jesus.
Heb. 13. 13, *b.* his reproach.
See Gen. 1. 29; Num. 10. 17; Mk. 14. 13.

BEAST. Job 12. 7, ask *b.*, they shall teach.
18. 3, counted as *b.*
Ps. 49. 12, like *b.* that perish.
73. 22, as *b.* before thee.
Prov. 12. 10, regardeth life of *b.*
Eccl. 3. 19, no pre-eminence above *b.*
1 Cor. 15. 32, fought with *b.*
Jas. 3. 7, every kind of *b.* is tamed.
2 Pet. 2. 12; as natural brute *b.*
See Lev. 11. 47; Ps. 50. 10; 147. 9; Rom. 1. 23.

BEAT. Isa. 2. 4; Joel 3. 10; Mic. 4. 3, *b.* swords.
Lu. 12. 47, *b.* with many stripes.
1 Cor. 9. 26, as one that *b.* the air.
See Prov. 23. 14; Mic. 4. 13; Mk. 12. 5; 13. 9.

BEAUTY. 1 Chron. 16. 29; 2 Chron. 20. 21; Ps. 29. 2; 96. 9; 110. 3, *b.* of holiness.
Ezra 7. 27, to *b.* the Lord's house.
Ps. 27. 4, behold *b.* of the Lord.
39. 11, *b.* to consume away.
48. 2, *b.* for situation.
50. 2, perfection of *b.*
Prov. 31. 30, *b.* is vain.
Isa. 52. 7; Rom. 10. 15, how *b.* are the feet.
See 2 Sam. 1. 19; Ps. 90. 17; Zech. 9. 17.

BECKON. Lu. 1. 22; John 13. 24; Acts 12. 17; 21. 40.

BECOMETH. Ps. 93. 5, holiness *b.* thy house.
Rom. 16. 2; Eph. 5. 3, as *b.* saints.
Phil. 1. 27; 1 Tim. 2. 10; Tit. 2. 3, as *b.* gospel.
See Prov. 17. 7; Mat. 3. 15.

BED. Job 7. 13, when I say my *b.* shall comfort.
33. 15, in slumberings upon *b.*
Ps. 63. 6, when I remember thee upon my *b.*
Mat. 9. 66; Mk. 2. 9; John 5. 11, take up *b.*
See 2 Kings 4. 10; Isa. 28. 20; Mk. 4. 21; Lu. 8. 16.

BEES. Deut. 1. 44; Judg. 14. 8; Ps. 118. 12; Isa. 7. 18.

BEEVES. Lev. 22. 19; Num. 31. 28, 38.

BEFALL. Gen. 42. 4; 44. 29, mischief *b.* him.
49. 1; Deut. 31. 29; Dan. 10. 14, *b.* in last days.
Judg. 6. 13, why is all this *b.* us?
Ps. 19. 10, no evil *b.* thee.
Eccl. 3. 19, *b.* men, *b.* beasts, one thing *b.*
See Lev. 10. 19; Deut. 31. 17; Acts 20. 19.

BEG. Ps. 37. 25; 109. 10; Prov. 20. 4; Lu. 16. 3.

BEGGARLY. Gal. 4. 9.

BEGIN. Ezek. 9. 6, *b.* at my sanctuary.
1 Pet. 4. 17, judgment *b.* at house of God.
See 1 Sam. 3. 12; 2 Cor. 3. 1.

BEGINNING. Job 8. 7, though thy *b.* was small.
Ps. 111. 10; Prov. 1. 7; 9. 10, *b.* of wisdom.
119. 160, word true from *b.*
Eccl. 7. 8, better end than *b.*
Mat. 19. 8, from *b.* not so.
Lu. 24. 47, *b.* at Jerusalem.
Heb. 3. 14, hold *b.* of confidence.
See 1 Chron. 17. 9; Prov. 8. 22, 23; Col. 1. 18.

BEGOTTEN. Ps. 2. 7; Acts 13. 33; Heb. 1. 5; 5. 5, this day have I *b.* thee.
1 Pet. 1. 3, *b.* to a lively hope.
See Job 38. 28; 1 Cor. 4. 15; Philem. 10.

BEGUILE. Gen. 29. 25; Josh. 9. 22, wherefore hast thou *b.* me.
2 Pet. 2. 14, *b.* unstable souls.
See Num. 25. 18; 2 Cor. 11. 3.

BEGUN. Gal. 3. 3, having *b.* in Spirit.
Phil. 1. 6, hath *b.* good work.
See Deut. 3. 24; 2 Cor. 8. 6; 1 Tim. 5. 11.

BEHALF. Job 36. 2, speak on God's *b.*
Phil. 1. 29, in *b.* of Christ.
See 2 Chron. 16. 9; 2 Cor. 1. 11; 5. 12.

BEHAVE. 1 Sam. 18. 5, 14, 15, 30, David *b.* wisely.
1 Chron. 19. 13, *b.* ourselves valiantly.
Ps. 101. 2, I will *b.* wisely.
Isa. 3. 5, child shall *b.* proudly.
1 Thess. 2. 10, how unblameably we *b.*
1 Tim. 3. 2, bishop of good *b.*
See Ps. 131. 2; 1 Cor. 13. 5; Tit. 2. 3.

BEHEADED. Mat. 14. 10; Mk. 6. 16; Lu. 9. 9; Rev. 20. 4.

BEHIND. Ex. 10. 26, not hoof be left *b.*
Phil. 3. 13, things which are *b.*
Col. 1. 24, fill up what is *b.*
See 1 Kings 14. 9; Neh. 9. 26; 2 Cor. 11. 5.

BEHOLD. Ps. 37. 37, *b.* the upright.
Mat. 18. 10, their angels always *b.*
John 17. 24, that they may *b.* glory.
2 Cor. 3. 18, *b.* as in a glass.
See Num. 24. 17; Ps. 91. 8; 119. 37.

BEHOVED. Lu. 24. 46; Heb. 2. 17.

BELIEF. 2 Thess. 2. 13.

BELIEVE. Num. 14. 11, how long ere they *b.* me.
2 Chron. 23. 20, *b.* Lord, *b.* prophets.
Ps. 78. 22, they *b.* not in God.
Prov. 14. 15, simple *b.* every word.
Mat. 8. 13, as thou hast *b.* so he it.
9. 28, *b.* ye that I am able.
21. 25; Mk. 11. 31, why then did ye not *b.*
27. 42, come down and we will *b.*
Mk. 5. 36; Lu. 8. 50, only *b.*
9. 23, canst *b.* all things possible.
11. 24, *b.* that ye receive.
16. 13, neither *b.* they them.
Lu. 1. 1, things most surely *b.*
8. 13, which for a while *b.*
24. 25, slow of heart to *b.*
41, *b.* not for joy.
John 1. 7, all through him might *b.*
2. 22, they *b.* the scripture.
3. 12, *b.* heavenly things.
5. 44, how can ye *b.* which receive honour.
47, how shall ye *b.* my words.
6. 36, seen me and *b.* not.
7. 5, neither did his brethren *b.*
48, have any of the rulers *b.*?
10. 38, *b.* the works.
11. 15, to intent ye may *b.*
26, never die, *b.* thou this?
48, all men will *b.*
12. 36, *b.* in the light.
17. 21, the world may *b.*
20. 25, I will not *b.*
29, have not seen yet have *b.*
Acts 4. 32, multitude of them that *b.*
13. 39, all that *b.* are justified.
48, ordained to eternal life *b.*
16. 34, *b.* with all his house.
Rom. 4. 11, father of all that *b.*
18, against hope *b.* in hope.
9. 33, *b.* not ashamed.
10. 14, how shall they *b.*
1 Cor. 7. 12, wife that *b.* not.
2 Cor. 4. 13, we *b.* and therefore speak.
Gal. 3. 22, promise to them that *b.*
2 Thess. 1. 10, admired in all that *b.*
Heb. 10. 39, *b.* to saving of soul.
11. 6, must *b.* that he is.
Jas. 2. 19, devils *b.* and tremble.
1 Pet. 2. 6, he that *b.* shall not be confounded.
See Ex. 4. 5; 19. 9; Isa. 43. 10; Mat. 21. 22; John 8. 24; 10. 37; Acts 9. 26.

BELLY. Gen. 3. 14; Job 15. 2; Mat. 15. 17; Mk. 7. 19; John 7. 38; Rom. 16. 18; Phil. 3. 19; Tit. 1. 12.

BELONGETH. Deut. 32. 35; Ps. 94. 1; Heb. 10. 30.
BELOVED. Deut. 33. 12, *b.* dwell in safety.
Ps. 127. 2, giveth his *b.* sleep.
Dan. 9. 23; 10. 11, 19, greatly *b.*
Mat. 3. 17; 17. 5; Mk. 1. 11; 9. 7; Lu. 3. 22; 9. 35; 2 Pet. 1. 17, *b.* son.
Rom. 11. 28, *b.* for fathers' sakes.
Eph. 1. 6, accepted in the *b.*
Col. 4. 9; Philem. 16, *b.* brother.
See Neh. 13. 25; Cant. 2. 16; Rom. 16. 9.
BEMOAN. Job 42. 11; Jer. 15. 5; Nah. 3. 7.
BEND. Ps. 11. 2; Isa. 60. 14; Ezek. 17. 7.
BENEATH. Prov. 15. 24, depart from hell *b.*
Isa. 14. 9, hell from *b.* is moved.
John 8. 23, ye are from *b.*
See Deut. 4. 39; Jer. 31. 37.
BENEFACTORS. Lu. 22. 25.
BENEFIT. Ps. 68. 19, loadeth us with *b.*
1 Tim. 6. 2, partakers of the *b.*
See 2 Chron. 32. 25; Ps. 103. 2; 2 Cor. 1. 15; Philem. 14.
BENEVOLENCE. 1 Cor. 7. 3.
BEREAVE. Gen. 42. 36; 43. 14, *b.* of children.
Eccl. 4. 8, *b.* my soul of God.
Jer. 15. 7; 18. 21, I will *b.* thee.
See Ezek. 5. 17; 36. 12; Hos. 13. 8.
BESEECH. Job 42. 4, hear, I *b.* thee.
Mat. 8. 5; Lu. 7. 3, centurion *b.* him.
Lu. 9. 38, I *b.* thee look on my son.
2 Cor. 5. 20, as though God did *b.* you.
Eph. 4. 1, *b.* you to walk.
Philem. 9, for love's sake *b.* thee.
See Ex. 33. 18; Jonah 1. 14; Rom. 12. 1.
BESET. Ps. 22. 12; 139. 5; Hos. 7. 2; Heb. 12. 1.
BESIDE. Mk. 3. 21; Acts 26. 24; 2 Cor. 5. 13.
BESIEGE. Deut. 28. 52; Eccl. 9. 14; Isa. 1. 8.
BESOUGHT. Ex. 32. 11; Deut. 3. 23; 1 Kings 13. 6; 2 Chron. 33. 12; Jer. 26. 19, *b.* the Lord.
Mat. 8. 31; Mk. 5. 10; Lu. 8. 31, devils *b.* him.
34; Lu. 8. 37, *b.* him to depart.
John 4. 40, *b.* that he would tarry.
2 Cor. 12. 8, I *b.* the Lord thrice.
See Gen. 42. 21; Esth. 8. 3.
BEST. 1 Sam. 15. 9, 15, spared *b.* of sheep.
Ps. 39. 5, at *b.* state vanity.
Lu. 15. 22, *b.* robe.
1 Cor. 12. 31, *b.* gifts.
See Gen. 43. 11; Deut. 23. 16; 2 Sam. 18. 4.
BESTEAD. Isa. 8. 21.
BESTIR. 2 Sam. 5. 24.
BESTOW. Lu. 12. 17, no room to *b.* my fruits.
1 Cor. 15. 10, grace *b.* on us not in vain.
Gal. 4. 11, lest I have *b.* labour in vain.
1 John 3. 1, manner of love Father *b.*
See 1 Chron. 29. 25; Isa. 63. 7; John 4. 35.
BETHINK. 1 Kings 8. 47; 2 Chron. 6. 37.
BETIMES. Gen. 26. 31; 2 Chron. 36. 15; Job 8. 5; Prov. 13. 24.
BETRAY. Mat. 26. 16; Mk. 14. 11; Lu. 22. 21, 22, opportunity to *b.*
27. 4, I *b.* innocent blood.
1 Cor. 11. 23, same night he was *b.*
See Mat. 24. 10; Mk. 14. 18; John 6. 64; 21. 20.
BETROTH. Hos. 2. 19, 20.
BETTER. 1 Sam. 15. 22, to obey *b.* than sacrifice.
1 Kings 19. 4, I am not *b.* than my fathers.
Ps. 63. 3, lovingkindness *b.* than life.
Eccl. 4. 9, two are *b.* than one.
7. 10, former days *b.* than these.
Mat. 12. 12, man *b.* than a sheep.
Lu. 5. 39, he saith the old is *b.*
Phil. 2. 3, each esteem other *b.* than himself.
Heb. 1. 4, much *b.* than angels.
11. 16, a *b.* country.
2 Pet. 2. 21, *b.* not have known the way.
See Eccl. 2. 24; Cant. 1. 2; Jonah 4. 3.
BEWAIL. Lu. 8. 52, all wept and *b.* her.
Lu. 23. 27, of women which also *b.*
2 Cor. 12. 21, *b.* many who have sinned.
See Deut. 21. 13; Judg. 11. 37; Rev. 18. 9.
BEWARE. Judg. 13. 4, *b.* and drink not wine.
Job 36. 18, *b.* lest he take thee away.
Mat. 16. 6; Mk. 8. 15; Lu. 12. 1, *b.* of leaven.
Mk. 12. 38; Lu. 20. 46, *b.* of scribes.
Lu. 12. 15, *b.* of covetousness.
Phil. 3. 2, *b.* of dogs, *b.* of evil workers.
See Deut. 8. 12; 8. 11; 15. 9.
BEWITCHED. Acts 8. 9; Gal. 3. 1.
BEWRAY. Isa. 16. 3; Prov. 27. 16; 29. 24; Mat. 26. 73.
BEYOND. Num. 22. 18; 2 Cor. 8. 3; Gal. 1. 13; 1 Thess. 4. 6.
BIER. 2 Sam. 3. 31; Lu. 7. 14.
BILLOWS. Ps. 42. 7; Jonah 2. 3.
BIND. Prov. 6. 21, *b.* them continually upon heart.
Isa. 61. 1, *b.* up brokenhearted.
Mat. 12. 29; Mk. 3. 27, *b.* strong man.
16. 19; 18. 18, *b.* on earth.
See Num. 30. 2; Job 26. 8; 38. 31.
BIRD. 2 Sam. 21. 10, suffered not *b.* to rest.
Cant. 2. 12, time of the singing of *b.*
Jer. 12. 9, heritage like a speckled *b.*
Mat. 8. 20; Lu. 9. 58, *b.* of air have nests.
See Ps. 11. 1; 124. 7; Prov. 1. 17; Eccl. 10. 20.
BIRTH. John 9. 1, blind from *b.*
Gal. 4. 19, of whom I travail in *b.*
Mat. 14. 6; Mk. 6. 21, Herod's *b.*-day.
See Eccl. 7. 1; Isa. 66. 9; Lu. 1. 14.
BIRTHRIGHT. Gen. 25. 31; 27. 36; Heb. 12. 16.
BISHOP. 1 Tim. 3. 1, if a man desire office of *b.*
Tit. 1. 7, *b.* must be blameless.
See Acts 1. 20; Phil. 1. 1; 1 Pet. 2. 25.
BIT. Ps. 32. 9; Jas. 3. 3.
BITE. Prov. 23. 32, at last it *b.* like serpent.
Mic. 3. 5, prophets that *b.* with teeth.
Gal. 5. 15, if ye *b.* and devour one another.
See Eccl. 10. 8; Amos 5. 19; 9. 3.
BITTER. Ex. 12. 8; Num. 9. 11, with *b.* herbs.
Deut. 32. 24, devoured with *b.* destruction.
Job 13. 26, writest *b.* things.
Isa. 5. 20, that put *b.* for sweet.
24. 9, drink *b.* to them that drink it.
Jer. 2. 19, an evil thing and *b.*
Mat. 26. 75; Lu. 22. 62, Peter wept *b.*
Col. 3. 19, be not *b.* against them.
See Ex. 1. 14; 15. 23; 2 Kings 14. 26.
BITTERNESS. Job 10. 1; 21. 25; Isa. 38. 15, in *b.* of soul.
Prov. 14. 10, heart knoweth own *b.*
Acts 8. 23, in the gall of *b.*
Eph. 4. 31, let all *b.* be put away.
Heb. 12. 15, lest any root of *b.*
See 1 Sam. 15. 32; Prov. 17. 25; Rom. 3. 14.
BLACK. Mat. 5. 36; Jude 13; Rev. 6. 5.
BLADE. Judg. 3. 22; Mat. 13. 26; Mk. 4. 28.
BLAME. 2 Cor. 6. 3; 8. 20; Gal. 2. 11; Eph. 1. 4.
BLAMELESS. 1 Cor. 1. 8, be *b.* in day of the Lord.
Phil. 2. 15, that ye may be *b.*
See Mat. 12. 5; Phil. 3. 6; Tit. 1. 6, 7.
BLASPHEME. 2 Sam. 12. 14, occasion to enemies to *b.*
Isa. 52. 5, my name continually is *b.*
Mat. 9. 3, scribes said, this man *b.*
Mk. 3. 29, *b.* against Holy Ghost.
Acts 26. 11, I compelled them to *b.*
Rom. 2. 24, name of God is *b.* through you.
Jas. 2. 7, *b.* that worthy name.
See 1 Kings 21. 10; Ps. 74. 10, 18; 1 Tim. 1. 20.
BLASPHEMY. Mat. 12. 31, all manner of *b.*
26. 65; Mk. 14. 64, he hath spoken *b.*
Lu. 5. 21, who is this which speaketh *b.*?
See 2 Kings 19. 3; Ezek. 35. 12; Mat. 15. 19.
BLAST. Gen. 41. 6; Deut. 28. 22; 1 Kings 8. 37.
BLAZE. Mk. 1. 45.

BLEATING. Judg. 5. 16; 1 Sam. 15. 14.

BLEMISH. Dan. 1. 4, children in whom was no *b.*
Eph. 5. 27, holy and without *b.*
1 Pet. 1. 19, a lamb without *b.* and spot.
See Lev. 21. 17; Deut. 15. 21; 2 Sam. 14. 25.

BLESS. Deut. 28. 3, *b.* in city, *b.* in field.
1 Chron. 4. 10, Oh that thou wouldest *b.* me.
Prov. 10. 7, memory of just is *b.*
Isa. 32. 20, *b.* are ye that sow.
65. 16, *b.* himself in God of truth.
Mat. 5. 44; Lu. 6. 28; Rom. 12. 14, *b.* them that curse.
Acts 20. 35, more *b.* to give than receive.
2 Cor. 11. 31, *b.* for evermore.
Tit. 2. 13, looking for that *b.* hope.
Rev. 14. 13, *b.* are dead that die in Lord.
See Gen. 22. 17; Hag. 2. 19; Jas. 3. 9, 10.

BLESSING. Deut. 23. 5; Neh. 13. 2, turned curse into *b.*
Job 29. 13, *b.* of him that was ready to perish.
Prov. 10. 22, *b.* of Lord maketh rich.
28. 20, faithful man shall abound with *b.*
Isa. 65. 8, destroy it not, a *b.* is in it.
Mal. 2. 2, I will curse your *b.*,
3. 10, pour you out a *b.*
Rom. 15. 29, fulness of *b.* of Gospel.
1 Cor. 10. 16, cup of *b.* which we bless.
Jas. 3. 10, proceed *b.* and cursing.
Rev. 5. 12, worthy to receive honour and *b.*
See Gen. 27. 35; 39. 5; Deut. 11. 26, 29.

BLIND (*v.*). Ex. 23. 8, a gift *b.* the wise.
2 Cor. 3. 14; 4. 4, their minds were *b.*
1 John 2. 11, darkness hath *b.*
See Deut. 16. 19; 1 Sam. 12. 3.

BLINDNESS. Eph. 4. 18, because of *b.* of their heart.
See Deut. 28. 28; 2 Kings 6. 16; Zech. 12. 4.

BLOOD. Gen. 9. 6, whoso sheddeth man's *b.*
Josh. 2. 19; 1 Kings 2. 32, *b.* on head.
Ps. 51. 14, deliver me from *b.*-guiltiness.
72. 14, precious shall *b.* he in his sight.
Prov. 29. 10, the *b.*-thirsty hate upright.
Isa. 9. 5, garments rolled in *b.*
Jer. 2. 34, the *b.* of poor innocents.
Ezek. 9. 9, land is full of *b.*
16. 13; 33. 5, his *b.* he upon him.
Hab. 2. 12, buildeth a town with *b.*
Mat. 9. 20; Mk. 5. 25; Lu. 8. 43, issue of *b.*
16. 17, flesh and *b.* hath not revealed.
27. 4, I have betrayed innocent *b.*
25, his *b.* be on us and our children.
Mk. 14. 24; Lu. 22. 20, my *b.* shed.
Lu. 22. 20; 1 Cor. 11. 25, new testament in my *b.*
44, sweat as drops of *b.* falling.
John 1. 13, born not of *b.*
6. 54, 55, 56, drinketh my *b.*
Acts 15. 20; 21. 25, abstain from *b.*
17. 26, made of one *b.*
20. 28, church purchased with his *b.*
Rom. 3. 25, through faith in his *b.*
6. 9, justified by his *b.*
1 Cor. 10. 16, communion of *b.* of Christ.
11. 27, guilty of body and *b.* of the Lord.
15. 50, flesh and *b.* cannot inherit.
Eph. 1. 7; Col. 1. 14, redemption through his *b.*
Heb. 9. 22, without shedding of *b.*
10. 29; 13. 20, *b.* of the covenant.
1 Pet. 1. 19, with precious *b.* of Christ.
Rev. 7. 14; 12. 11, in the *b.* of the lamb.
See Gen. 9. 4; Ex. 4. 9; 12. 13; Lev. 3. 17; Ps. 55. 23; Rev. 15. 6; 17. 6.

BLOSSOM. Isa. 35. 1, desert shall *b.* as the rose.
Hab. 3. 17, fig tree shall not *b.*
See Gen. 40. 10; Num. 17. 5; Isa. 27. 6.

BLOT. Ex. 32. 32; Ps. 69. 28; Rev. 3. 5, *b.* out of book.
Isa. 44. 22, *b.* out as thick cloud.
Acts 3. 19, repent that sins may be *b.* out.
Col. 2. 14, *b.* out handwritiug.
See Deut. 9. 14; 2 Kings 14. 27; Jer. 18. 23.

BLUSH. Ezra 9. 6; Jer. 6. 15; 8. 12.

BOAST (*n.*). Ps. 34. 2; Rom. 2. 17, 23; 3. 27.

BOAST (*v.*). 1 Kings 20. 11, not *b.* as he that putteth it off.
Ps. 49. 6; 94. 4, *b.* themselves.
Prov. 27. 1, *b.* not of to-morrow.
2 Cor. 11. 16, that I may *b.* myself a little.
Eph. 2. 9, lest any man should *b.*
Jas. 3. 5, tongue *b.* great things.
See 2 Chron. 25. 19; Prov. 20. 14; Jas. 4. 16.

BOATS. John 6. 22; Acts 27. 16, 30.

BODY. Job 19. 26, worms destroy this *b.*
Prov. 5. 11, when thy flesh and *b.* are consumed.
Mat. 5. 29, *b.* cast into hell.
6. 22; Lu. 11. 34, *b.* full of light.
25; Lu. 12. 22, take no thought for *b.*
Mk. 5. 29, felt in *b.* that she was healed.
Lu. 17. 37, wheresoever the *b.* is.
John 2. 21, the temple of his *b.*
Acts 19. 12, from his *b.* were brought.
Rom. 6. 6, *b.* of sin destroyed.
7. 24, *b.* of this death.
12. 1, present your *b.* a living sacrifice.
4; 1 Cor. 12. 14, many members, one *b.*
1 Cor. 9. 27, I keep under my *b.*
13. 3, though I give my *b.* to be burned.
2 Cor. 5. 8, absent from the *b.*
12. 2, whether in *b.* or out of the *b.*
Gal. 6. 17, I bear in *b.* marks.
Phil. 3. 21, like to his glorious *b.*
1 Pet. 2. 24, in his own *b.* on tree.
See Gen. 47. 18; Deut. 28. 4; Rom. 12. 5.

BODILY. Lu. 3. 22; 2 Cor. 10. 10; Col. 2. 9; 1 Tim. 4. 8.

BOLD. Eccl. 8. 1, the *b.* of face changed.
John 7. 26, he speaketh *b.*
2 Cor. 10. 2, I may not be *b.*
Eph. 3. 12, we have *b.* and access.
Heb. 4. 16, let us come *b.* to throne.
1 John 4. 17, have *b.* in day of judgment.
See Prov. 28. 1; Acts 13. 46; Rom. 10. 20.

BOND. Acts 8. 23, in *b.* of iniquity.
Eph. 4. 3, *b.* of peace.
Col. 3. 14, *b.* of perfectness.
See Num. 30. 2; Ezek. 20. 37; Lu. 13. 16.

BONDAGE. John 8. 33, never in *b.* to any man.
See Rom. 6. 15; Gal. 5. 1; Heb. 2. 15.

BONDMAN. Deut. 15. 15; 16. 12; 24. 18.

BONDWOMAN. Gen. 21. 10; Gal. 4. 30.

BONE. Ex. 12. 46; Num. 9. 12, neither shall ye break a *b.* thereof.
Job 20. 11, *b.* full of sin.
40. 18, *b.* as pieces of brass.
Ps. 51. 8, the *b.* broken may rejoice.
Prov. 12. 4, as rottenness in his *b.*
Mat. 23. 27, full of dead men's *b.*
Lu. 24. 39, spirit hath not flesh and *b.*
See Gen. 2. 23; Ezek. 37. 7; John 19. 36.

BOOK. Job 19. 23, printed in a *b.*
31. 35, adversary had written a *b.*
Isa. 34. 16, seek out of the *b.* of the Lord.
Mal. 3. 16, *b.* of remembrance.
Lu. 4. 17, when he had opened *b.*
John 21. 25, world could not contain *b.*
Phil. 4. 3; Rev. 3. 5; 13. 8; 17. 8; 20. 12; 21. 27; 22. 19, *b.* of life.
Rev. 22. 19, take away from words of *b.*
See Ex. 17. 14; Ezra 4. 15; Acts 19. 19; 2 Tim. 4. 13.

BOOTH. Job 27. 18; Jonah 4. 5.

BOOTY. Num. 31. 32; Jer. 49. 32; Hab. 2. 7; Zeph. 1. 13.

BORN. Job 5. 7, man *b.* to trouble.
14. 1; 15. 14; 25. 4; Mat. 11. 11, *b.* of a woman.
Ps. 87. 4, this man was *b.* there.
Isa. 9. 6, unto us a child is *b.*
66. 8, shall a nation be *b.* at once.
John 3. 3; 1 Pet. 1. 23, *b.* again.

John 3. 6, 8, *b.* of Spirit.
1 Cor. 15. 8, as one *b.* out of due time.
1 Pet. 2. 2, as new-*b.* babes.
John 1. 13; 1 John 4. 7; 5. 1, 4, 18, *b.* of God.
See Job 3. 3; Prov. 17. 17; Eccl. 3. 2.

BORNE. Ps. 55. 12, an enemy, then I could have *b.* it.
Isa. 53. 4, *b.* our griefs, carried our sorrows.
Mat. 23. 4; Lu. 11. 46, grievous to be *b.*
See Job 34. 31; Lam. 5. 7; Mat. 20. 12.

BORROW. Deut. 15. 6; 28. 12, lend but not *b.*
Ps. 37. 21, wicked *b.* and payeth not.
Prov. 22. 7, the *b.* is servant.
Mat. 5. 42, him that would *b.* of thee.
See Ex. 3. 22; 11. 2; 22. 14; 2 Kings 4. 3.

BOSOM. Ps. 35. 13, prayer returned into own *b.*
Prov. 6. 27, take fire in his *b.*
Isa. 40. 11, carry lambs in *b.*
Lu. 16. 22, carried into Abrahem's *b.*
John 1. 18, in the *b.* of the Father.
13. 23, leaning on Jesus' *b.*
See Ex. 4. 6; Deut. 13. 6; Job 31. 33.

BOSSES. Job 15. 26.

BOTCH. Deut. 28. 27, 35.

BOTTLE. Judg. 4. 19, a *b.* of milk.
1 Sam. 1. 24; 10. 3; 16. 20; 2 Sam. 16. 1, a *b.* of wine.
Ps. 56. 8, put tears into *b.*
119. 83, like *b.* in smoke.
Mat. 9. 17; Mk. 2. 22; Lu. 5. 37, new wine in old *b.*
See Gen. 21. 15; Hos. 7. 5; Hab. 2. 15.

BOUGH. Gen. 49. 22; Judg. 9. 48; Deut. 24. 20; Job 14. 9; Ps. 80. 10; Ezek. 31. 30.

BOUGHT. Lu. 14. 16; 1 Cor. 6. 20; 7. 23; 2 Pet. 2. 1.

BOUND. Ps. 107. 10, being *b.* in affliction.
Prov. 22. 15, foolishness *b.* in heart of child.
Acts 20. 22, *b.* in spirit to Jerusalem.
1 Cor. 7. 27, art thou *b.* to a wife.
2 Tim. 2. 9, word of God is not *b.*
Heb. 13. 3, in bonds as *b.* with them.
See Gen. 44. 30; Mat. 16. 19; Mk. 5. 4.

BOUNTY. 1 Kings 10. 13; 2 Cor. 9. 5.

BOUNTIFUL. Prov. 22. 9, a *b.* eye shall be blessed.
Isa. 32. 5, nor churl said to be *b.*
See Ps. 13. 6; 116. 7; 119. 17; 2 Cor. 9. 6.

BOWELS. 2 Cor. 6. 12, straitened in *b.*
Col. 3. 12, *b.* of mercies.
1 John 3. 17, *b.* of compassion.
See Acts 1. 18; Phil. 1. 8; 2. 1; Philem. 12.

BRACELET. Gen. 24. 30; Ex. 35. 22; Isa. 3. 19.

BRAKE. 2 Kings 23. 14; 2 Chron. 34. 4, Josiah *b.* images.
Mat. 14. 19; 15. 36; 26. 26; Mk. 6. 41; 8. 6; 14. 22; Lu. 9. 16; 22. 19; 24. 30; 1 Cor. 11. 24, blessed and *b.*
See Ex. 32. 19; 1 Sam. 4. 18; Lu. 5. 6; John 19. 32.

BRAMBLE. Judg. 9. 14; Isa. 34. 13; Lu. 6. 44.

BRANCH. Job 14. 7, tender *b.* not cease.
Prov. 11. 28, righteous flourish as *b.*
Jer. 23. 5, will raise a righteous *b.*
Mat. 13. 32; Lu. 13. 19, birds lodge in *b.*
21. 8; Mk. 11. 8; John 12. 13, cut down *b.*
See Zech. 3. 8; 6. 12; John 15. 2, 4, 5, 6; Rom. 11. 16.

BRAND. Judg. 15. 5; Zech. 3. 2.

BRASS. Deut. 6. 9; 28. 23; 1 Cor. 13. 1.

BRAVERY. Isa. 3. 18.

BRAWLER. Prov. 25. 24; 1 Tim. 3. 3; Tit. 3. 2.

BRAY. Job 6. 5; 30. 7; Prov. 27. 22.

BREACH. Isa. 58. 12, the repairer of the *b.*
Lam. 2. 13, thy *b.* is great like the sea.
See Lev. 24. 20; Ps. 106. 23; Amos 4. 3; 6. 11.

BREAD. Deut. 8. 3; Mat. 4. 4; Lu. 4. 4, not live by *b.* alone.
Ruth 1. 6, visited people in giving them *b.*
1 Kings 17. 6, ravens brought *b.* and flesh.
Job 22. 7, withholden *b.* from hungry.
Job 33. 20, soul abhorreth *b.*
Ps. 132. 15, satisfy poor with *b.*
Prov. 9. 17, *b.* eaten in secret.
12. 11; 20. 13; 28. 19, satisfied with *b.*
31. 27, eateth not *b.* of idleness.
Eccl. 11. 1, cast *b.* on waters.
Isa. 33. 16, *b.* given and waters sure.
55. 2, money for that which is not *b.*
10, seed to sower, *b.* to eater.
Mat. 4. 3; Lu. 4. 3, stones made *b.*
6. 11; Lu. 11. 11, give us daily *b.*
15. 26; Mk. 7. 27, take children's *b.*
Lu. 24. 35, known in breaking *b.*
Acts 2. 42; 20. 7; 27. 35, breaking *b.*
2 Thess. 3. 8, eat any man's *b.* for nought.
See Ex. 16. 4; 23. 25; Josh. 9. 5; Judg. 7. 13.

BREAK. Cant. 2. 17; 4. 6, day *b.* and shadows flee.
Isa. 42. 3; Mat. 12. 20, bruised reed shall he not *b.*
Jer. 4. 3; Hos. 10. 12, *b.* up fallow ground.
Acts 21. 13, to weep and *b.* my heart.
See Ps. 2. 3; Mat. 5. 19; 9. 17; 1 Cor. 10. 16.

BREATH. Gen. 2. 7; 6. 17; 7. 15, *b.* of life.
Isa. 2. 22, cease from man whose *b.*
Ezek. 37. 5, 10, I will cause *b.* to enter.
Acts 17. 25, he giveth to all life and *b.*
See Job 12. 10; 33. 4; Ps. 146. 4; 150. 6.

BREATHE. Ps. 27. 12; Ezek. 37. 9; John 20. 22.

BREECHES. Ex. 28. 42; Lev. 6. 10; 16. 4; Ezek. 44. 18.

BRETHREN. Mat. 23. 8, all ye are *b.*
Mk. 10. 29; Lu. 18. 29, no man left house or *b.*
Col. 1. 2, faithful *b.* in Christ.
1 John 3. 14, because we love the *b.*
See Gen. 42. 8; Prov. 19. 7; John 7. 5.

BRIBE. 1 Sam. 12. 3, have I received any *b.*
Ps. 26. 10, right hand is full of *b.*
See 1 Sam. 8. 3; Isa. 33. 15; Job 15. 34.

BRICK. Gen. 11. 3; Ex. 5. 7; Isa. 9. 10; 65. 3.

BRIDE. Isa. 61. 10; Jer. 2. 32; Rev. 21. 2; 22. 17.

BRIDEGROOM. Mat. 25. 1, to meet the *b.*
John 3. 29, because of *b.* voice.
See Ps. 19. 5; Isa. 62. 5; Mat. 9. 15.

BRIDLE. Prov. 26. 3, a *b.* for the ass.
Jas. 1. 26, *b.* not his tongue.
3. 2, able to *b.* whole body.
See 2 Kings 19. 28; Ps. 39. 1; Isa. 37. 29.

BRIGANDINE. Jer. 45. 4; 51. 3.

BRIGHT. Job 37. 21, *b.* light in the clouds.
Isa. 60. 3, to *b.* of thy rising.
62. 1, righteousness go forth as *b.*
Mat. 17. 5, *b.* cloud overshadowed.
2 Thess. 2. 8, *b.* of his coming.
Heb. 1. 3, the *b.* of his glory.
Rev. 22. 16, the *b.* and morning star.
See Lev. 13. 2; Jer. 51. 11; Zech. 10. 1.

BRINK. Gen. 41. 3; Ex. 2. 3; 7. 15; Josh. 3. 8.

BROAD. Ps. 119. 96; Mat. 7. 13; 23. 5.

BROIDERED. Ezek. 16. 10, 13; 27. 7, 16, 24, *b.* work.
See Ex. 28. 4; 1 Tim. 2. 9.

BROILED. Lu. 24. 42.

BROKEN. Ps. 34. 18; 51. 17; 69. 20, *b.* heart.
John 10. 35, scripture cannot be *b.*
19. 36, bone shall not be *b.*
Eph. 2. 14, *b.* down middle wall.
See Job 17. 11; Prov. 25. 19; Jer. 2. 13.

BROOD. Lu. 13. 34.

BROOK. 1 Sam. 17. 40; Ps. 42. 1; 110. 7.

BROTH. Judg. 6. 19; Isa. 65. 4.

BROTHER. Prov. 17. 17, *b.* born for adversity.
18. 9, slothful *b.* to waster.
19, *b.* offended harder to be won.
24, friend closer than *b.*
Eccl. 4. 8, neither child nor *b.*
Mat. 10. 21, *b.* shall deliver up *b.*
1 Cor. 6. 6, *b.* goeth to law with *b.*
2 Thess. 3. 15, admonish as *b.*
See Gen. 4. 9; Mat. 5. 23; 12. 50; Mk. 3. 35.

BROTHERLY. Rom. 12. 10; 1 Thess. 4. 9; Heb. 13. 1, *b.* love.
See Amos 1. 9; 2 Pet. 1. 7.
BROW. Isa. 48. 4; Lu. 4. 29.
BRUISE (*n.*). Isa. 1. 6; Jer. 30. 12; Nah. 3. 19.
BRUISE (*v.*). Isa. 42. 3; Mat. 12. 20, *b.* reed shall he not break.
53. 5, *b.* for our iniquities.
See Gen. 3. 15; Isa. 53. 10; Rom. 16. 20.
BRUIT. Jer. 10. 22; Nah. 3. 19.
BRUTISH. Ps. 92. 6, a *b.* man knoweth not.
Prov. 30. 2, I am more *b.* than any.
Jer. 10. 21, pastors are become *b.*
See Ps. 49. 10; Jer. 10. 8; Ezek. 21. 31.
BUCKET. Num. 24. 7; Isa. 40. 15.
BUCKLER. 2 Sam. 22. 31; Ps. 18. 2; 91. 4; Prov. 2. 7.
BUD. Num. 17. 8; Isa. 18. 5; 61. 11; Hos. 8. 7.
BUFFET. Mat. 26. 67; 1 Cor. 4. 11; 2 Cor. 12. 7; 1 Pet. 2. 20.
BUILD. Ps. 127. 1, labour in vain that *b.*
Eccl. 3. 3, a time to *b.* up.
Isa. 58. 12, *b.* old waste places.
Mat. 7. 24; Lu. 6. 48, wise man *b.* on rock.
Lu. 14. 30, began to *b.*, not able to finish.
Acts 20. 32, able to *b.* you up.
Rom. 15. 20, lest I *b.* on another.
1 Cor. 3. 12, if any *b.* on this foundation.
Eph. 2. 22, in whom ye are *b.* together.
See 1 Chron. 17. 12; 2 Chron. 6. 9; Eccl. 2. 4.
BUILDER. Ps. 118. 22; Mat. 21. 42; Mk. 12. 10; Lu. 20. 17; Acts 4. 11; 1 Pet. 2. 7, *b.* refused.
1 Cor. 3. 10, as a wise master-*b.*
Heb. 11. 10, whose *b.* and maker is God.
See 1 Kings 5. 18; Ezra 3. 10.
BUILDING. 1 Cor. 3. 9; 2 Cor. 5. 1; Eph. 2. 21.
BULRUSH. Ex. 2. 3; Isa. 18. 2; 58. 5.
BULWARK. Isa. 26. 1, salvation for walls and *b.*
See Deut. 20. 20; Ps. 48. 13; Eccl. 9. 14.
BUNDLE. Gen. 42. 35; Mat. 13. 30; Acts 28. 3.
BURDEN. Ps. 55. 22, cast thy *b.* on the Lord.
Eccl. 12. 5, grasshopper shall be a *b.*
Mat. 11. 30, my *b.* is light.
20. 12, borne *b.* and heat of day.
23. 4; Lu. 11. 46, bind heavy *b.*
Gal. 6. 2, 5, bear his own *b.*
See Num. 11. 11; Acts 15. 28; 2 Cor. 12. 16.
BURDENSOME. Zech. 12. 3; 2 Cor. 11. 9; 1 Thess. 2. 6.
BURIAL. Eccl. 6. 3; Jer. 22. 19; Mat. 26. 12; Acts 8. 2.
BURN. Ps. 39. 3, musing the fire *b.*
Prov. 26. 23, *b.* lips and wicked heart.
Isa. 9. 18, wickedness *b.* as fire.
33. 14, dwell with everlasting *b.*
Mal. 4. 1, day that shall *b.* as oven.
Mat. 13. 30, bind tares to *b.* them.
Lu. 3. 17, chaff *b.* with fire unquenchable.
12. 35, loins girded and lights *b.*
24. 32, did not our heart *b.*
John 5. 35, he was a *b.* and shining light.
1 Cor. 13. 3, give my body to be *b.*
Heb. 6. 8, whose end is to be *b.*
Rev. 4. 5, lamps *b.* before throne.
19. 20, into a lake *b.*
See Gen. 44. 18; Ex. 3. 2; 21. 25.
BURNT-OFFERING. Ps. 40. 6, *b.* thou hast not required.
Isa. 61. 8, I hate robbery for *b.*
Jer. 6. 20, your *b.* not acceptable.
Hos. 6. 6, knowledge more than *b.*
Mk. 12. 33, love neighbour more than *b.*
See Gen. 22. 7; Lev. 1. 4; 6. 9.
BURST. Job 32. 19; Prov. 3. 10; Mk. 2. 22; Lu. 5. 37.
BURY. Mat. 8. 21; Lu. 9. 59, suffer me to *b.* my father.
Mat. 8. 22, let dead *b.* dead.
Rom. 6. 4; Col. 2. 12, *b.* with him by baptism.
1 Cor. 15. 4, he was *b.* and rose again.
See Gen. 23. 4; 47. 29; Mat. 14. 12.
BUSHEL. Mat. 5. 15; Mk. 4. 21; Lu. 11. 33.
BUSINESS. 1 Sam. 21. 8, king's *b.* requireth haste.
Ps. 107. 23, do *b.* in great waters.
Prov. 22. 29, diligent in *b.*
Lu. 2. 49, about my Father's *b.*
Rom. 12. 11, not slothful in *b.*
1 Thess. 4. 11, study to do your own *b.*
See Josh. 2. 14; Judg. 18. 7; Neh. 13. 30.
BUTLER. Gen. 40. 1; 41. 9.
BUTTER. Isa. 7. 15, 22, *b.* and honey shall he eat.
See Judg. 5. 25; Job 29. 6; Ps. 55. 21; Prov. 30. 33.
BUY. Lev. 22. 11, *b.* any soul with money.
Prov. 23. 23, *b.* the truth.
Isa. 55. 1, *b.* and eat, *b.* wine and milk.
Mat. 25. 9, go to them that sell and *b.*
John 4. 8, disciples were gone to *b.* meat.
Jas. 4. 13, we will *b.* and sell and get gain.
Rev. 3. 18, *b.* of me gold tried.
13. 17, no man *b.* save he that had mark.
18. 11, no man *b.* her merchandise.
See Gen. 42. 2; 47. 19; Ruth 4. 4; Mat. 13. 44.
BUYER. Prov. 20. 14; Isa. 24. 2; Ezek. 7. 12.
BY-AND-BY. Mat. 13. 21; Mk. 6. 25; Lu. 17. 7; 21. 9.
BYWAYS. Judg. 5. 6.
BYWORD. Job 17. 6; 30. 9, a *b.* of the people.
Ps. 44. 14, a *b.* among the heathen.
See Deut. 28. 37; 1 Kings 9. 7; 2 Chron. 7. 20.

C.

CABINS. Jer. 37. 16.
CAGE. Jer. 5. 27; Rev. 18. 2.
CAKE. 2 Sam. 6. 19, to every man a *c.* of bread.
1 Kings 17. 13, to make me a little *c.* first.
See Judg. 7. 13; Jer. 7. 18; 44. 19; Hos. 7. 8.
CALAMITY. Deut. 32. 35; 2 Sam. 22. 19; Ps. 18. 18, day of *c.*
Ps. 57. 1, until *c.* be overpast.
Prov. 1. 26, I will laugh at your *c.*
17. 5, he that is glad at *c.*
19. 13, foolish son *c.* of father.
27. 10, brother's house in day of *c.*
See Job 6. 2; Prov. 24. 22.
CALF. Ex. 32. 4; Isa. 11. 6; Lu. 15. 23.
CALKERS. Ezek. 27. 9, 27.
CALLING. Rom. 11. 29, *c.* of God without repentance.
1 Cor. 7. 20, abide in same *c.*
Eph. 1. 18, the hope of his *c.*
Phil. 3. 14, prize of high *c.*
2 Thess. 1. 11, worthy of this *c.*
2 Tim. 1. 9, called us with holy *c.*
Heb. 3. 1, partakers of heavenly *c.*
2 Pet. 1. 10, make *c.* and election sure.
See Acts 7. 59; 22. 16; 1 Cor. 1. 26.
CALM. Ps. 107. 29; Jonah 1. 11; Mat. 8. 26; Mk. 4. 39; Lu. 8. 24.
CALVES. Hos. 14. 2; Mal. 4. 2.
CAMP (*n.*). Ex. 14. 19, angel went before *c.*
16. 13, quails covered the *c.*
Num. 1. 52, every man by his own *c.*
Deut. 23. 14, Lord walketh in midst of *c.*
See 1 Sam. 4. 6, 7; Heb. 13. 13.
CAMP (*v.*). Isa. 29. 3; Jer. 50. 29; Nah. 3. 17.
CANDLE. Job 29. 3, when his *c.* shined upon my head.
Ps. 18. 28, thou wilt light my *c.*
Prov. 20. 27, spirit of man *c.* of the Lord.
Zeph. 1. 12, search Jerusalem with *c.*
Mat. 5. 15; Mk. 4. 21; Lu. 8. 16; 11. 33, lighted a *c.*
Rev. 18. 23, *c.* shine no more in thee.
22. 5, need no *c.* nor light.
See Job 18. 6; 21. 17; Prov. 24. 20.

CANDLESTICK. 2 Kings 4. 10, let us set for him a *c.*
See Mk. 4. 21; Heb. 9. 2; Rev. 2. 5.
CANKERED. 2 Tim. 2. 17; Jas. 5. 3.
CAPTIVE. Ex. 12. 29, firstborn of *c.* in dungeon.
Isa. 51. 14, *c.* exile hasteneth.
52. 2, O *c.* daughter of Zion.
2 Tim. 2. 26, taken *c.* at his will.
3. 6, lead *c.* silly women.
See 2 Kings 5. 2; Isa. 14. 2; 61. 1; Lu. 4. 18.
CAPTIVITY. Rom. 7. 23, into *c.* to law of sin.
2 Cor. 10. 5, bringing into *c.* every thought,
See Job 42. 10; Ps. 14. 7; 85. 1; 126. 1.
CARCASE. Isa. 66. 24; Mat. 24. 28; Heb. 3. 17.
CARE (*n.*). Jer. 49. 31, nation that dwelleth without *c.*
Mat. 13. 22; Mk. 4. 19, *c.* of this world.
Lu. 8. 14; 21. 34, choked with *c.*
1 Cor. 9. 9, doth God take *c.* for oxen.
12. 25, have same *c.* one for another.
2 Cor. 11. 28, the *c.* of all the churches.
1 Pet. 5. 7, casting all your *c.* on him.
See 1 Sam. 10. 2; 2 Kings 4. 13; 2 Cor. 7. 12.
CARE (*v.*). Ps. 142. 4, no man *c.* for my soul.
John 12. 6, not that he *c.* for poor.
Acts 18. 17, Gallio *c.* for none of those things.
Phil. 2. 20, naturally *c.* for your state.
See 2 Sam. 18. 3; Lu. 10. 40.
CAREFUL. Jer. 17. 8, not be *c.* in year of drought.
Dan. 3. 16, we are not *c.* to answer.
Lu. 10. 41, thou art *c.* about many things.
Phil. 4. 6, be *c.* for nothing.
Heb. 12. 17, he sought it *c.* with tears.
See 2 Kings 4. 13; Phil. 4. 10; Tit. 3. 8.
CAREFULNESS. Ezek. 12. 18; 1 Cor. 7. 32; 2 Cor. 7. 11.
CARELESS. Judg. 18. 7; Isa. 32. 9; 47. 8; Ezek. 39. 6.
CARNAL. Rom. 7. 14, *c.*, sold under sin.
8. 7, *c.* mind is enmity.
2 Cor. 10. 4, weapons of our warfare not *c.*
See 1 Cor. 9. 11; Heb. 7. 16; 9. 10.
CARRIAGE. Judg. 18. 21; Isa. 10. 28; 46. 1; Acts 21. 15.
CARRY. 1 Kings 18. 12, Spirit of the Lord shall *c.* thee.
Isa. 40. 11, *c.* lambs in his bosom.
53. 4, *c.* our sorrows.
63. 9, *c.* them all days of old.
Ezek. 22. 9, men *c.* tales to shed blood.
Mk. 6. 55, began to *c.* about in beds.
John 5. 10, not lawful to *c.* thy bed.
21. 18, and *c.* thee whither thou wouldest not.
Eph. 4. 14, *c.* about with every wind.
1 Tim. 6. 7, we can *c.* nothing out.
Heb. 13. 9, not *c.* about with divers.
2 Pet. 2. 17, clouds *c.* with a tempest.
Jude 12, clouds *c.* about of winds.
See Ex. 33. 15; Num. 11. 12; Deut. 14. 24.
CART. Isa. 5. 18, draw sin as with a *c.* rope.
Amos 2. 13, *c.* full of sheaves.
See 1 Sam. 6. 7; 2 Sam. 6. 3; 1 Chron. 13. 7; Isa. 28. 28.
CASE. Ps. 144. 15, happy people in such a *c.*
Mat. 5. 20, in no *c.* enter heaven.
John 5. 6, long time in that *c.*
See Ex. 5. 19; Deut. 19. 4; 24. 13.
CAST. Prov. 16. 33, lot is *c.* into lap.
Mat. 5. 29; Mk. 9. 45, whole body *c.* into hell.
Mk. 9. 38; Lu. 9. 49, one *c.* out devils.
Lu. 21. 1, *c.* gifts into treasury.
John 8. 7, first *c.* stone at her.
2 Cor. 10. 5, *c.* down imaginations.
1 Pet. 5. 7, *c.* all care upon him.
1 John 4. 18, love *c.* out fear.
See Ps. 76. 6; Prov. 26. 18; 3 John 10.
CASTAWAY. 1 Cor. 9. 27, lest I be a *c.*
CASTLE. Num. 31. 10; Prov. 18. 19; Acts 21. 34.
CATCH. Ps. 10. 9, to *c.* the poor.
Mat. 13. 19, devil *c.* away what was sown.
Lu. 5. 10, from henceforth thou shalt *c.* men.
John 10. 12, wolf *c.* and scattereth sheep.
See 2 Kings 7. 12; Ezek. 19. 3; Mk. 12. 13.
CATTLE. Gen. 46. 32, their trade to feed *c.*
Ex. 10. 26, our *c.* shall go with us.
Deut. 2. 35; 3. 7; Josh. 8. 2, the *c.* ye shall take for prey.
Ps. 50. 10, *c.* upon a thousand hills.
See Gen. 1. 25; 30. 43; Jonah 4. 11.
CAUGHT. Gen. 22. 13, ram *c.* by horns.
John 21. 3, that night they *c.* nothing.
2 Cor. 12. 2, *c.* up to third heaven.
16, 1 *c.* you with guile.
1 Thess. 4. 17, he *c.* up together with them.
See 2 Sam. 18. 9; Prov. 7. 13; Rev. 12. 5.
CAUSE (*n.*). Mat. 19. 5; Mk. 10. 7; Eph. 5. 31, for this *c.* shall a man leave.
1 Cor. 11. 30, for this *c.* many are sickly.
1 Tim. 1. 16, for this *c.* I obtained mercy.
See Prov. 18. 17; 2 Cor. 4. 16; 5. 13.
CAUSE (*v.*). Ezra 6. 12, God *c.* his name to dwell.
Ps. 67. 1; 80. 3, *c.* his face to shine.
Rom. 16. 17, them who *c.* divisions.
See Deut. 1. 38; 12. 11; Job 6. 24.
CAUSELESS. 1 Sam. 25. 31; Prov. 26. 2.
CEASE. Deut. 15. 11, poor never *c.* out of land.
Job 3. 17, the wicked *c.* from troubling.
Ps. 46. 9, he maketh wars to *c.*
Prov. 26. 20, strife *c.*
Eccl. 12. 3, grinders *c.* because few.
Acts 20. 31, I *c.* not to warn.
1 Cor. 13. 8, tongues they shall *c.*
1 Thess. 5. 17, pray without *c.*
1 Pet. 4. 1, hath *c.* from sin.
See Gen. 8. 22; Isa. 1. 16; 2. 22.
CELEBRATE. Lev. 23. 32; Isa. 38. 18.
CELESTIAL. 1 Cor. 15. 40.
CEREMONIES. Num. 9. 3.
CERTAIN. Ex. 3. 12, *c.* I will be with thee.
1 Cor. 4. 11, no *c.* dwelling-place.
Heb. 10. 27, a *c.* looking for of judgment.
See Deut. 13. 14; 1 Kings 2. 37; Dan. 2. 45.
CERTIFY. 2 Sam. 15. 28; Gal. 1. 11.
CHAFF. Mat. 3. 12; Lu. 3. 17, burn up *c.* with fire.
See Jer. 23. 28; Hos. 13. 3; Zeph. 2. 2.
CHAIN. Mk. 5. 3, no not with *c.*
Acts 12. 7, Peter's *c.* fell off.
2 Tim. 1. 16, not ashamed of my *c.*
2 Pet. 2. 4, into *c.* of darkness.
Jude 6, everlasting *c.* under darkness.
See Ps. 73. 6; Lam. 3. 7; Isa. 40. 19.
CHALLENGETH. Ex. 22. 9.
CHAMBER. 2 Kings 4. 10, little *c.* on wall.
Ps. 19. 5, as bridegroom coming out of *c.*
Isa. 26. 20, enter into thy *c.*
Ezek. 8. 12, *c.* of imagery.
Mat. 24. 26, in secret *c.*
Acts 9. 37; 20. 8, in upper *c.*
See Dan. 6. 10; Joel 2. 16; Prov. 7. 27.
CHAMPION. 1 Sam. 17. 4, 51.
CHANCE. 1 Sam. 6. 9; 2 Sam. 1. 6; Eccl. 9. 11; Lu. 10. 31.
CHANGE (*n.*). Job 14. 14, till my *c.* come.
Prov. 22. 21, meddle not with him given to *c.*
See Judg. 14. 12; Zech. 3. 4; Heb. 7. 12.
CHANGE (*v.*). Ps. 15. 4, sweareth and *c.* not.
102. 26, as vesture shalt thou *c.* them.
Lam. 4. 1, fine gold *c.*
Mal. 3. 6, I the Lord *c.* not.
Rom. 1. 23, *c.* glory of uncorruptible God.
1 Cor. 15. 51, we shall all be *c.*
2 Cor. 3. 18, *c.* from glory to glory.
See Job 17. 12; Jer. 2. 36; 13. 23.
CHANT. Amos 6. 5.
CHAPMEN. 2 Chron. 9. 14.

CHAPT. Jer. 14. 4.

CHARGE. Job 1. 22, nor *c.* God foolishly.
4. 18, angels he *c.* with folly.
Mat. 9. 30; Mk. 5. 43; Lu. 9. 21, Jesus *c.* them.
Acts 7. 60; 2 Tim. 4. 16, lay not sin to their *c.*
Rom. 8. 33, who shall lay any thing to *c.*
1 Cor. 9. 18, gospel without *c.*
1 Tim. 1. 3, *c.* that they teach no other.
5. 21; 2 Tim. 4. 1, I *c.* thee before God.
6. 17, *c.* them that are rich.
See Ex. 6. 13; Ps. 35. 11; 91. 11; Mk. 9. 25.

CHARGEABLE. 2 Sam. 13. 25; 2 Cor. 11. 9; 1 Thess. 2. 9.

CHARITY. Rom. 14. 15, now walkest not *c.*
Col. 3. 14, put on *c.*
2 Thess. 1. 3, *c.* aboundeth.
1 Tim. 1. 5, end of commandment is *c.*
2 Tim. 2. 22, follow faith, *c.*, peace.
Tit. 2. 2, sound in faith, in *c.*
1 Pet. 4. 8, *c.* cover sins.
2 Pet. 1. 7, to brotherly kindness *c.*
Jude 12, spots in feasts of *c.*
See 1 Cor. 8. 1; 13. 1; 14. 1; 16. 14; Rev. 2. 19.

CHARMER. Deut. 18. 11; Ps. 58. 5; Jer. 8. 17.

CHASE. Lev. 26. 8, five *c.* hundred.
Deut. 32. 30; Josh. 23. 10, one *c.* thousand.
See Job 18. 13; Ps. 35. 5; Lam. 3. 52.

CHASTE. 2 Cor. 11. 2; Tit. 2. 5; 1 Pet. 3. 2.

CHASTEN. Deut. 8. 5, as a man *c.* son.
Ps. 6. 1; 38. 1, nor *c.* me in displeasure.
94. 12, blessed is the man whom thou *c.*
Prov. 19. 18, *c.* thy son while there is hope.
2 Cor. 6. 9, as *c.* and not killed.
Heb. 12. 6; Rev. 3. 19, whom the Lord loveth he *c.*
Heb. 12. 11, no *c.* seemeth to be joyous.
See Ps. 69. 10; 73. 14; 118. 18.

CHASTISEMENT. Deut. 11. 2; Job 34. 31; Isa. 53. 5.

CHATTER. Isa. 38. 14.

CHEEK. Mat. 5. 39; Lu. 6. 29, smiteth on right *c.*
See Job 16. 10; Isa. 50. 6; Lam. 3. 30.

CHEER. Prov. 15. 13, maketh a *c.* countenance.
Zech. 9. 17, corn make young men *c.*
John 16. 33, be of good *c.*, I have overcome.
Acts 23. 11; 27. 22, 25, be of good *c.*
Rom. 12. 8, he that showeth mercy with *c.*
2 Cor. 9. 7, God loveth a *c.* giver.
See Judg. 9. 13; Mat. 9. 2; 14. 27; Mk. 6. 50.

CHERISHETH. Eph. 5. 29; 1 Thess. 2. 7.

CHICKENS. Mat. 23. 37.

CHIDE. Ex. 17. 2; Judg. 8. 1; Ps. 103. 9.

CHIEFEST. Cant. 5. 10; Mk. 10. 44; 2 Cor. 11. 5.

CHILD. Gen. 42. 22, do not sin against the *c.*
Ps. 131. 2, quieted myself as a weaned *c.*
Prov. 20. 11, a *c.* is known by his doings.
22. 6, train up a *c.* in way.
15, foolishness in heart of *c.*
Isa. 9. 6, to us a *c.* is born.
65. 20, *c.* shall die an hundred years old.
Lu. 1. 66, what manner of *c.*
John 4. 49, come ere my *c.* die.
1 Cor. 13. 11, when I was a *c.*
2 Tim. 3. 15, from a *c.* hast known.
See Ex. 2. 2; Eccl. 4. 13; 10. 16; Heb. 11. 23.

CHILDREN. 1 Sam. 16. 11, are here all thy *c.*
Ps. 34. 11, come ye *c.* hearken to me.
45. 16, instead of fathers shall be *c.*
128. 3, thy *c.* like ollve plants.
Isa. 8. 18; Heb. 2. 13, I and *c.* given me.
30. 9, lying *c.*, *c.* that will not hear.
63. 8, *c.* that will not lie.
Jer. 31. 15; Mat. 2. 18, Rachel weeping for her *c.*
Ezek. 18. 2, *c.* teeth on edge.
Mat. 15. 26; Mk. 7. 27, not take *c.* bread.
17. 26, then are the *c.* free.
19. 14; Mk. 10. 14; Lu. 18. 16, suffer little *c.*
Lu. 16. 8, *c.* of this world wiser than *c.* of light.
20. 36, *c.* of God and the resurrection.
John 12. 36; Eph. 5. 8; 1 Thess. 5. 5, *c.* of light.
Rom. 8. 16; Gal. 3. 26; 1 John 3. 10, witness that we are the *c.* of God.
Eph. 4. 14, he henceforth no more *c.*
5. 6; Col. 3. 6, *c.* of disobedience.
6. 1; Col. 3. 20, *c.* obey your parents.
1 Tim. 3. 4, having his *c.* in subjection.
See Num. 16. 27; Esth. 3. 13; Mat. 14. 21.

CHODE. Gen. 31. 36; Num. 20. 3.

CHOICE. 1 Sam. 9. 2, Saul a *c.* young man.
Acts 15. 7, God made *c.* among us.
See Gen. 23. 6; 2 Sam. 10. 9; Prov. 6. 10.

CHOKE. Mat. 13. 22; Mk. 4. 19; Lu. 8. 14.

CHOLER. Dan. 8. 7; 11. 11.

CHOSE. Ps. 33. 12, people *c.* for his inheritance.
89. 19, exalted one *c.* out of people.
Prov. 16. 16; 22. 1, rather to be *c.*
Jer. 8. 3, death *c.* rather than life.
Mat. 20. 16; 22. 14, many called, few *c.*
Lu. 10. 42, hath *c.* that good part.
14. 7, they *c.* the chief rooms.
John 15. 16, ye have not *c.* me.
Acts 9. 15, he is a *c.* vessel.
Rom. 16. 13, *c.* in the Lord.
1 Cor. 1. 27, 28, God hath *c.* foolish things.
Eph. 1. 4, according as he hath *c.* us.
1 Pet. 2. 4, *c.* of God and precious.
9, a *c.* generation.
See Ex. 18. 25; 2 Sam. 6. 21; 1 Chron. 16. 13.

CHRIST. Mat. 16. 16, thou art the *C.*
24. 5, many shall come, saying, I am *C.*
John 4. 25, the Messias which is called *C.*
29, is not this the *C.*
6. 69, we are sure that thou art that *C.*
Phil. 1. 15, 16, some preach *C.* of contention.
1 Pet. 1. 11, the Spirit of *C.* did signify.
1 John 2. 22, denieth that Jesus is the *C.*
5. 1, whoso believeth Jesus is the *C.*
Rev. 20. 4, they reigned with *C.* a thousand years.
6, priests of God and *C.*
See Mat. 1. 16; 2. 4; Lu. 2. 26.

CHRISTIAN. Acts 11. 26; 26. 28; 1 Pet. 4. 16.

CHURCH. Mat. 18. 17, tell it to the *c.*
Acts 2. 47, added to *c.* daily.
7. 38, the *c.* in the wilderness.
14. 23, 34, keep silence in the *c.*
19. 37, neither robbers of *c.*
20. 28, feed the *c.* of God.
Rom. 16. 5; 1 Cor. 16. 19; Philem. 2, *c.* in house.
Eph. 5. 24, the *c.* is subject to Christ.
25, as Christ loved the *c.*
Col. 1. 18, 24, head of the body the *c.*
Heb. 12. 23, the *c.* of the firstborn.
See Mat. 16. 18; Rev. 1. 4; 2. 1; 22. 16.

CIELED. 2 Chron. 3. 5; Jer. 22. 14; Hag. 1. 4.

CIRCLE. Isa. 40. 22.

CIRCUIT. 1 Sam. 7. 16; Job 22. 14; Ps. 19. 6; Eccl. 1. 6.

CIRCUMCISE. Rom. 4. 11, though not *c.*
Gal. 5. 2, if ye be *c.* Christ shall profit nothing.
Phil. 3. 5, *c.* the eighth day.
See Deut. 30. 6; John 7. 22; Acts 15. 1.

CIRCUMCISION. Rom. 3. 1, what profit is there of *c.*
15. 8, Jesus Christ minister of *c.*
Gal. 5. 6; 6. 15, in Christ neither *c.* availeth.
Phil. 3. 3, the *c.* which worship God.
Col. 2. 11, *c.* without hands.
3. 11, neither *c.* nor uncircumcision.
See Ex. 4. 26; John 7. 22; Acts 7. 8.

CIRCUMSPECT. Ex. 23. 13; Eph. 5. 15.

CISTERN. Eccl. 12. 6, the wheel broken at the *c.*
Jer. 2. 13, hewed out *c.*, broken *c.*
See 2 Kings 18. 31; Prov. 5. 15; Isa. 36. 16.

CITIZEN. Lu. 15. 15; 19. 14; Acts 21. 39; Eph. 2. 19.

CITY. Num. 35. 6; Josh. 15. 59, *c.* of refuge.
2 Sam. 19. 37, I may die in mine own *c.*
Ps. 46. 4, make glad the *c.* of God.
107. 4, found no *c.* to dwell in.

Ps. 127. 1, except Lord build *c.*
Prov. 8. 3, wisdom crieth in *c.*
16. 32, than he that taketh a *c.*
Eccl. 9. 14, a little *c.* and few men.
Isa. 33. 20, *c.* of solemnities.
Zech. 8. 3, a *c.* of truth.
Mat. 5. 14, *c.* set on a hill.
21. 10, all the *c.* was moved.
Lu. 24. 49, tarry in the *c.*
Acts 8. 8, great joy in that *c.*
Heb. 11. 10, a *c.* that hath foundations.
12. 22, the *c.* of living God.
13. 14, no continuing *c.*
Rev. 16. 19, the *c.* of the nations fell.
20. 9, compassed the beloved *c.*
See Gen. 4. 17; 11. 4; Jonah 1. 2; Rev. 14. 8; 21. 10.

CLAD. 1 Kings 11. 29; Isa. 59. 17.

CLAMOUR. Prov. 9. 19; Eph. 4. 31.

CLAP. Ps. 47. 1, *c.* your hands all ye people.
98. 8, let the floods *c.* their hands.
Isa. 55. 12, the trees shall *c.* their hands.
Lam. 2. 15, all that pass by *c.* their hands.
See 2 Kings 11. 12; Job 27. 23; 34. 37.

CLAVE. Ruth 1. 14, Ruth *c.* to her mother-in-law.
2 Sam. 23. 10, his hand *c.* to the sword.
Neh. 10. 29, they *c.* to their brethren.
Acts 17. 34, certain men *c.* to Paul.
See Gen. 22. 3; Num. 16. 31; 1 Sam. 6. 14.

CLAWS. Deut. 14. 6; Dan. 4. 33; Zech. 11. 16.

CLAY. Job 10. 9, thou hast made me as *c.*
13. 12, bodies like to bodies of *c.*
33. 6, I also am formed out of *c.*
Ps. 40. 2, out of the miry *c.*
Dan. 2. 33, part of iron, part of *c.*
John 9. 6, made *c.* and anointed.
Rom. 9. 21, power over the *c.*
See Isa. 29. 16; 41. 25; 45. 9; 64. 8; Jer. 18. 4.

CLEAN. 2 Kings 5. 12, may I not wash and be *c.*
Job 14. 4, who can bring *c.* out of unclean.
15. 15, heavens not *c.* in his sight.
Ps. 24. 4, he that hath *c.* hands.
51. 10, create in me *c.* heart.
77. 8, is his mercy *c.* gone for ever.
Prov. 16. 2, *c.* in his own eyes.
Isa. 1. 16, wash you, make you *c.*
52. 11, be *c.* that bear vessels of the Lord.
Ezek. 36. 25, then will I sprinkle *c.* water.
Mat. 8. 2; Mk. 1. 40; Lu. 5. 12, thou canst make me *c.*
23. 25; Lu. 11. 39, make *c.* the outside.
Lu. 11. 41, all things *c.* unto you.
John 13. 11, ye are not all *c.*
15. 3, *c.* through word I have spoken.
Acts 18. 6, I am *c.*
Rev. 19. 8, arrayed in fine linen *c.* and white.
See Lev. 23. 22; Josh. 3. 17; Prov. 14. 4.

CLEANNESS. 2 Sam. 22. 21; Ps. 18. 20; Amos 4. 6.

CLEANSE. Ps. 19. 12, *c.* me from secret faults.
73. 13, I have *c.* my heart in vain.
Prov. 20. 30, blueness of wound *c.* evil.
Mat. 8. 3, immediately his leprosy was *c.*
10. 8; 11. 5; Lu. 7. 22, *c.* lepers.
23. 26, *c.* first that which is within.
Lu. 4. 27, none was *c.* saving Naaman.
17. 17, were not ten *c.*
Acts 10. 15; 11. 9, what God hath *c.*
2 Cor. 7. 1, let us *c.* ourselves.
Jas. 4. 8, *c.* your hands, ye sinners.
1 John 1. 7, 9, *c.* us from all sin.
See Ezek. 36. 25; Mk. 1. 44.

CLEAR. Gen. 44. 16, now shall we *c.* ourselves.
Ex. 34. 7, by no means *c.* the guilty.
2 Sam. 23. 4, *c.* shining after rain.
Job 11. 17, age shall be *c.* than noonday.
Ps. 51. 4, be *c.* when thou judgest.
Mat. 7. 5; Lu. 6. 42, see *c.* to pull out mote.
Mk. 8. 25, saw every man *c.*
Rom. 1. 20, things from creation *c.* seen.
Rev. 21. 11; 22. 1, light *c.* as crystal.
See Gen. 24. 8; Cant. 6. 10; Zech. 14. 8.

CLEAVE. Josh. 23. 8, *c.* to the Lord your God.
2 Kings 5. 27, leprosy shall *c.* to thee.
Job 29. 10; Ps. 137. 6; Ezek. 3. 26, *c.* to roof of mouth.
Ps. 119. 25, my soul *c.* to dust.
Eccl. 10. 9, he that *c.* wood shall be endangered.
Acts 11. 23, with purpose of heart *c.*
Rom. 12. 9, *c.* to that which is good.
See Gen. 2. 24; Mat. 19. 5; Mk. 10. 7.

CLEFTS. Cant. 2. 14; Isa. 2. 21; Jer. 49. 16; Amos 6. 11; Obad. 3.

CLEMENCY. Acts 24. 4.

CLERK. Acts 19. 35.

CLIMB. John 10. 1, but *c.* up some other way.
See 1 Sam. 14. 13; Amos 9. 2; Lu. 19. 4.

CLODS. Job 21. 33, the *c.* of the valley shall be sweet.
See Job 7. 5; Isa. 28. 24; Hos. 10. 11; Joel 1. 17.

CLOKE. Mat. 5. 40; Lu. 6. 29, let him have thy *c.* also.
1 Thess. 2. 5, a *c.* of covetousness.
1 Pet. 2. 16, a *c.* of maliciousness.

CLOSE (*v.*). Gen. 2. 21; Isa. 29. 10; Mat. 13. 15.

CLOSE. Prov. 18. 24, sticketh *c.* than a brother.
Lu. 9. 36, they kept it *c.*
See Num. 5. 13; 1 Chron. 12. 1; Job 28. 21.

CLOSET. Mat. 6. 6; Lu. 12. 3.

CLOTH. 1 Sam. 19. 13; 21. 9; Mat. 9. 16; Mk. 2. 21.

CLOTHE. Ps. 65. 13, pastures *c.* with flocks.
109. 18, *c.* himself with cursing.
132. 9, *c.* with righteousness.
16, *c.* with salvation.
Prov. 23. 21, drowsiness shall *c.* a man.
31. 21, household *c.* with scarlet.
Isa. 50. 3, *c.* heavens with blackness.
61. 10, *c.* with garments of salvation.
Mat. 6. 30; Lu. 12. 28, *c.* grass of field.
31, wherewithal shall we be *c.*
11. 8; Lu. 7. 25, man *c.* in soft raiment.
25, 26, 43, naked and ye *c.* me.
Mk. 1. 6, *c.* with camel's hair.
6. 15; Lu. 8. 35, *c.* and in right mind.
15. 17, *c.* Jesus with purple.
Lu. 16. 19, *c.* in purple and fine linen.
2 Cor. 5. 2, desiring to be *c.* upon.
1 Pet. 5. 5, be *c.* with humility.
Rev. 3. 18, that thou mayest be *c.*
12. 1, woman *c.* with the sun.
19. 13, *c.* with a vesture dipped in blood.
See Gen. 3. 21; Ex. 40. 14; Esther 4. 4.

CLOTHES. Deut. 29. 5; Neh. 9. 21, *c.* not waxen old.
Mk. 5. 28, if I touch but his *c.*
Lu. 2. 7, in swaddling *c.*
Lu. 8. 27, a man that ware no *c.*
19. 36, spread *c.* in the way.
24. 12; John 20. 5, linen *c.* laid.
John 11. 44, bound with grave-*c.*
Acts 7. 58, laid down *c.* at Saul's feet.
22. 23, cried out and cast off *c.*
See Gen. 49. 11; 1 Sam. 19. 24; Neh. 4. 23.

CLOTHING. Ps. 45. 13, her *c.* of wrought gold.
Prov. 27. 26, lambs are for thy *c.*
31. 22, her *c.* is silk and purple.
25, strength and honour are her *c.*
Isa. 3. 7, in my house is neither bread nor *c.*
23. 18, merchandise for durable *c.*
59. 17, garments of vengeance for *c.*
Mat. 7. 15, in sheep's *c.*
Mk. 12. 38, love to go in long *c.*
Acts 10. 30, a man in bright *c.*
Jas. 2. 3, to him that weareth gay *c.*
See Job 22. 6; 24. 7; 31. 19; Ps. 35. 13.

CLOUD. Ex. 13. 21; 14. 24; Neh. 9. 19, a pillar of *c.*
1 Kings 18. 44, 45, a little *c.*
Ps. 36. 5, faithfulness reacheth to *c.*
97. 2, *c.* and darkness round about him.
99. 7, spake in *c.* pillar.
Prov. 3. 20, *c.* dropped down dew.

Eccl. 11. 4, regardeth the *c.* not reap.
12. 2, nor *c.* return after rain.
Isa. 5. 6, command *c.* rain not.
44. 22, blotted out as thick *c.*
60. 8, fly as a *c.*
Dan. 7. 13; Lu. 21. 27, Son of man with *c.*
Hosea 6. 4; 13. 3, goodness as morning *c.*
Mat. 17. 5; Mk. 9. 7; Lu. 9. 34, *c.* overshadowed.
24. 30; 26. 64; Mk. 13. 26; 14. 62, in *c.* with power.
1 Cor. 10. 1, fathers under *c.*
1 Thess. 4. 17, caught up in *c.*
2 Pet. 2. 17, *c.* carried with tempest.
Jude 12, *c.* without water.
Rev. 1. 7, he cometh with *c.*
14. 14; 15. 16, white *c.*
See Gen. 9. 13; Ex. 24. 15; 40. 34.

CLOUT. Josh. 9. 5; Jer. 38. 11.

CLOVEN. Lev. 11. 3; Deut. 14. 7; Acts 2. 3.

CLUSTER. Isa. 65. 8, new wine in *c.*
See Num. 13. 23; Cant. 1. 14; Rev. 14. 18.

COAL. Prov. 6. 28, but *c.* and not be burned.
25. 22; Rom. 12. 20, heap *c.* of fire.
John 18. 18; 21. 9, fire of *c.*
See Job 41. 21; Ps. 18. 8; Isa. 6. 6.

COAST. 1 Chron. 4. 10; Mat. 8. 34; Mk. 5. 17.

COAT. Mat. 5. 40, take away thy *c.*
10. 10; Mk. 6. 9, neither provide two *c.*
Lu. 6. 29, thy *c.* also.
John 19. 23, *c.* without seam.
21. 7, fisher's *c.*
Acts 9. 39, the *c.* which Dorcas made.
See Gen. 3. 21; 37. 3; 1 Sam. 2. 19.

COCK. Mat. 26. 34; Mk. 13. 35; 14. 30; Lu. 22. 34.

COCKATRICE. Isa. 11. 8; 14. 29; 59. 5.

COCKLE. Job 31. 40.

COFFER. 1 Sam. 6. 8, 11, 15.

COFFIN. Gen. 50. 26.

COGITATIONS. Dan. 7. 28.

COLD. Prov. 20. 4, by reason of *c.*
25. 13, *c.* of snow in harvest.
20, garment in *c.* weather.
25, *c.* waters to thirsty soul.
Mat. 10. 42, cup of *c.* water.
24. 12, love of many wax *c.*
2 Cor. 11. 27, in *c.* and nakedness.
Rev. 3. 15, neither *c.* nor hot.
See Gen. 8. 22; Job 24. 7; 37. 9; Ps. 147. 17.

COLLECTION. 2 Chron. 24. 6; 1 Cor. 16. 1.

COLLEGE. 2 Kings 22. 14; 2 Chron. 34. 22.

COLOUR. Prov. 23. 31, *c.* in the cup.
Acts 27. 30, under *c.* as though.
See Gen. 37. 3; Ezek. 1. 4; Dan. 10. 6.

COMELY. Ps. 33. 1, praise is *c.*
1 Cor. 11. 13, is it *c.* that a woman.
See 1 Sam. 16. 18; Prov. 30. 29; Isa. 53. 2.

COMFORT (*n.*). Mat. 9. 22; Mk. 10. 49; Lu. 6. 48; 2 Cor. 13. 11, be of good *c.*
Acts 9. 31, *c.* of Holy Ghost.
Rom. 15. 4, patience and *c.* of scriptures.
2 Cor. 1. 3, God of all *c.*
7. 13, were comforted in your *c.*
Phil. 2. 1, if any *c.* of love.
See Job 10. 20; Ps. 94. 19; 119. 50; Isa. 57. 6.

COMFORT (*v.*). Gen. 37. 35; Ps. 77. 2; Jer. 31. 15, refused to be *c.*
Ps. 23. 4, rod and staff *c.*
Isa. 40. 1, *c.* ye, *c.* ye, my people.
49. 13; 52. 9, God hath *c.* his people.
61. 2, *c.* all that mourn.
66. 13, as one whom his mother *c.*
Mat. 5. 4, they shall be *c.*
Lu. 16. 25, he is *c.*, and thou art tormented.
John 11. 19, to *c.* concerning their brother.
2 Cor. 1. 4, able to *c.* them.
1 Thess. 4. 18, *c.* one another with these words.
5. 14, *c.* the feeble-minded.
See Gen. 5. 29; 18. 5; 37. 35.

COMFORTABLE. Isa. 40. 2; Hos. 2. 14; Zech. 1. 13.

COMFORTER. Job 16. 2, miserable *c.* are ye all.
Ps. 69. 20, looked for *c.* but I found none.
John 14. 16; 15. 26; 16. 7, another *C.*
See 2 Sam. 10. 3; 1 Chron. 19. 3.

COMFORTLESS. John 14. 18.

COMMAND. Ps. 33. 9, he *c.* and it stood fast.
Lu. 8. 25, he *c.* even the winds.
9. 54, *c.* fire from heaven.
John 15. 14, if ye do what I *c.* you.
Acts 17. 30, *c.* all men everywhere.
See Gen. 18. 19; Deut. 28. 8.

COMMANDER. Isa. 55. 4.

COMMANDMENT. Ps. 119. 86, *c.* are faithful.
96, *c.* exceeding broad.
127, I love thy *c.*
143, thy *c.* are my delight.
Mat. 15. 9; Mk. 7. 7; Col. 2. 22, the *c.* of men.
Lu. 23. 56, rested according to *c.*
John 13. 34; 1 John 2. 7; 2 John 5, a new *c.*
Rom. 7. 12, *c.* is holy, just, and good.
1 Cor. 7. 6; 2 Cor. 8. 8, by permission not by *c.*
Eph. 6. 2, first *c.* with promise.
1 Tim. 1. 5, end of the *c.* is charity.
See Esther 3. 3.

COMMEND. Lu. 16. 8, *c.* unjust steward.
23. 46, into thy hands I *c.*
Rom. 3. 5, unrighteousness *c.* righteousness of God.
5. 8, God *c.* his love toward us.
1 Cor. 8. 8, meat *c.* us not.
2 Cor. 3. 1; 5. 12, *c.* ourselves.
4. 2, *c.* to every man's conscience.
10. 18, not he that *c.* himself is approved.
See Prov. 12. 8; Eccl. 8. 15; Acts 20. 32.

COMMISSION. Ezra 8. 36; Acts 26. 12.

COMMIT. Ps. 37. 5, *c.* thy way to the Lord.
Jer. 2. 13, have *c.* two evils.
John 2. 24, Jesus did not *c.* himself to them.
5. 22, hath *c.* judgment to Son.
Rom. 3. 2, were *c.* oracles of God.
2 Cor. 5. 19, had *c.* to us word of reconciliatinn.
1 Tim. 6. 20, keep what is *c.* to thee.
2 Tim. 2. 2, *c.* thou to faithful men.
1 Pet. 2. 23, *c.* himself to him that judgeth.
See Job 5. 8; Ps. 31. 5; 1 Cor. 9. 17.

COMMODIOUS. Acts 27. 12.

COMMON. Eccl. 6. 1, evil, and it is *c.* among men.
Mk. 12. 37, the *c.* people heard him gladly.
Acts 2. 44; 4. 32, all things *c.*
10. 14; 11. 8, never eaten any thing *c.*
15; 11. 9, call not thou *c.*
1 Cor. 10. 13, temptation *c.* to men.
Eph. 2. 12, aliens from *c.*-wealth.
See Lev. 4. 27; Num. 16. 29; 1 Sam. 21. 4.

COMMOTION. Jer. 10. 22; Lu. 21. 9.

COMMUNE. Job 4. 2, if we *c.* with thee.
Ps. 4. 4; 77. 6; Eccl. 1. 16, *c.* with own heart.
Zech. 1. 14, angel that *c.* with me.
See Ex. 25. 22; 1 Sam. 19. 3; Lu. 22. 4.

COMMUNICATE. Gal. 6. 6, let him that is taught *c.*
1 Tim. 6. 18, be willing to *c.*
Heb. 13. 16, do good and *c.*
See Gal. 2. 2; Phil. 4. 14, 15.

COMMUNICATION. Mat. 5. 37, let your *c.* be yea.
Lu. 24. 17, what manner of *c.*
1 Cor. 15. 33, evil *c.* corrupt good manners.
Eph. 4. 29, let no corrupt *c.* proceed.
See 2 Kings 9. 11; Philem. 6.

COMMUNION. 1 Cor. 10. 16; 2 Cor. 6. 14; 13. 14.

COMPACT. Ps. 122. 3; Eph. 4. 16.

COMPANY. 1 Sam. 10. 5; 19. 20, a *c.* of prophets.
Ps. 55. 14, walked to house of God in *c.*
68. 11, great was the *c.* of those.
Mk. 6. 39; Lu. 9. 14, sit down by *c.*
2 Thess. 3. 14, have no *c.* with him.
Heb. 12. 22, innumerable *c.* of angels.
See Num. 16. 6; Judg. 9. 37; 18. 23.

COMPANION. Job 30. 29, a *c.* to owls.

Ps. 119. 63, a *c.* to them that fear thee.
Prov. 13. 20, *c.* of fools shall be destroyed.
28. 7, *c.* of riotous men.
24, the *c.* of a destroyer.
Acts 19. 29, Paul's *c.* in travel.
Phil. 2. 25; Rev. 1. 9, brother and *c.* in labour.
See Ex. 32. 27; Judg. 11. 38; 14. 20.

COMPARE. Prov. 3. 15; 8. 11, not to be *c.* to wisdom.
Isa. 40. 18, what likeness will ye *c.* to him?
46. 5, to whom will ye *c.* me.
Lam. 4. 2, *c.* to fine gold.
Rom. 8. 18, not worthy to be *c.* with glory.
1 Cor. 2. 13, *c.* spiritual things with spiritual.
See Ps. 89. 6; 2 Cor. 10. 12.

COMPARISON. Judg. 8. 2; Hag. 2. 3; Mk. 4. 30.

COMPASS (*n.*). 2 Sam. 5. 23; 2 Kings 3. 9; Isa. 44. 13; Acts 28. 13.

COMPASS (*v.*). 2 Sam. 22. 5; Ps. 18. 4; 116. 3, waves of death *c.* me.
22. 6; Ps. 18. 5, sorrows of hell *c.* me.
Ps. 5. 12, with favour *c.* as with a shield.
32. 7, *c.* with songs of deliverance.
10, mercy shall *c.* him about.
Isa. 50. 11, *c.* yourselves with sparks.
Mat. 23. 15, *c.* sea and land.
Lu. 21. 20, Jerusalem *c.* with armies.
Heb. 5. 2, he also is *c.* with infirmity.
12. 1, *c.* about with cloud of witnesses.
See Josh. 6. 3; Job 16. 13; Jer. 31. 22.

COMPASSION. Isa. 49. 15, that she should not have *c.*
Lam. 3. 22, his *c.* fail not.
32; Mic. 7. 19, yet will he have *c.*
Mat. 9. 36; 14. 14; Mk. 1. 41; 6. 34, Jesus moved with *c.*
18. 33, *c.* on thy fellowservant.
20. 34, had *c.* on them and touched.
Mk. 5. 19, the Lord hath had *c.*
9. 22, have *c.*, and help us.
Lu. 10. 33, the Samaritan had *c.*
15. 20, father had *c.*, and ran.
Rom. 9. 15, I will have *c.* on whom I will.
Heb. 5. 2, have *c.* on ignorant.
1 Pet. 3. 8, of one mind, having *c.*
1 John 3. 17, shutteth up bowels of *c.*
Jude 22, of some have *c.*, making a difference.
See Ps. 78. 38; 86. 15; 111. 4; 112. 4.

COMPEL. Mat. 5. 41, *c.* thee to go a mile.
27. 32; Mk. 15. 21, *c.* to bear cross.
Lu. 14. 23, *c.* to come in.
Acts 26. 11, I *c.* them to blaspheme.
See Lev. 25. 39; 2 Cor. 12. 11; Gal. 2. 3.

COMPLAIN. Ps. 144. 14, no *c.* in our streets.
Lam. 3. 39, wherefore doth a living man *c.*
Jude 16, these are murmurers, *c.*
See Num. 11. 1; Judg. 21. 22; Job 7. 11.

COMPLAINT. Job 23. 2, to-day is my *c.* bitter.
Ps. 142. 2, I poured out my *c.* before him.
See 1 Sam. 1. 16; Joh 7. 13; 9. 27; 10. 1.

COMPLETE. Lev. 23. 15; Col. 2. 10; 4. 12.

COMPREHEND. Job 37. 5; Isa. 40. 12; John 1. 5; Eph. 3. 18.

CONCEAL. Prov. 12. 23, prudent man *c.* knowledge.
25. 2, glory of God to *c.* a thing.
Jer. 50. 2, publish and *c.* not.
See Gen. 37. 26; Deut. 13. 8.

CONCEIT. Prov. 18. 11; 26. 5; 28. 11; Rom. 11. 25; 12. 16.

CONCEIVE. Ps. 7. 14, *c.* mischief, brought forth falsehood.
51. 5, in sin did my mother *c.* me.
Acts 5. 4, why hast thou *c.* this thing.
Jas. 1. 15, when lust *c.* it bringeth forth.
See Job 15. 35; Isa. 7. 14; 59. 4.

CONCERN. Lu. 24. 27, things *c.* himself.
Rom. 9. 5, as *c.* the flesh Christ came.
16. 19, simple *c.* evil.
Phil. 4. 15, *c.* giving and receiving.
1 Tim. 6. 21, have erred *c.* the faith.
1 Pet. 4. 12, *c.* fiery trial.
See Lev. 6. 3; Num. 10. 29; Ps. 90. 13; 135. 14.

CONCISION. Phil. 3. 2.

CONCLUDE. Rom. 3. 28; 11. 32; Gal. 3. 22.

CONCLUSION. Eccl. 12. 13.

CONCORD. 2 Cor. 6. 15.

CONDEMN. Job 10. 2, I will say to God, do not *c.* me.
Amos 2. 6, drink wine of the *c.*
Mat. 12. 7, ye would not have *c.* the guiltless.
37, by thy words shalt be *c.*
42; Lu. 11. 31, rise in judgment and *c.*
20. 18, shall *c.* him to death.
27. 3, Judas when he saw he was *c.*
Mk. 14. 64, all *c.* him to be guilty.
Lu. 6. 37, *c.* not and ye shall not be *c.*
John 3. 17, God sent not his Son to *c.*
18, believe not is *c.*
8. 10, hath no man *c.* thee?
11, neither do I *c.* thee.
Rom. 2. 1, thou *c.* thyself.
8. 3, *c.* sin in the flesh.
34, who is he that *c.*?
14. 22, that *c.* not himself.
Tit. 2. 8, sound speech that cannot be *c.*
Jas. 5. 6, ye *c.* and killed the just.
9, grudge not lest ye be *c.*
1 John 3. 21, if our heart *c.* us not.
See Job 9. 20; 15. 6; Mat. 12. 41.

CONDEMNATION. John 3. 19, this is the *c.*, that light.
2 Cor. 3. 9, the ministration of *c.*
1 Tim. 3. 6, the *c.* of the devil.
Jas. 5. 12, lest ye fall into *c.*
Jude 4, of old ordained to this *c.*
See Lu. 23. 40; Rom. 5. 16; 8. 1.

CONDESCEND. Rom. 12. 16.

CONDITION. 1 Sam. 11. 2; Lu. 14. 32.

CONDUIT. 2 Kings 18. 17; 20. 20; Isa. 7. 3; 36. 2.

CONEY. Lev. 11. 5; Ps. 104. 18; Prov. 30. 26.

CONFECTION. Ex. 30. 35; 1 Sam. 8. 13.

CONFEDERATE. Gen. 14. 13; Isa. 7. 2; 8. 12; Obad. 7.

CONFERENCE. Gal. 2. 6.

CONFERRED. Gal. 1. 16.

CONFESS. Prov. 28. 13, whoso *c.* and forsaketh.
Mat. 10. 32; Lu. 12. 8, *c.* me before men.
John 9. 22, if any man did *c.*
12. 42, rulers did not *c.* him.
Acts 23. 8, Pharisees *c.* both.
Rom. 10. 9, shall *c.* with thy mouth.
14. 11; Phil. 2. 11, every tongue *c.*
Heb. 11. 13, *c.* they were strangers.
Jas. 5. 16, *c.* your faults one to another.
1 John 1. 9, if we *c.* our sins.
4. 2, every spirit that *c.* Christ.
15, whoso shall *c.* that Jesus is the Christ.
Rev. 3. 5, I will *c.* his name before my Father.
See Lev. 16. 21; 1 Kings 8. 33; 2 Chron. 6. 24.

CONFESSION. Rom. 10. 10; 1 Tim. 6. 13.

CONFIDENCE. Ps. 65. 5, the *c.* of all the ends of the earth.
118. 8, 9, than to put *c.* in man.
Prov. 14. 26, in fear of the Lord is strong *c.*
Isa. 30. 15, in *c.* shall be your strength.
Jer. 2. 37, hath rejected thy *c.*
Eph. 3. 12, access with *c.* by faith.
Phil. 3. 3, 4, no *c.* in flesh.
Heb. 3. 6, 14, hold fast *c.*
10. 35, cast not away *c.*
1 John 3. 21, we have *c.* toward God.
5. 14, this is the *c.* we have in him.
See Job 4. 6; 18. 14; 31. 24; Prov. 25. 19.

CONFIDENT. Ps. 27. 3; Prov. 14. 16; 2 Cor. 5. 6; Phil. 1. 6.

CONFIRM. Isa. 35. 3, *c.* the feeble knees.
Mk. 16. 20, *c.* the word with signs.

Acts 14. 22, *c.* the souls of the disciples.
15. 32, 41, exhorted brethren, and *c.* them.
Rom. 15. 8, *c.* the promises made to fathers.
See 2 Kings 15. 19.

CONFIRMATION. Phil. 1. 7; Heb. 6. 16.

CONFISCATION. Ezra 7. 26.

CONFLICT. Phil. 1. 30; Col. 2. 1.

CONFORM. Rom. 8. 29; 12. 2; Phil. 3. 10.

CONFOUND. Ps. 22. 5, fathers trusted and were not *c.*
40. 14; 70. 2, ashamed and *c.*
Acts 2. 6, multitude were *c.*
9. 22, Saul *c.* the Jews.
See Gen. 11. 7; Ps. 71. 13; 129. 5.

CONFUSED. Isa. 9. 5; Acts 19. 32.

CONFUSION. Dan. 9. 7, to us belongeth *c.* of faces.
Acts 19. 29, city was filled with *c.*
1 Cor. 14. 33, God not author of *c.*
See Ps. 70. 2; 71. 1; 109. 29; Isa. 24. 10.

CONGEALED. Ex. 15. 8.

CONGRATULATE. 1 Chron. 18. 10.

CONGREGATION. Num. 14. 10, all the *c.* bade stone them.
Neh. 5. 13, all the *c.* said Amen.
Ps. 1. 5, nor sinners in the *c.* of the righteous.
26. 12, in the *c.* will I bless the Lord.
Prov. 21. 16, in the *c.* of the dead.
Joel 2. 16, sanctify the *c.*
Acts 13. 43, when the *c.* was broken up.
See Ex. 12. 6; 16. 2; 39. 32; Lev. 4. 13.

CONQUERORS. Rom. 8. 37; Rev. 6. 2.

CONSCIENCE. Acts 24. 16, *c.* void of offence.
Rom. 2. 15; 9. 1; 2 Cor. 1. 12, *c.* bearing witness.
13. 5; 1 Cor. 10. 25, 27, 28, for *c.* sake.
1 Cor. 8. 10, 12, weak *c.*
1 Tim. 1. 5, 19; Heb. 13. 18; 1 Pet. 3. 16, a good *c.*
3. 9, mystery of faith in pure *c.*
4. 2, *c.* seared with hot iron.
Heb. 9. 14, purge *c.* from dead works.
10. 22, hearts sprinkled from evil *c.*
See John 8. 9; Acts 23. 1; 2 Cor. 4. 2.

CONSECRATE. 1 Chron. 29. 5, to *c.* his service to the Lord.
Mic. 4. 13, I will *c.*
Heb. 7. 28, who is *c.* for evermore.
10. 20, living way which he hath *c.*
See Ex. 28. 3; 29. 35; 32. 29; Lev. 7. 37.

CONSENT. Ps. 50. 18, a thief, thou *c.* with him.
Prov. 1. 10, if sinners entice thee *c.* not.
Zeph. 3. 9, to serve with one *c.*
Lu. 14. 18, with one *c.* began to make excuse.
See Deut. 13. 8; Acts 8. 1; Rom. 7. 16.

CONSIDER. Ps. 8. 3, when I *c.* the heavens.
41. 1, blessed is he that *c.* the poor.
48. 13, *c.* her palaces.
50. 22, *c.* this, ye that forget God.
Prov. 5. 6, *c.* her ways and be wise.
23. 1, *c.* diligently what is before thee.
24. 12, doth not he *c.* it.
Prov. 28. 22, and *c.* not that poverty.
Eccl. 5. 1, they *c.* not that they do evil.
7. 14, in day of adversity *c.*
Isa. 1. 3, my people doth not *c.*
Jer. 23. 20; 30. 24, in latter days ye shall *c.*
Ezek. 12. 3, it may be they will *c.*
Hag. 1. 5, 7, *c.* your ways.
Mat. 6. 28; Lu. 12. 27, *c.* lilies of the field.
7. 3, *c.* not the beam.
Lu. 12. 24, *c.* the ravens.
Gal. 6. 1, *c.* thyself lest thou also be tempted.
Heb. 3. 1, *c.* the Apostle and High Priest.
7. 4, now *c.* how great this man was.
10. 21, *c.* one another to provoke.
12. 3, *c.* him that endured.
13. 7, *c.* the end of their conversation.
See Deut. 32. 29; Judg. 18. 14; 1 Sam. 12. 24.

CONSIST. Lu. 12. 15; Col. 1. 17.

CONSOLATION. Job 15. 11, are the *c.* of God small.
Lu. 6. 24, ye have received your *c.*
Rom. 15. 5, the God of *c.*
Phil. 2. 1, if there be any *c.* in Christ.
2 Thess. 2. 16, everlasting *c.*
Heb. 6. 18, strong *c.*
See Jer. 16. 7; Lu. 2. 25; Acts 4. 36.

CONSPIRACY. 2 Sam. 15. 2; Jer. 11. 9; Acts 23. 13.

CONSTANTLY. 1 Chron. 28. 7; Prov. 21. 28; Tit. 3. 8.

CONSTRAIN. Job 32. 18; Lu. 24. 29; 2 Cor. 5. 14; 1 Pet. 5. 2.

CONSULT. Ps. 83. 3; Mk. 15. 1; Lu. 14. 31; John 12. 10.

CONSUME. Ex. 3. 2, bush was not *c.*
Deut. 4. 24; 9. 3; Heb. 12. 29, a *c.* fire.
1 Kings 18. 38; 2 Chron. 7. 1, fire fell and *c.* the sacrifice.
Job 20. 26, fire not blown shall *c.* him.
Ps. 39. 11, *c.* away like a moth.
Mal. 3. 6, therefore ye are not *c.*
Lu. 9. 54, *c.* them as Elias did.
Gal. 5. 15, take heed that ye be not *c.*
Jas. 4. 3, that ye may *c.* it on your lusts.
See Ex. 32. 10; 33. 3; Deut. 5. 25; Josh. 24. 20.

CONSUMMATION. Dan. 9. 27.

CONSUMPTION. Lev. 26. 16; Deut. 28. 22; Isa. 10. 22.

CONTAIN. 1 Kings 8. 27; 2 Chron. 2. 6; 6. 18; 1 Cor. 7. 9.

CONTEMN. Ps. 10. 13; 15. 4; 107. 11; Ezek. 21. 10.

CONTEMPT. Prov. 18. 3, wicked cometh, then cometh *c.*
Dan. 12. 2, awake to everlasting *c.*
See Esther 1. 18; Job 31. 34; Ps. 119. 22.

CONTEMPTIBLE. Mal. 1. 7, 12; 2. 9; 2 Cor. 10. 10.

CONTEND. Isa. 49. 25, I will *c.* with him that *c.*
50. 8, who will *c.* with me.
Jer. 12. 5, how canst thou *c.* with horses.
See Job 10. 2; 13. 8; Eccl. 6. 10; Jude 3, 9.

CONTENT. Mk. 15. 15, willing to *c.* the people.
Lu. 3. 14, be *c.* with your wages.
Phil. 4. 11, I have learned to be *c.*
1 Tim. 6. 6, godliness with *c.* is great gain.
6. 8, having food let us be *c.*
Heb. 13. 5, be *c.* with such things as ye have.
See Gen. 37. 27; Josh. 7. 7; Job 6. 28; Prov. 6. 35.

CONTENTION. Prov. 18. 18, the lot causeth *c.* to cease.
19. 13; 27. 15, *c.* of a wife.
23. 29, who hath *c.*
Acts 15. 39, the *c.* was sharp.
1 Cor. 1. 11, there are *c.* among you.
Phil. 1. 16, preach Christ of *c.*
1 Thess. 2. 2, to speak with much *c.*
Tit. 3. 9, avoid *c.* and strivings.
See Prov. 13. 10; 17. 14; 18. 6; 22. 10.

CONTENTIOUS. Prov. 21. 19; 26. 21; 27. 15; Rom. 2. 8; 1 Cor. 11. 16.

CONTINUAL. Ps. 34. 1; 71. 6, praise *c.* in my mouth.
40. 11, let thy truth *c.* preserve me.
73. 23, I am *c.* with thee.
Prov. 6. 21, bind them *c.* on thine heart.
15. 15, merry heart hath a *c.* feast.
Isa. 14. 6, smote with a *c.* stroke.
62. 5, my name is *c.* blasphemed.
Lu. 18. 5, lest by her *c.* coming.
24. 53, were *c.* in the temple.
Acts 6. 4, give ourselves *c.* to prayer.
Rom. 9. 2, I have *c.* sorrow in my heart.
Heb. 7. 3, abideth a priest *c.*
See Ex. 29. 42; Num. 4. 7; Job 1. 5.

CONTINUANCE. Deut. 28. 59; Ps. 139. 16; Isa. 64. 5; Rom. 2. 7.

CONTINUE. Job 14. 2, as a shadow and *c.* not.
Ps. 72. 17, name shall *c.* as long as the sun.
Isa. 5. 11, *c.* till wine inflame them.
Jer. 32. 14, evidences may *c.* many days.

Lu. 6. 12, he *c.* all night in prayer.
22. 28, that *c.* with me in my temptation.
John 8. 31, if ye *c.* in my word.
15. 9, *c.* ye in my love.
Acts 1. 14; 2. 46, *c.* with one accord.
12. 16, Peter *c.* knocking.
13. 43, to *c.* in grace of God.
14. 22, exhorting them to *c.* in faith.
26. 22, I *c.* unto this day.
Rom. 6. 1, shall we *c.* in sin.
12. 12; Col. 4. 2, *c.* in prayer.
Gal. 3. 10, that *c.* not in all things.
Col. 1. 23; 1 Tim. 2. 15, if ye *c.* in the faith.
1 Tim. 4. 16; 2 Tim. 3. 14, *c.* in them.
Heb. 7. 23, not suffered to *c.* by reason.
24, this man *c.* ever.
13. 1, let brotherly love *c.*
14, here have we no *c.* city.
Jas. 4. 13, and *c.* there a year.
2 Pet. 3. 4, all things *c.* as they were.
1 John 2. 19, no doubt have *c.* with us.
See 1 Sam. 12. 14; 13. 14; 2 Sam. 7. 29.

CONTRADICTION. Heb. 7. 7; 12. 3.

CONTRARIWISE. 2 Cor. 2. 7; Gal. 2. 7; 1 Pet. 3. 9.

CONTRARY. Acts 16. 13, *c.* to the law.
26. 9, many things *c.* to name of Jesus.
Gal. 5. 17, *c.* the one to the other.
1 Thess. 2. 15, *c.* to all men.
1 Tim. 1. 10, *c.* to sound doctrine.
Tit. 2. 8, he of the *c.* part may be ashamed.
See Lev. 26. 21; Esther 9. 1; Mat. 14. 24; Acts 17. 7.

CONTRITE. Ps. 34. 18; 51. 17; Isa. 57. 15; 66. 2.

CONTRITION. Rev. 15. 26.

CONTROVERSY. Jer. 25. 31, a *c.* with the nations.
Mic. 6. 2, hath a *c.* with his people.
1 Tim. 3. 16, without *c.* great is the mystery.
See Deut. 17. 8; 19. 17; 21. 5; 25. 1.

CONVENIENT. Prov. 30. 8, feed me with food *c.*
Acts 24. 25, when I have a *c.* season.
Rom. 1. 28, things which are not *c.*
Eph. 5. 4, talking, jesting, are not *c.*
See Jer. 40. 4; Mk. 6. 21; 1 Cor. 16. 12.

CONVERSANT. Josh. 8. 35; 1 Sam. 25. 15.

CONVERSATION. Ps. 37. 14, such as be of upright *c.*
50. 23, that ordereth his *c.* aright.
Phil. 1. 27, *c.* as becometh the gospel.
3. 20, our *c.* is in heaven.
1 Tim. 4. 12, an example in *c.*
Heb. 13. 5, *c.* without covetousness.
7, considering end of their *c.*
1 Pet. 1. 15; 2 Pet. 3. 11, holy *c.*
18, redeemed from vain *c.*
2. 12, your *c.* honest among Gentiles.
3. 1, won by *c.* of wives.
2 Pet. 2. 7, vexed with filthy *c.*
See Gal. 1. 13; Eph. 2. 3; 4. 22; Jas. 3. 13.

CONVERSION. Acts 15. 3.

CONVERT. Ps. 19. 7, perfect, *c.* the soul.
Isa. 6. 10; Mat. 13. 15; Mk. 4. 12; John 12. 40; Acts 28. 27, lest they *c.*
Mat. 18. 3, except ye be *c.*
Lu. 22. 32, when *c.* strengthen thy brethren.
Acts 3. 19, repent and be *c.*
Jas. 5. 19, 20, and one *c.* him.
See Ps. 51. 13; Isa. 1. 27; 60. 5.

CONVICTED. John 8. 9.

CONVINCE. John 8. 46, which of you *c.* me of sin.
Tit. 1. 9, able to *c.* gainsayers.
See Job 32. 12; Acts 18. 28; 1 Cor. 14. 24.

CONVOCATION. Ex. 12. 16; Lev. 23. 2; Num. 28. 26.

COOK. 1 Sam. 8. 13; 9. 23, 24.

COOL. Gen. 3. 8; Lu. 16. 24.

COPPER. Ezra 8. 27; 2 Tim. 4. 14.

COPY. Deut. 17. 18; Josh. 8. 32; Prov. 25. 1.

CORD. Prov. 5. 22, holden with the *c.* of sins.
Eccl. 4. 12, a threefold *c.*
12. 6, silver *c.* loosed.
Isa. 5. 18, draw iniquity with *c.*
54. 2, lengthen *c.*
Hos. 11. 4, the *c.* of a man.
John 2. 15, scourge of small *c.*
See Judg. 15. 13; Ps. 2. 3; 116. 27; Jer. 38. 6.

CORN. Gen. 42. 2; Acts 7. 12, *c.* in Egypt.
Deut. 25. 4; 1 Cor. 9. 9; 1 Tim. 5. 18, ox treadeth *c.*
Judg. 15. 5, foxes into standing *c.*
Job 5. 26, like as a shock of *c.*
Ps. 4. 9, in time their *c.* increased.
65. 7, prepared them *c.*
13, valleys covered over with *c.*
72. 16, handful of *c.* in the earth.
Prov. 11. 26, he that withholdeth *c.*
Zech. 9. 17, *c.* shall make men cheerful.
Mat. 12. 1; Mk. 2. 23; Lu. 6. 1, pluck *c.*
Mk. 4. 28, full *c.* in the ear.
John 12. 24, a *c.* of wheat fall into ground.
See Gen. 27. 28; 41. 57; Deut. 33. 28; Isa. 36. 17.

CORNER. Ps. 118. 22; Eph. 2. 20, head stone of *c.*
144. 12, daughters as *c.* stones.
Isa. 28. 16; 1 Pet. 2. 6, a precious *c.* stone.
Mat. 6. 5, pray in *c.* of the streets.
Rev. 7. 1, on four *c.* of the earth.
See Job 1. 19; Prov. 7. 8; 21. 9.

CORNET. 2 Sam. 6. 5; 1 Chron. 15. 28; Dan. 3. 5.

CORPSE. 2 Kings 19. 35; Isa. 37. 36; Nah. 3. 3; Mk. 6. 29.

CORRECT. Prov. 3. 12, whom the Lord loveth he *c.*
29. 17, *c.* thy son.
19, servant will not be *c.* by words.
Jer. 10. 24, *c.* me, but with judgment.
30. 11; 46. 28, I will *c.* thee in measure.
Heb. 12. 9, we have had fathers which *c.* us.
See Job 5. 17; Ps. 39. 11; 94. 10.

CORRECTION. Prov. 22. 15, rod of *c.* shall drive it.
Jer. 2. 30; 5. 3; 7. 28; Zeph. 3. 2, receive *c.*
2 Tim. 3. 16, scripture profitable for *c.*
See Job 37. 13; Prov. 3. 11; 7. 22; 15. 10.

CORRUPT. Deut. 4. 16, take heed lest ye *c.*
31. 29, after my death ye will *c.*
Mat. 6. 19; Lu. 12. 33, moth *c.*
7. 17; 12. 33; Lu. 6. 43, a *c.* tree.
1 Cor. 15. 33, evil communications *c.*
2 Cor. 2. 17, not as many, which *c.* the word.
7. 2, we have *c.* no man.
11. 2, lest your minds be *c.*
Eph. 4. 22, put off old man which is *c.*
29, let no *c.* communication.
1 Tim. 6. 5; 2 Tim. 3. 8, men of *c.* minds.
Jas. 5. 1, your riches are *c.*
See Gen. 6. 11; Job 17. 1; Prov. 25. 26.

CORRUPTERS. Isa. 1. 4; Jer. 6. 28.

CORRUPTIBLE. Rom. 1. 23; 1 Cor. 9. 25; 15. 53; 1 Pet. 1. 18; 3. 4.

CORRUPTION. Ps. 16. 10; 49. 9; Acts 2. 27; 13. 35, not see *c.*
Jonah 2. 6, brought up life from *c.*
Rom. 6. 21, from bondage of *c.*
1 Cor. 15. 42, 50, sown in *c.*
Gal. 6. 8, of flesh reap *c.*
2 Pet. 1. 4, the *c.* that is in world.
2. 12, perish in their own *c.*
See Lev. 22. 25; Job 17. 14; Isa. 38. 17.

CORRUPTLY. 2 Chron. 27. 2; Neh. 1. 7.

COST. 2 Sam. 24. 24; 1 Chron. 21. 24, offer of that which *c.* nothing.
Lu. 14. 28, sitteth down and counteth *c.*
See 2 Sam. 19. 42; 1 Kings 5. 17; John 12. 3; 1 Tim. 2. 9.

COTTAGE. Isa. 1. 8; 24. 20; Zeph. 2. 6.

COUCH. Lu. 5. 19, let him down with *c.*
5. 24, take up thy *c.*

Acts 5. 15, laid sick on *c.*
See Gen. 49. 11; Joh 7. 13; 38. 40; Ps. 6. 6; Amos 6. 4.
COULD. Isa. 5. 4; Mk. 6. 19; 9. 18; 14. 8.
COULTER. 1 Sam. 13. 20, 21.
COUNCIL. Mat. 5. 22; 10. 17; Acts 5. 27; 6. 12.
COUNSEL. Neh. 4. 15, brought their *c.* to nought.
Job 38. 2; 42. 3, darkeneth *c.* by words.
Ps. 1. 1, *c.* of the ungodly.
33. 11; Prov. 19. 21, *c.* of Lord standeth.
55. 14, took sweet *c.* together.
73. 24, guide me with thy *c.*
Prov. 1. 25, 30, set at nought all my *c.*
11. 14, where no *c.* is, people fall.
15. 22, without *c.* purposes are disappointed.
21. 30, there is no *c.* against the Lord.
Eccl. 8. 2, I *c.* thee keep king's commandment.
Isa. 28. 29, wonderful in *c.*
30. 1, that take *c.*, but not of me.
40. 14, with whom took he *c.*
46. 10, my *c.* shall stand.
Jer. 32. 19, great in *c.*, mighty in working.
Hos. 10. 6, ashamed of his own *c.*
Mk. 3. 6; John 11. 53, took *c.* against Jesus.
Acts 2. 23, determinate *c.* of God.
4. 28, what thy *c.* determined before.
5. 38, if this *c.* be of men.
20. 27, declare all *c.* of God.
1 Cor. 4. 5, make manifest *c.* of the heart.
Eph. 1. 11, after the *c.* of his own will.
Heb. 6. 17, the immutability of his *c.*
Rev. 3. 18, I *c.* thee to buy gold tried in fire.
See Ex. 18. 19; Josh. 9. 14; 2 Sam. 15. 31.
COUNSELLOR. Prov. 11. 14; 15. 22; 24. 6, in multitude of *c.*
12. 20, to *c.* of peace is joy.
Mic. 4. 9, is thy *c.* perished?
Mk. 15. 43; Lu. 23. 50, an honourable *c.*
Rom. 11. 34, who hath been his *c.*
See 2 Chron. 22. 3; Job 3. 14; 12. 17.
COUNT. Gen. 15. 6; Ps. 106. 31; Rom. 4. 3; Gal. 3. 6, *c.* for righteousness.
Ps. 44. 22, *c.* as sheep for the slaughter.
Prov. 17. 28, even a fool is *c.* wise.
Isa. 32. 15, field he *c.* for a forest.
Mat. 14. 5; Mk. 11. 32, they *c.* him as a prophet.
Lu. 21. 36; Acts 5. 41; 2 Thess. 1. 5, 11; 1 Tim. 5. 17, *c.* worthy.
Acts 20. 24, neither *c.* I my life dear.
Phil. 3. 7, 6, I *c.* loss for Christ.
13, I *c.* not myself to have apprehended.
Heb. 10. 29, *c.* blood an unholy thing.
Jas. 1. 2, *c.* it all joy.
2 Pet. 3. 9, as some men *c.* slackness.
See Num. 23. 10; Joh 31. 4; Ps. 139. 18, 22.
COUNTENANCE. 1 Sam. 16. 7, look not on his *c.* or stature.
12; 17. 42, David of beautiful *c.*
Neh. 2. 2, why is thy *c.* sad?
Job 14. 20, thou changest his *c.*
Ps. 4. 6; 44. 3; 89. 15; 90. 6, light of thy *c.*
Prov. 15. 13, merry heart maketh cheerful *c.*
27. 17, sharpeneth *c.* of his friend.
Eccl. 7. 3, by sadness of *c.* heart made better.
Isa. 3. 9, their *c.* doth witness against them.
Mat. 6. 16, hypocrites of a sad *c.*
28. 3; Lu. 9. 29, *c.* like lightning.
Rev. 1. 16, his *c.* as the sun shineth.
See Gen. 4. 6; Num. 6. 26; Judg. 13. 6.
COUNTRY. Prov. 25. 25, good news from a far *c.*
Mat. 13. 57; Mk. 6. 4; Lu. 4. 24; John 4. 44, in his own *c.*
21. 33; 25. 14; Mk. 12. 1, went to far *c.*
Lu. 4. 23, do also here in thy *c.*
Acts 12. 20, their *c.* nourished by king's *c.*
Heb. 11. 9, sojourned as in strange *c.*
16, desire a better *c.*
See Gen. 12. 1; 24. 4; Josh. 9. 6; Lu. 15. 13.
COUNTRYMEN. 2 Cor. 11. 26; 1 Thess. 2. 14.
COUPLED. 1 Pet. 3. 2.
COURAGE. Deut. 31. 6; 7. 23; Josh. 10. 25; Ps. 27. 14; 31. 24, be of good *c.*
Acts 28. 15, thanked God and took *c.*
See Num. 13. 20; Josh. 1. 7; 2. 11; 2 Sam. 13. 28.
COURSE. Acts 20. 24; 2 Tim. 4. 7, finished my *c.*
2 Thess. 3. 1, may have free *c.*
Jas. 3. 6, setteth on fire the *c.* of nature.
See Judg. 5. 20; Ps. 82. 5; Acts 13. 25.
COURT. Ps. 65. 4, that he may dwell in thy *c.*
84. 2, fainteth for the *c.* of the Lord.
92. 13, flourish in the *c.* of our God.
100. 4, enter into his *c.* with praise.
Isa. 1. 12, who required this to tread my *c.*?
Lu. 7. 25, live delicately are in kings' *c.*
See Isa. 34. 13; Jer. 19. 14; Ezek. 9. 7.
COURTEOUS. Acts 27. 3; 28. 7; 1 Pet. 3. 8.
COUSIN. Lu. 1. 36, 58.
COVENANT. Num. 18. 19; 2 Chron. 13. 5, *c.* of salt.
25. 12, my *c.* of peace.
Ps. 105. 6; 106. 45, he remembereth his *c.* for ever.
111. 5, ever mindful of his *c.*
Isa. 28. 18, your *c.* with death disannulled.
Mat. 26. 15; Lu. 22. 5, they *c.* with him.
Acts 3. 25, children of the *c.*
Rom. 9. 4, to whom pertaineth the *c.*
Eph. 2. 12, strangers from *c.* of promise.
Heb. 8. 6, mediator of a better *c.*
12. 24, mediator of the new *c.*
13. 20, blood of the everlasting *c.*
See Gen. 9. 15; Ex. 34. 28; Job 31. 1; Jer. 50. 5.
COVER. Ex. 15. 5, depths *c.* them, sank as stone.
33. 22, I will *c.* them.
1 Sam. 28. 14, an old man *c.* with a mantle.
Esther 7. 8, they *c.* Haman's face.
Ps. 32. 1; Rom. 4. 7, blessed whose sin is *c.*
73. 6, violence *c.* them as a garment.
91. 4, he shall *c.* thee with his feathers.
104. 6, thou *c.* it with the deep.
Prov. 10. 6, 11, violence *c.* mouth of the wicked.
12, love *c.* all sins.
12. 16, a prudent man *c.* shame.
17. 9, he that *c.* transgression seeketh love.
28. 13, he that *c.* sins shall not prosper.
Isa. 26. 21, earth no more *c.* her slain.
Mat. 8. 24, ship *c.* with waves.
10. 26; Lu. 12. 2, there is nothing *c.*
1 Cor. 11. 4, having his head *c.*
6, if women be not *c.*
7, a man ought not to *c.* his head.
1 Pet. 4. 8, charity shall *c.* multitude of sins.
See Gen. 7. 19; Ex. 8. 6; 21. 33; Lev. 16. 13.
COVERING. Job 22. 14, thick clouds are a *c.* to him.
24. 7, naked have no *c.* in the cold.
26. 6, destruction hath no *c.*
31. 19, if I have seen any poor without *c.*
Isa. 28. 20, *c.* narrower than he can wrap.
See Gen. 6. 13; Lev. 13. 45; 2 Sam. 17. 19.
COVERT. Ps. 61. 4; Isa. 4. 6; 16. 4; 32. 2.
COVET. Prov. 21. 26, he *c.* greedily all the day.
Hab. 2. 9, *c.* an evil covetousness.
Acts 20. 33, I have *c.* no man's silver.
1 Cor. 12. 31, *c.* earnestly the best gifts.
1 Tim. 6. 10, while some *c.* after, they erred.
See Ex. 20. 17; Deut. 5. 21; Rom. 7. 7; 13. 9.
COVETOUS. Prov. 28. 16, he that hateth *c.* shall prolong.
Ezek. 33. 31, their heart goeth after *c.*
Mk. 7. 22, out of heart proceedeth *c.*
Rom. 1. 29, filled with all *c.*
1 Cor. 5. 10; Eph. 5. 5, nor *c.* inherit kingdom.
Eph. 5. 3, but *c.*, let it not be named.
2 Tim. 3. 2, men shall be *c.*
Heb. 13. 5, conversation without *c.*
2 Pet. 2. 3, through *c.* make merchandise.
14, exercised with *c.* practices.
See Ps. 10. 3; 119. 36; 1 Cor. 6. 10.
COW. Lev. 22. 28; Job 21. 10; Isa. 11. 7.

CRACKLING. Eccl. 7. 6.
CRAFT. Job 5. 13; 1 Cor. 3. 19, taketh wise in their *c.*
Lu. 20. 23, he perceived their *c.*
Acts 19. 25, by this *c.* we have our wealth.
27, our *c.* is in danger.
2 Cor. 4. 2, not walking in *c.*
12. 16, being *c.* I caught you.
Eph. 4. 14, carried away with cunning *c.*
See Dan. 8. 25; Acts 18. 3; Rev. 18. 22.
CRAG. Job 39. 28.
CRANE. Isa. 38. 14; Jer. 8. 7.
CRASHING. Zeph. 1. 10.
CRAVE. Prov. 16. 26; Mk. 15. 43.
CREATE. Isa. 40. 26, who hath *c.* these things?
43. 7, *c.* him for my glory.
65. 17, I *c.* new heavens and new earth.
Jer. 31. 22, the Lord hath *c.* a new thing.
Amos 4. 13, he that *c.* wind.
Mal. 2. 10, hath not one God *c.* us?
1 Cor. 11. 9, neither was man *c.* for woman.
Eph. 2. 10, *c.* in Christ Jesus.
4. 24, after God is *c.* in righteousness.
Col. 1. 16, by him were all things *c.*
1 Tim. 4. 3, which God *c.* to be received.
See Gen. 1. 1; 6. 7; Deut. 4. 32; Ps. 51. 10.
CREATION. Mk. 10. 6; 13. 19; Rom. 1. 20; 8. 22; 2 Pet. 3. 4.
CREATOR. Eccl. 12. 1; Isa. 40. 28; Rom. 1. 25; 1 Pet. 4. 19.
CREATURE. Mk. 16. 15; Col. 1. 23, preach to every *c.*
Rom. 8. 19, expectation of the *c.*
2 Cor. 5. 17; Gal. 6. 15, new *c.*
Col. 1. 15, firstborn of every *c.*
1 Tim. 4. 4, every *c.* of God is good.
See Gen. 1. 20; 2. 19; Isa. 13. 21; Ezek. 1. 20.
CREDITOR. Deut. 15. 2; 2 Kings 4. 1; Isa. 50. 1; Lu. 7. 41.
CREEK. Acts 27. 39.
CREEP. Ps. 104. 20, beasts of the forest *c.* forth.
25, in sea are *c.* things.
Ezek. 8. 10, form of *c.* things portrayed.
Acts 10. 12; 11. 6, Peter saw *c.* things.
2 Tim. 3. 6, they *c.* into houses.
Jude 4, certain men *c.* in unawares.
See Gen. 1. 25; 7. 8; Lev. 11. 41; Deut. 4. 18.
CREW. Mat. 26. 74; Mk. 14. 68; Lu. 22. 60.
CRIB. Job 39. 9; Prov. 14. 4; Isa. 1. 3.
CRIMSON. 2 Chr. 2. 7; Isa. 1. 18; Jer. 4. 30.
CRIPPLE. Acts 14. 8.
CROOKED. Eccl. 1. 15; 7. 13, *c.* cannot be made straight.
Isa. 40. 4; 42. 16; Lu. 3. 5, *c.* shall be made straight.
45. 2, make the *c.* places straight.
59. 8; Lam. 3. 9, *c.* paths.
Phil. 2. 15, in midst of a *c.* nation.
See Lev. 21. 20; Deut. 32. 5; Job 26. 13.
CROPS. Lev. 1. 16; Ezek. 17. 22.
CROSS. Mat. 16. 24; Mk. 8. 34; 10. 21; Lu. 9. 23, take up *c.*
27. 32; Mk. 15. 21; Lu. 23. 26, compelled to bear *c.*
40; Mk. 15. 30, come down from *c.*
John 19. 25, there stood by *c.*
1 Cor. 1. 17; Gal. 6. 12; Phil. 3. 18, *c.* of Christ.
18, preaching of the *c.*
Gal. 5. 11, offence of the *c.*
6. 14, glory save in the *c.*
Eph. 2. 16, reconcile both by the *c.*
Phil. 2. 8, the death of the *c.*
Col. 1. 20, peace through blood of the *c.*
2. 14, nailing it to his *c.*
Heb. 12. 2, for joy endured the *c.*
See Obad. 14; Mat. 10. 38; John 19. 17, 19.
CROUCH. 1 Sam. 2. 36; Ps. 10. 10.
CROWN. Job 19. 9, taken the *c.* from my head.
Ps. 8. 5; Heb. 2. 7, 9, *c.* with glory and honour.
Ps. 65. 11, thou *c.* the year.
103. 4, *c.* thee with lovingkindness.
Prov. 4. 9, a *c.* of glory shall she deliver.
12. 4, virtuous woman is a *c.*
14. 18, prudent *c.* with knowledge.
16. 31, hoary head a *c.* of glory.
17. 6, children's children are the *c.* of old men.
Isa. 28. 1, woe to the *c.* of pride.
Mat. 27. 29; Mk. 15. 17; John 19. 2, a *c.* of thorns.
1 Cor. 9. 25, to obtain a corruptible *c.*
Phil. 4. 1, my joy and *c.*
1 Thess. 2. 19, a *c.* of rejoicing.
2 Tim. 2. 5, not *c.* except he strive.
4. 8, a *c.* of righteousness.
Jas. 1. 12; Rev. 2. 10, *c.* of life.
1 Pet. 5. 4, a *c.* of glory.
Rev. 3. 11, hold fast, that no man take thy *c.*
4. 10, cast *c.* before throne.
19. 12, on head were many *c.*
See Ex. 25. 25; 29. 6; Job 31. 36.
CRUCIFY. Mat. 27. 22, all said, let him be *c.*
Mk. 15. 13; Lu. 23. 21; John 19. 6, 15, *c.* him.
Acts 2. 23, by wicked hands ye have *c.*
Rom. 6. 6, old man is *c.* with him.
1 Cor. 1. 13, was Paul *c.* for you.
23, we preach Christ *c.*
2. 2, save Jesus Christ and him *c.*
2 Cor. 13. 4, though he was *c.* through weakness.
Gal. 2. 20, I am *c.* with Christ.
3. 1, Christ set forth *c.*
5. 24, have *c.* the flesh.
6. 14, the world is *c.* unto me.
Heb. 6. 6, *c.* to themselves afresh.
See Mat. 20. 19; 23. 34; 27. 31; Mk. 15. 20.
CRUEL. Ps. 25. 19, with *c.* hatred.
27. 12, breathe out *c.*
74. 20, full of the habitations of *c.*
Prov. 5. 9, give thy years to the *c.*
11. 17, *c.* troubleth his own flesh.
12. 10, tender mercies of the wicked are *c.*
27. 4, wrath is *c.*
Cant. 8. 6, jealousy is *c.*
Heb. 11. 36, trials of *c.* mockings.
See Gen. 49. 7; Ex. 6. 9; Deut. 32. 33.
CRUMBS. Mat. 15. 27; Mk. 7. 28; Lu. 16. 21.
CRUSE. 1 Sam. 26. 11; 1 Kings 14. 3; 17. 12; 19. 8.
CRUSH. Job 5. 4, children are *c.* in the gate.
39. 15, forgetteth that the foot may *c.* them.
See Lev. 22. 24; Num. 22. 25; Deut. 28. 33.
CRY (*n.*). 1 Sam. 5. 12, *c.* of the city went up to heaven.
Job 34. 28, he heareth the *c.* of the afflicted.
Ps. 9. 12, forgetteth not *c.* of the humble.
34. 15, ears are open to their *c.*
Prov. 21. 13, stoppeth his ears at the *c.* of the poor.
Mat. 25. 6, at midnight there was a *c.* made.
See Gen. 18. 20; Ex. 2. 23; Num. 16. 34.
CRY (*v.*). Ex. 14. 15, wherefore *c.* thou unto me?
Lev. 13. 45, cover his lip, and *c.* unclean.
Job 29. 12, I delivered poor that *c.*
Ps. 147. 9, food to young ravens which *c.*
Prov. 8. 1, doth not wisdom *c.*
Isa. 58. 1, *c.* aloud, spare not.
Mat. 12. 19, he shall not strive nor *c.*
20. 31; Mk. 10. 48; Lu. 18. 39, they *c.* the more.
Lu. 18. 7, elect who *c.* day and night.
John 7. 37, Jesus *c.* if any man thirst.
Acts 19. 32; 21. 34, some *c.* one thing and some another.
See Ex. 5. 8; 32. 18; 2 Kings 8. 3.
CRYING. Prov. 19. 18; Isa. 65. 19; Heb. 5. 7; Rev. 21. 4.
CRYSTAL. Job 28. 17; Ezek. 1. 22; Rev. 4. 6; 21. 11; 22. 1.
CUBIT. Mat. 6. 27; Lu. 12. 25.
CUCUMBERS. Num. 11. 5; Isa. 1. 8.
CUMBER. Deut. 1. 12; Lu. 10. 40; 13. 7.
CUNNING. Ps. 137. 5, let my hand forget her *c.*

Jer. 9. 17, send for *c.* women.
Eph. 4. 14, carried about by *c.* craftiness.
2 Pet. 1. 16, not follow *c.* devised fables.
See Gen. 25. 27; Ex. 38. 23; 1 Sam. 16. 16; Dan. 1. 4.

CUP. Ps. 116. 13, take *c.* of salvation.
Mat. 10. 42; Mk. 9. 41, *c.* of cold water.
20. 22; Mk. 10. 39, drink of my *c.*
23. 25, make clean outside of *c.*
26. 27; Mk. 14. 23; Lu. 22. 17; 1 Cor. 11. 25, took *c.*
39; Mk. 14. 36; Lu. 22. 42, let this *c.* pass.
Lu. 22. 20; 1 Cor. 11. 25, this *c.* is new testament.
John 18. 11, *c.* which my father hath given.
1 Cor. 10. 16, *c.* of blessing we bless.
11. 26, as often as ye drink this *c.*
27, drink this *c.* unworthily.
See Gen. 40. 11; 44. 2; Prov. 23. 31.

CURDLED. Job 10. 10.

CURE. Lu. 7. 21, in that hour he *c.* many.
9. 1, power to *c.* diseases.
13. 32, I do *c.* to-day.
See Jer. 33. 6; 46. 11; Hos. 5. 13; Mat. 17. 16.

CURIOUS. Ex. 28. 8; Ps. 139. 15; Acts 19. 19.

CURRENT. Gen. 23. 16.

CURSE (*n.*). Deut. 11. 26, I set before you blessing and *c.*
23. 5, turned *c.* into blessing.
Mal. 3. 9, ye are cursed with a *c.*
Gal. 3. 10, are under the *c.*
Rev. 22. 3, no more *c.*
See Gen. 27. 12; Num. 5. 18.

CURSE (*v.*). Lev. 19. 14, not *c.* the deaf.
Num. 23. 8, how shall I *c.* whom God hath not.
Judg. 5. 23, *c.* ye Meroz, *c.* ye bitterly.
Job 2. 9, *c.* God, and die.
Ps. 62. 4, they bless, but *c.* inwardly.
Mal. 2. 2, I will *c.* your blessings.
Mat. 5. 44; Lu. 6. 28; Rom. 12. 14, bless them that *c.* you.
26. 74; Mk. 14. 71, he began to *c.*
Mk. 11. 21, fig tree thou *c.*
John 7. 49, knoweth not the law are *c.*
Gal. 3. 10, *c.* is every one that continueth not.
Jas. 3. 9, therewith *c.* we men.
See Gen. 8. 21; 12. 3; Num. 22. 6.

CUSTOM. Mat. 9. 9; Mk. 2. 14; Lu. 5. 27, receipt of *c.*
17. 25, of whom do kings take *c.*
Lu. 4. 16, as his *c.* was, went into synagogue.
John 18. 39, ye have a *c.*
Acts 16. 21, teach *c.* which are not lawful.
Rom. 13. 7, *c.* to whom *c.*
1 Cor. 11. 16, we have no such *c.*
See Gen. 31. 35; Judg. 11. 39; Jer. 10. 3.

CUTTING. Ex. 31. 35; Isa. 38. 10; Mk. 5. 5.

CYMBAL. 1 Cor. 13. 1.

D.

DAGGER. Judg. 3. 16, 21, 22.

DAILY. Ps. 13. 2, sorrow in my heart *d.*
68. 19, *d.* loadeth us.
Prov. 8. 30, I was *d.* his delight.
Dan. 8. 11; 11. 31; 12. 11, *d.* sacrifice taken away.
Mat. 6. 11; Lu. 11. 3, our *d.* bread.
Lu. 9. 23, take up cross *d.*
Acts 2. 47, added to church *d.*
6. 1, the *d.* ministration.
16. 5, churches increased *d.*
17. 11, searched the scriptures *d.*
1 Cor. 15. 31, I die *d.*
Jas. 2. 15, destitute of *d.* food.
See Num. 4. 16; 28. 24; Neh. 5. 18; Dan. 1. 5.

DAINTY. Ps. 141. 4, let me not eat of their *d.*
Prov. 23. 3, be not desirous of his *d.*
See Gen. 49. 20; Job 33. 20; Rev. 18. 14.

DALE. Gen. 14. 17; 2 Sam. 18. 18.

DAM. Ex. 22. 30; Lev. 22. 27; Deut. 22. 6.

DAMAGE. Prov. 26. 6, drinketh *d.*
Acts 27. 10, voyage will be with much *d.*
2 Cor. 7. 9, receive *d.* by us in nothing.
See Ezra 4. 22; Esth. 7. 4; Dan. 6. 2.

DAMNABLE. 2 Pet. 2. 1.

DAMNATION. Mat. 23. 33, can ye escape the *d.* of hell.
Mk. 3. 29, in danger of eternal *d.*
John 5. 29, the resurrection of *d.*
Rom. 13. 2, receive to themselves *d.*
1 Cor. 11. 29, eateth and drinketh *d.*
2 Pet. 2. 3, their *d.* slumbereth not.
See Mat. 23. 14; Mk. 12. 40; Lu. 20. 47; Rom. 3. 8.

DAMNED. Mk. 16. 16; Rom. 14. 23; 2 Thess. 2. 12.

DAMSEL. Ps. 68. 25, among them were the *d.* playing.
Mat. 14. 11; Mk. 6. 28, given to the *d.*
26. 69; John 18. 17, *d.* came to Peter.
Mk. 5. 39, the *d.* is not dead.
Acts 12. 13, a *d.* came to hearken.
16. 16, *d.* possessed with a spirit.
See Gen. 24. 55; 34. 3; Judg. 5. 30; Ruth 2. 5.

DANCE. Ex. 32. 19, he saw the calf, and *d.*
1 Sam. 18. 6, came out singing and *d.*
2 Sam. 6. 14, David *d.* before the Lord.
Job 21. 11, their children *d.*
Ps. 30. 11, turned my mourning into *d.*
149. 3; 150. 4, praise him in the *d.*
Eccl. 3. 4, a time to *d.*
Mat. 11. 17; Lu. 7. 32, piped, and ye have not *d.*
14. 6; Mk. 6. 22, daughter of Herodias *d.*
See Judg. 21. 23; Jer. 31. 13; Lam. 5. 15.

DANDLED. Isa. 66. 12.

DANGER. Mat. 3. 29; Mk. 5. 21; Acts 19. 27; 27. 9.

DARE. Rom. 5. 7, some would even *d.* to die.
See Job 41. 10; Rom. 15. 18; 1 Cor. 6. 1; 2 Cor. 10. 12.

DARK. Job 12. 25, they grope in the *d.*
22. 13, can he judge through *d.* cloud?
24. 16, in the *d.* they dig.
38. 2, that *d.* counsel by words.
Ps. 49. 4; Prov. 1. 6, *d.* sayings.
69. 23; Rom. 11. 10, let their eyes be *d.*
88. 12, wonders be known in the *d.*
Eccl. 12. 2, stars be not *d.*
3, look out of windows be *d.*
Zech. 14. 6, shall not be clear nor *d.*
Mat. 24. 29; Mk. 13. 24, sun be *d.*
Lu. 23. 45, sun *d.* and vail rent.
John 20. 1, early, when it was yet *d.*
Rom. 1. 21, foolish heart was *d.*
Eph. 4. 18, understanding *d.*
See Gen. 15. 17; Ex. 10. 15; Num. 12. 8; Joel 2. 10.

DARKNESS. Deut. 5. 22, spake out of thick *d.*
28. 29, grope as the blind in *d.*
1 Sam. 2. 9, wicked shall be silent in *d.*
2 Sam. 22. 10; Ps. 18. 9, *d.* under his feet.
29; Ps. 18. 28, Lord will enlighten my *d.*
1 Kings 8. 12; 2 Chron. 6. 1, dwell in thick *d.*
Job 5. 5; Ps. 10. 10, *d.* and shadow of death.
10. 22, land where the light is as *d.*
30. 26, waited for light there came *d.*
Ps. 91. 6, pestilence that walketh in *d.*
97. 2, clouds and *d.* are round about him.
112. 4, to upright ariseth light in *d.*
139. 12, *d.* and light alike to thee.
Prov. 20. 20, lamp be put out in *d.*
Eccl. 2. 13, as far as light excelleth *d.*
14, fool walketh in *d.*
Isa. 58. 10, thy *d.* as noon day.
60. 2, *d.* cover the earth, gross *d.*
Joel 2. 2, day of clouds and thick *d.*
Mat. 6. 23; Lu. 11. 34, body full of *d.*
8. 12; 22. 13; 25. 30, outer *d.*
10. 27; Lu. 12. 3, what I tell in *d.* speak.
Lu. 1. 79; Rom. 2. 19, light to them that sit in *d.*
22. 53; Col. 1. 13, the power of *d.*
23. 44, *d.* over all the earth.
John 1. 5, *d.* comprehended it not.
3. 19, loved *d.* rather than light.

John 12. 35, walk while ye have light, lest *d.*,
Acts 26. 18, turn from *d.* to light.
Rom. 13. 12; Eph. 5. 11, works of *d.*
1 Cor. 4. 5, hidden things of *d.*
2 Cor. 4. 6, light to shine out of *d.*
6. 14, what communion hath light with *d.*?
Eph. 6. 12, rulers of the *d.* of this world.
1 Thess. 5. 5, not of the night nor of *d.*
Heb. 12. 18, to blackness and *d.*,
1 Pet. 2. 9, out of *d.* into marvellous light.
2 Pet. 2. 4, into chains of *d.*
1 John 1. 5, in him le no *d.* at all.
6, and walk in *d.*, we lie.
1 John 2. 8, the *d.* is past.
9, hateth his brother, is in *d.*
11, *d.* hath blinded his eyes.
Rev. 16. 10, kingdom full of *d.*
See Gen. 1. 2; 15. 12; Ex. 10. 21; 20. 21.
DARLING. Ps. 22. 20; 35. 17.
DART. Job 41. 26; Prov. 7. 23; Eph. 6. 16.
DASH. Ps. 2. 9; Isa. 13. 16; Hos. 13. 16, *d.* in pieces.
91. 12; Mat. 4. 6; Lu. 4. 11, *d.* thy foot.
137. 9, that *d.* thy little ones.
See Ex. 15. 6; 2 Kings 8. 12; Jer. 13. 14.
DAUB. Ex. 2. 3; Ezek. 13. 10; 22. 28.
DAUGHTER, Gen. 24. 23, 47; Judg. 11. 34, whose *d.* art thou?
27. 46, weary of life because of *d.* of Heth.
Deut. 28. 53, eat flesh of sone and *d.*
2 Sam. 1. 20, lest *d.* of Philistines rejoice.
12. 3, lamb was unto him as a *d.*
Ps. 45. 9, kings' *d.* among honourable women.
144. 12, our *d.* as corner-stones.
Prov. 30. 15, horseleech hath two *d.*
31. 29, many *d.* have done virtuously.
Eccl. 12. 4, the *d.* of music.
Isa. 22. 4; Jer. 9. 1; Lam. 2. 11; 3. 48, spoiling of the *d.*
Jer. 6. 14, healed hurt of *d.* of my people.
8. 21, for hurt of *d.* am I hurt.
9. 1, weep for slain of *d.* of my people.
Mic. 7. 6; Mat. 10. 35; Lu. 12. 53, *d.* riseth against mother.
Mat. 15. 28, her *d.* was made whole.
Lu. 8. 42, one only *d.*, about twelve years of age.
13. 16, this woman *d.* of Abraham.
Heb. 11. 24, refused to be son of Pharaoh's *d.*
See Gen. 6. 1; Ex. 1. 16; 21. 7; Num. 27. 8.
DAWN. Ps. 119. 147, I prevented the *d.* of the morning.
2 Pet. 1. 19, till the day *d.*
See Josh. 6. 15; Judg. 19. 25; Job 3. 9; 7. 4.
DAY. Gen. 41. 9, I do remember my faults this *d.*
Deut. 4. 32, ask of the *d.* that are past.
1 Sam. 25. 8, come in a good *d.*
2 Kings 7. 9, this *d.* is a *d.* of good tidings.
1 Chron. 23. 1, 28; 2 Chron. 24. 15, full of *d.*
29. 15; Job 8. 9, our *d.* as a shadow.
Neh. 4. 2, will they make an end in a *d.*
Job 7. 1, *d.* like the *d.* of an hireling.
14. 6, till he accomplish his *d.*
19. 25, stand at latter *d.* upon the earth.
21. 30, reserved to *d.* of destruction.
32. 7, I said, *d.* should speak.
Ps. 2. 7; Acts 13. 33; Heb. 1. 5, this *d.* have I begotten thee.
19. 2, *d.* unto *d.* uttereth speech.
Ps. 84. 10, a *d.* in thy courts.
Prov. 3. 2, 16, length of *d.*
4. 18, more and more to perfect *d.*
27. 1, what a *d.* may bring forth.
Eccl. 7. 1, *d.* of death better than *d.* of birth.
12. 1, while the evil *d.* come not.
Isa. 10. 3, in the *d.* of visitation.
27. 3, the Lord will keep it night and *d.*
56. 5, acceptable *d.* to the Lord.
65. 20, an infant of *d.*
Zech. 4. 10, despised *d.* of small things.
Mal. 3. 2, who may abide *d.* of his coming.
Mat. 7. 22, many will say in that *d.*
Mat. 24. 36; Mk. 13. 32, that *d.* knoweth no man.
50; Lu. 12. 46, in a *d.* looked not for.
25. 13, ye know not the *d.* nor the hour.
Lu. 21. 34, that *d.* come unawares.
23. 43, to-*d.* shalt thou be with me.
John 6. 39, raise it again at last *d.*
6. 56, Abraham rejoiced to see my *d.*
9. 4, I must work while it is *d.*
Acts 17. 31, he hath appointed a *d.*
Rom. 2. 5, wrath against *d.* of wrath.
14. 5, esteemeth every *d.* alike.
2 Cor. 6. 2, the *d.* of salvation.
Phil. 1. 6, perform it until *d.* of Christ.
1 Thess. 5. 2; 2 Pet. 3. 10, *d.* cometh as a thief.
5, children of the *d.*
Heb. 13. 8, Jesus Christ same to-*d.* and for ever.
2 Pet. 3. 8, one *d.* as a thousand years.
See Gen. 1. 5; 27. 2; Job 1. 4; Ps. 77. 5; 118. 24.
DAYSMAN. Job 9. 33.
DEAD. Lev. 19. 28, cuttings for the *d.*
Ruth 1. 6, as ye have dealt with *d.*
1 Sam. 24. 14; 2 Sam. 9. 8; 16. 9, *d.* dog.
Ps. 31. 12, forgotten as a *d.* man.
115. 17, *d.* praise not the Lord.
Prov. 9. 18, knoweth not that the *d.* are there.
Eccl. 4. 2, the *d.* which are already *d.*
9. 4, living dog better than *d.* lion.
5, *d.* know not any thing.
10. 1, *d.* flies cause ointment.
Isa. 26. 19, thy *d.* men shall live.
Jer. 22. 10, weep not for the *d.*
Mat. 8. 22, let the *d.* bury their *d.*
9. 24; Mk. 5. 39; Lu. 8. 52, not *d.*, but sleepeth.
11. 5; Lu. 7. 22, deaf hear, *d.* raised.
22. 32, not God of the *d.*
23. 27, full of *d.* men's bones.
Mk. 9. 10, rising from *d.* should mean.
Lu. 15. 24, 32; Rev. 1. 18, *d.* and is alive again.
16. 31, though one rose from the *d.*
John 5. 25, *d.* shall hear.
6. 49, did eat manna, and are *d.*
11. 25, though *d.*, yet shall he live.
44, he that was *d.* came forth.
Acts 10. 42; 2 Tim. 4. 1, judge of quick and *d.*
26. 23, first that should rise from *d.*
Rom. 6. 2, 11; 1 Pet. 2. 24, *d.* to sin.
7. 4; Gal. 2. 19, *d.* to the law.
14. 9, Lord both of *d.* and living.
1 Cor. 15. 15, if the *d.* rise not.
35, how are the *d.* raised.
2 Cor. 1. 9, trust in God who raiseth *d.*
5. 14, then were all *d.*
Eph. 2. 1; Col. 2. 13, *d.* in treepasses and sins.
5. 14, arise from the *d.*
Col. 1. 18, firstborn from the *d.*
2 20; 2 Tim. 2. 11, *d.* with Christ.
1 Thess. 4. 16, *d.* in Christ shall rise first.
1 Tim. 5. 6, *d.* while she liveth.
Heb. 6. 1; 9. 14, from *d.* works.
11. 4, being *d.*, yet speaketh.
13. 20, brought again from the *d.*
Jas. 2. 17, 20, 26, faith *d.*
1 Pet. 4. 6, preached to them that are *d.*
Jude 12, twice *d.*
Rev. 1. 5, first-begotten of the *d.*
3. 1, a name that thou livest and art *d.*
14. 13, blessed are the *d.*
20. 5, rest of *d.* lived not again.
12, the *d.* small and great.
13, sea gave up *d.*
See Gen. 23. 3; Ex. 12. 30; Mk. 9. 26; Rev. 1. 18.
DEADLY. Mk. 16. 18, drink any *d.* thing.
Jas. 3. 8, tongue full of *d.* poison.
See 1 Sam. 5. 11; Ps. 17. 9; Ezek. 30. 24.
DEAF. Ps. 58. 4, like *d.* adder that stoppeth,
Isa. 29. 18, shall the *d.* hear the words.
Mat. 11. 5; Lu. 7. 22, the *d.* hear.
Mk. 7. 37, he maketh the *d.* to hear.
9. 25, thou *d.* spirit, come out.
See Ex. 4. 11; Lev. 19. 14; Isa. 42. 18; 43. 8.

DEAL. Lev. 19. 11, nor *d.* falsely.
Joh 42. 8, *d.* with you after folly.
Ps. 75. 4, *d.* not foolishly.
Prov. 12. 22, they that *d.* truly his delight.
Isa. 21. 2; 24. 16, treacherous dealer *d.* treacherously.
26. 10, in land of uprightness *d.* unjustly.
Jer. 6. 13; 8. 10, every one *d.* falsely.
Hos. 5. 7, have *d.* treacherously against the Lord.
Zech. 1. 6, as Lord thought, so hath he *d.*
Mk. 7. 36; 10. 48, the more a great *d.*
Lu. 2. 48, why hast thou thus *d.* with us?
Rom. 12. 3, according as God hath *d.*
See Gen. 32. 9; Ex. 1. 10; Deut. 7. 5; 2 Chron. 2. 3.

DEALING. 1 Sam. 2. 23; Ps. 7. 16; John 4. 9.

DEAR. Jer. 31. 20, is Ephraim my *d.* son.
Acts 20. 24, neither count I my life *d.*
Rom. 12. 19; 1 Cor. 10. 14; 2 Cor. 7. 1; 12. 19; Phil. 4. 1; 2 Tim. 1. 2; 1 Pet. 2. 11, *d.* beloved.
Eph. 5. 1, followers of God as *d.* children.
Col. 1. 13, into kingdom of his *d.* Son.
1 Thess. 2. 8, because ye were *d.* unto us.
See Jer. 12. 7; Lu. 7. 2; Philem. 1.

DEARTH. 2 Chr. 6. 28, if there he a *d.* in the land.
Neh. 5. 3, buy corn because of *d.*
Acts 11. 28, Agabus signified a great *d.*
See Gen. 41. 54; 2 Kings 4. 38; Jer. 14. 1; Acts 7. 11.

DEATH. Num. 16. 29, if these men die common *d.*
23. 10, let me die *d.* of righteous.
Judg. 5. 16, jeoparded lives to the *d.*
16. 16, soul was vexed to *d.*
30, which he slew at his *d.* were more.
Ruth 1. 17, if ought but *d.* part thee and me.
1 Sam. 15. 32, the bitterness of *d.* past.
20. 3, but a step between me and *d.*
2 Sam. 1. 23, in *d.* not divided.
22. 5; Ps. 18. 4; 116. 3, waves of *d.* compassed.
Joh 3. 21, long for *d.*, but it cometh not.
7. 15, my soul chooseth *d.*
30. 23, thou wilt bring me to *d.*
Ps. 6. 5, in *d.* no remembrance.
13. 3, lest I sleep the sleep of *d.*
23. 4, valley of shadow of *d.*
48. 14, our guide even unto *d.*
68. 20, the issues from *d.*
89. 48, what man shall not see *d.*
102. 20, loose those appointed to *d.*
107. 10, in darkness and shadow of *d.*
116. 15, precious is *d.* of his saints.
Prov. 7. 27, to chambers of *d.*
8. 36, that hate me love *d.*
14. 32, righteous hath hope in his *d.*
24. 11, deliver them drawn to *d.*
Cant. 8. 6, love is strong as *d.*
Isa. 9. 2; Jer. 2. 6, land of the shadow of *d.*
25. 8; 1 Cor. 15. 56, swallow up *d.* in victory.
38. 18, for *d.* cannot celebrate thee.
Jer. 8. 3, *d.* chosen rather than life.
9. 21, *d.* come up to our windows.
Ezek. 18. 32; 33. 11, no pleasure in *d.*
Hos. 13. 14, O *d.* I will be thy plagues.
Mat. 15. 4; Mk. 7. 10, let him die the *d.*
16. 28; Mk. 9. 1; Lu. 9. 27, not taste of *d.*
26. 38; Mk. 14. 34, my soul is sorrowful to *d.*
Mk. 5. 23; John 4. 47, lieth at point of *d.*
Lu. 2. 26, should not see *d.* before.
22. 33, will go to prison and *d.*
John 5. 24; 1 John 3. 14, passed from *d.* to life.
8. 51, 52, keep my saying, shall never see *d.*
11. 4, sickness not unto *d.*
12. 33; 16. 32; 21. 19, signifying what *d.*
Acts 2. 24, having loosed pains of *d.*
Rom. 1. 32, such things are worthy of *d.*
5. 10; Col. 1. 22, reconciled by the *d.*
12, *d.* by sin and so *d.* passed on all.
14, 17, *d.* reigned from Adam to Moses.
6. 5, planted in likeness of his *d.*
21, end of those things is *d.*
23, wages of sin is *d.*
Rom. 8. 2, law of sin and *d.*
1 Cor. 3. 22, life or *d.* all are yours.
11. 26, show the Lord's *d.* till he come.
15. 21, by man came *d.*
55, 56, O *d.* where is thy sting?
2 Cor. 1. 9, sentence of *d.* in ourselves.
2. 16, savour of *d.* unto *d.*
4. 12, *d.* worketh in us.
11. 23, in *d.* oft.
Phil. 2. 8, *d.*, even *d.* of the cross.
Heb. 2. 9, taste *d.* for every man.
15, through fear of *d.* were.
Jas. 1. 15, sin bringeth forth *d.*
1 John 5. 16, a sin unto *d.*
Rev. 1. 18, keys of hell and of *d.*
2. 10, be faithful unto *d.*
11; 6. 14, second *d.*
6. 8, his name that sat on him was *d.*
9. 6, seek *d.* and *d.* shall flee.
20. 6, *d.* and hell delivered up.
21. 4, no more *d.*
See Prov. 14. 12; 16. 25; John 18. 31; Jas. 5. 20.

DEBASE. Isa. 57. 9.

DEBATE. Prov. 25. 9; Isa. 58. 4; Rom. 1. 29; 2 Cor. 12. 20.

DEBT. 2 Kings 4. 7, go, pay thy *d.* and live.
Neh. 10. 31, leave the exaction of every *d.*
Prov. 22. 26, be not sureties for *d.*
Mat. 18. 27, forgave him the *d.*
See 1 Sam. 22. 2; Mat. 6. 12; Rom. 4. 4.

DEBTOR. Rom. 1. 14, I am *d.* to the Greeks.
8. 12, we are *d.*, not to the flesh.
15. 27, their *d.* they are.
Gal. 5. 3, *d.* to do the whole law.
See Ezek. 18. 7; Mat. 23. 16; Lu. 7. 41; 16. 5.

DECAY. Lev. 25. 35; Neh. 4. 10; Heb. 8. 13.

DECEASE. Isa. 26. 14; Mat. 22. 25; Lu. 9. 31; 2 Pet. 1. 15.

DECEIT. Ps. 10. 7, mouth full of *d.* and fraud.
36. 3, words are iniquity and *d.*
55. 23, *d.* men shall not live half their days.
Prov. 12. 5, counsels of wicked are *d.*
20. 17, bread of *d.* is sweet.
27. 6, kisses of an enemy are *d.*
31. 30, favour is *d.* and beauty vain.
Jer. 14. 14; 23. 26, prophesy the *d.* of their heart.
17. 9, heart is *d.* above all things.
48. 10, that doeth work of the Lord *d.*
Hos. 11. 12, compasseth me with *d.*
Amos 8. 5, falsifying balances by *d.*
Zeph. 1. 9, fill their masters' houses with *d.*
Mat. 13. 22; Mk. 4. 19, the *d.* of riches.
Mk. 7. 22, out of heart proceed *d.*
Rom. 3. 13, they have used *d.*
2 Cor. 4. 2, handling word of God *d.*
11. 13, false apostles, *d.* workers.
Eph. 4. 22, according to *d.* lusts.
Col. 2. 8, vain *d.*, after tradition.
See Ps. 50. 19; Prov. 12. 20; Jer. 5. 27; Mic. 6. 11.

DECEIVE. Deut. 11. 16, take heed that your heart be not *d.*
2 Kings 19. 10; Isa. 37. 10, let not thy God *d.* thee.
Joh 12. 16, the *d.* and the *d.* are his.
Jer. 20. 7, thou hast *d.* me and I was *d.*
37 9, *d.* not yourselves.
Obad. 3, pride of heart hath *d.* thee.
Mat. 24. 24, if possible *d.* the very elect.
27. 63, remember that *d.* said.
John 7. 12, nay, but he *d.* the people.
47, are ye also *d.*?
1 Cor. 6. 9; 15. 33; Gal. 6. 4, be not *d.*
2 Cor. 6. 8, as *d.*, and yet true.
Eph. 4. 14, whereby they lie in wait to *d.*
5. 6; 2 Thess. 2. 3; 1 John 3. 7, let no man *d.* you.
1 Tim. 2. 14, Adam was not *d.*
2 Tim. 3. 13, worse and worse, *d.* and being *d.*
1 John 1. 8, no sin, we *d.* ourselves.
2 John 7, many *d.* entered into world.
See Gen. 31. 7; Isa. 44. 20; Ezek. 14. 9; Rev. 12. 9; 19. 20.

DECENTLY. 1 Cor. 14. 40.
DECISION. Joel 3. 14.
DECK. Job 40. 10, *d.* thyself with majesty.
Isa. 61. 10, as a bridegroom *d.* himself.
Jer. 4. 30, though thou *d.* thee with ornaments.
10. 4, they *d.* it with silver.
See Prov. 7. 16; Ezek. 16. 11; Rev. 17. 4; 18. 16.
DECLARATION. Esth. 10. 2; Job 13. 17; Lu. 1. 1; 2 Cor. 8. 19.
DECLARE. 1 Chron. 16. 24; Ps. 96. 3, *d.* glory among heathen.
Job 21. 31, who shall *d.* his way to his face.
31. 37, I would *d.* number of my steps.
Ps. 2. 7, I will *d.* decree.
9. 11, *d.* among the people his doings.
19. 1, heavens *d.* glory of God.
30. 9, shall dust *d.* thy truth.
40. 10, I have *d.* thy faithfulness.
66. 16, I will *d.* what he hath done.
75. 9, I will *d.* for ever.
118. 17, live and *d.* the works of the Lord.
145. 4, one generation shall *d.* thy mighty acts.
Isa. 3. 9, they *d.* their sin as Sodom.
41. 26; 45. 21, who hath *d.* from beginning.
45. 19, I *d.* things that are right.
46. 10, *d.* end from the beginning.
53. 8; Acts 8. 33, who shall *d.* his generation.
66. 19, *d.* my glory among Gentiles.
John 17. 26, have *d.* thy name and will *d.* it.
Acts 13. 32, we *d.* to you glad tidings.
17. 23, him *d.* I unto you.
20. 27, *d.* the counsel of God.
Rom. 1. 4, *d.* to be Son of God with power.
1 Cor. 3. 13, day shall *d.* it.
See Josh. 20. 4; John I. 18; Heb. 11. 14; 1 John 1. 3.
DECLINE. Deut. 17. 11, thou shalt not *d.* from sentence.
2 Chron. 34. 2, *d.* neither to right nor left.
Ps. 102. 11; 109. 23, days like a shadow that *d.*
119. 51, 157, not *d.* from thy law.
See Ex. 23. 2; Job 23. 11; Prov. 4. 5; 7. 25.
DECREASE. Gen. 8. 5; Ps. 107. 38; John 3. 30.
DECREE. Job 22. 28, thou shalt *d.* a thing and it shall be.
28. 26, made a *d.* for the rain.
Ps. 148. 6, a *d.* which shall not pass.
Prov. 8. 15, by me princes *d.* justice.
29, he gave to the sea his *d.*
Isa. 10. 1, that *d.* unrighteous *d.*
Acts 16. 4, delivered the *d.* to keep.
See Dan. 2. 9; 6. 8; Acts 17. 7; 1 Cor. 7. 37.
DEDICATE. Deut. 20. 5, lest he die and another *d.* it.
Judg. 17. 3, wholly *d.* silver to the Lord.
1 Chron. 26. 27, of spoil they did *d.*
Ezek. 44. 29, every *d.* thing shall he theirs.
See 1 Kings 7. 51; 8. 63; 15. 15; 1 Chron. 18. 11; Heb. 9. 18.
DEED. Ex. 9. 16; 1 Sam. 25. 34; 26. 4, in very *d.*
2 Sam. 12. 14, by this *d.* hast given occasion.
Ezra 9. 13, come upon us for our evil *d.*
Neh. 13. 14, wipe not out my good *d.*
Ps. 28. 4; Isa. 59. 18; Jer. 25. 14; Rom. 2. 6, according to their *d.*
Lu. 11. 48, ye allow the *d.* of your fathers.
23. 41, due reward of our *d.*
24. 19, a prophet mighty in *d.*
John 3. 19, because their *d.* were evil.
8. 41, ye do the *d.* of your father.
Acts 7. 22, Moses, mighty in word and *d.*
Rom. 3. 20, by *d.* of law no flesh justified.
28, justified without *d.* of the law.
Col. 3. 9, put off old man with his *d.*
17, whatsoever ye do in word or *d.*
Jas. 1. 25, shall be blessed in his *d.*
1 John 3. 18, not love in word, but in *d.*
See Gen. 44. 15; Lu. 23. 51; Acts 19. 18.
DEEMED. Acts 27. 27.
DEEP. Gen. 7. 11; 8. 2, fountains of *d.*
Deut. 33. 13, the *d.* that coucheth beneath.
Job 38. 30, face of *d.* is frozen.
41. 31, maketh the *d.* boil like a pot.
Ps. 36. 6, thy judgments are a great *d.*
42. 7, *d.* calleth to *d.*
95. 4, in his hand are the *d.* places.
107. 24, see his wonders in the *d.*
Prov. 22. 14; 23. 27, strange women *d.* pit.
Isa. 63. 13, led them through *d.*
Mat. 13. 5, no *d.* of earth.
Lu. 5. 4, launch into *d.*
6. 48, digged *d.* and laid foundations.
8. 31, command to go into the *d.*
John 4. 11, the well is *d.*
1 Cor. 2. 10, searcheth *d.* things of God.
See Job 4. 13; 33. 15; Prov. 19. 15; Rom. 10. 7.
DEER. Deut. 14. 5; 1 Kings 4. 23.
DEFAME. Jer. 20. 10; 1 Cor. 4. 13.
DEFEAT. 2 Sam. 15. 34; 17. 14.
DEFENCE. Job 22. 25, the Almighty shall be thy *d.*
Ps. 7. 10, my *d.* is of God.
59. 9, 17; 62. 2, for God is my *d.*
89. 18; 94. 22, Lord is *d.*
Eccl. 7. 12, wisdom a *d.*, money a *d.*
Isa. 33. 16, place of *d.* munitions of rocks.
Phil. 1. 7, 17, in *d.* of the Gospel.
See Num. 14. 9; Acts 19. 33; 22. 1.
DEFEND. Ps. 5. 11, shout for joy, because thou *d.* them.
82. 3, *d.* the poor and fatherless.
Zech. 9. 15, Lord of hosts shall *d.* them.
Acts 7. 24, *d.* him and avenged the oppressed.
See Ps. 20. 1; 59. 1; Isa. 31. 5.
DEFILE. Ex. 31. 14, that *d.* sabbath be put to death.
Num. 35. 33, blood *d.* the land.
2 Kings 23. 13, high places did king *d.*
Neh. 13. 29, they have *d.* the priesthood.
Ps. 74. 7; 79. 1, *d.* dwelling-place of thy name.
106. 39, *d.* with their own works.
Isa. 59. 3, your hands are *d.* with blood.
Jer. 2. 7; 16. 18, ye *d.* my land.
Ezek. 4. 13, eat their *d.* bread.
23. 38, they have *d.* my sanctuary.
36. 17, they *d.* it by their own ways.
Dan. 1. 8, would not *d.* himself with meat.
Mat. 15. 11, 18, 20; Mk. 7. 15, 20, 23, *d.* a man.
John 18. 28, lest they should be *d.*
1 Cor. 3. 17, if any man *d.* temple of God.
8. 7, conscience being weak is *d.*
1 Tim. 1. 10, law for them that *d.* themselves.
Tit. 1. 15, to *d.* nothing pure, even conscience *d.*
Heb. 12. 15, thereby many be *d.*
Jude 8, filthy dreamers *d.* flesh.
Rev. 3. 4, few not *d.* their garments.
See Ex. 31. 41; Lev. 21. 4; Jas. 3. 6; Rev. 21. 27.
DEFRAUD. 1 Sam. 12. 3, 4, whom have I *d.*?
Mk. 10. 19; 1 Cor. 7. 5, *d.* not.
1 Cor. 6. 7, rather suffer to be *d.*
8, do wrong and *d.* your brethren.
2 Cor. 7. 2, we have *d.* no man.
See Lev. 19. 13; 1 Thess. 4. 6.
DEGENERATE. Jer. 2. 21.
DEGREE. Ps. 62. 9, men of low *d.*, high *d.*
1 Tim. 3. 13, purchase to themselves good *d.*
Jas. 1. 9, brother of low *d.* rejoice.
See 2 Kings 20. 9; 1 Chron. 17. 17; Isa. 38. 8; Lu. 1. 52.
DELAY. Mat. 24. 48; Lu. 12. 45, my lord *d.* his coming.
Acts 9. 38, that he would not *d.* to come.
See Ex. 22. 29; 32. 1; Acts 25. 17.
DELECTABLE. Isa. 44. 9.
DELICACY. Rev. 18. 3.
DELICATE. 1 Sam. 15. 32, Agag came to him *d.*
Prov. 29. 21, he that *d.* bringeth up servant.
Isa. 47. 1, no more called tender and *d.*
Lam. 4. 5, that did feed *d.* are desolate.
Lu. 7. 25, that live *d.* are in kings' courts.
See Deut. 28. 54, 56; Jer. 6. 2; Mic. 1. 16.

DELICIOUSLY. Rev. 18. 7.

DELIGHT (*n.*). Deut. 10. 15, Lord had a *d.* in thy fathers.
1 Sam. 15. 22, hath Lord as great *d.* in offerings.
2 Sam. 15. 26, I have no *d.* in thee.
Job 22. 26, shalt thou have *d.* in the Almighty.
Ps. 1. 2, his *d.* is in law of Lord.
16. 3, to excellent in whom is my *d.*
119. 24, testimonies my *d.* and counsel.
77, 92, 174, thy law is my *d.*
143, thy commandments are my *d.*
Prov. 8. 30, I was daily his *d.*
31, my *d.* were with sons of men.
18. 2, fool hath no *d.* in understanding.
19. 10, *d.* not seemly for a fool.
Cant. 2. 3, under his shadow with great *d.*
Isa. 58. 13, call sabbath a *d.*
See Prov. 11. 1; 12. 22; 15. 8; 16. 13.

DELIGHT (*v.*). Job 27. 10, will he *d.* himself in the Almighty?
Ps. 37. 4, *d.* also in the Lord.
11, meek shall *d.* in abundance of peace.
51. 16, thou *d.* not in burnt offering.
94. 19, thy comforts *d.* my soul.
Isa. 42. 1, elect in whom my soul *d.*
55. 2, soul *d.* itself in fatness.
62. 4, the Lord *d.* in thee.
Mic. 7. 18, he *d.* in mercy.
Rom. 7. 22, I *d.* after the inward man.
See Num. 14. 8; Prov. 1. 22; 2. 14; Mal. 3. 1.

DELIGHTSOME. Mal. 3. 12.

DELIVER. Ex. 3. 8; Acts 7. 34, I am come down to *d.* them.
Num. 35. 25, congregation shall *d.* slayer.
Deut. 32. 39; Isa. 43. 13, any *d.* out of my hand.
2 Chron. 32. 13, were gods able to *d.* their lands.
Job 5. 19, shall *d.* thee in six troubles.
36. 18, great ransom cannot *d.*
Ps. 33. 17, nor *d.* any by great strength.
56. 13, *d.* my feet from falling.
144. 10, *d.* David from hurtful sword.
Prov. 24. 11, forbear to *d.* them.
Eccl. 9. 15, by wisdom *d.* city.
Isa. 50. 2, have I no power to *d.*?
Jer. 1. 8, I am with thee to *d.* thee.
39. 17, I will *d.* in that day.
Dan. 3. 17, for God is able to *d.*, and will *d.*
6. 14, king set heart on Daniel to *d.*
Amos 2. 14, neither shall mighty *d.*
9. 1, he that escapeth shall not be *d.*
Mal. 3. 15, they that tempt God are *d.*
Mat. 6. 13; Lu. 11. 4, *d.* us from evil.
11. 27; Lu. 10. 22, all things *d.* to me of my Father.
26. 15, I will *d.* him to you.
Acts 2. 23, being *d.* by the counsel of God.
Rom. 4. 25, was *d.* for our offences.
7. 6, we are *d.* from the law.
8. 21, creature shall be *d.*
2 Cor. 4. 11, *d.* to death for Jesus' sake.
2 Tim. 4. 18, *d.* me from every evil work.
Jude 3, faith once *d.* to saints.
See Rom. 8. 32; 2 Cor. 1. 10; Gal. 1. 4; 2 Pet. 2. 7.

DELIVERANCE. 2 Kings 5. 1, by him had given *d.* to Syria.
1 Chron. 11. 14, saved by great *d.*
Ps. 32. 7, compass me with songs of *d.*
Lu. 4. 18, preach *d.* to the captives.
Heb. 11. 35, not accepting *d.*
See Gen. 45. 7; Joel 2. 32; Obad. 17.

DELUSION. Isa. 66. 4; 2 Thess. 2. 11.

DEMAND. Dan. 4. 17; Mat. 2. 4; Lu. 3. 14.

DEMONSTRATION. 1 Cor. 2. 4.

DEN. Job 37. 8, then the beasts go into *d.*
Isa. 11. 8, put hand on cockatrice *d.*
Jer. 7. 11, is this house a *d.* of robbers.
Mat. 21. 13; Mk. 11. 17, a *d.* of thieves.
Heb. 11. 38, in deserts and in *d.*
See Judg. 6. 2; Dan. 6. 7; Amos 3. 4.

DENOUNCE. Deut. 30. 18.

DENY. Josh. 24. 27, lest ye *d.* your God.
Prov. 30. 9, lest I be full and *d.* thee.
Lu. 20. 27, which *d.* resurrection.
2 Tim. 2. 13, he cannot *d.* himself.
Tit. 1. 16, in works they *d.* him.
See 1 Tim. 5. 8; 2 Tim. 3. 5; Tit. 2. 12.

DEPART. Gen. 49. 10, sceptre shall not *d.* from Judah.
2 Sam. 22. 22; Ps. 18. 21, have not *d.* from my God.
Job 21. 14; 22. 17, they say to God, *d.*
28. 28, to *d.* from evil is understanding.
Ps. 6. 8; Mat. 7. 23; Lu. 13. 27, *d.* ye workers of iniquity.
34. 14; 37. 27, *d.* from evil, and do good.
105. 38, Egypt was glad when they *d.*
Prov. 15. 24, he may *d.* from hell beneath.
22. 6, when old he will not *d.* from it.
27. 22, yet will not foolishness *d.*
Mat. 14. 16, they need not *d.*
25. 41, *d.* from me, ye cursed.
Lu. 2. 29, lettest thou thy servant *d.* in peace.
4. 13, devil *d.* for a season.
21. 21, let them in midst *d.*
John 13. 1, when Jesus knew he should *d.*
2 Cor. 12. 8, besought that it might *d.* from me.
Phil. 1. 23, desire to *d.*
1 Tim. 4. 1, some shall *d.* from the faith.
2 Tim. 2. 19, nameth Christ *d.* from iniquity.
See Isa. 54. 10; Mic. 2. 10; 2 Tim. 4. 6; Heb. 3. 12.

DEPOSED. Dan. 5. 20.

DEPRIVED. Gen. 27. 45; Job 39. 17; Isa. 38. 10.

DEPTH. Job 28. 14, *d.* saith, it is not in me.
Ps. 33. 7, he layeth up *d.* in storehouses.
77. 16, waters afraid, *d.* troubled.
106. 9, led through *d.* as through wilderness.
Ps. 107. 26, they go down again to *d.*
Prov. 8. 24, when no *d.* was brought forth.
25. 3, heaven for height, earth for *d.*
Mat. 18. 6, better drowned in *d.* of sea.
Mk. 4. 5, no *d.* of earth.
Rom. 11. 33, the *d.* of the riches.
See Isa. 7. 11; Mic. 7. 19; Rom. 8. 39.

DEPUTED. 2 Sam. 15. 3.

DEPUTY. 1 Kings 22. 47; Acts 13. 7; 18. 12; 19. 38.

DERIDE. Hab. 1. 10; Lu. 16. 14; 23. 35.

DERISION. Job 30. 1, younger than I have me in *d.*
Ps. 2. 4, the Lord shall have them in *d.*
44. 13; 79. 4, a *d.* to them round us.
Jer. 20. 7, 8, in *d.* daily.
Lam. 3. 14, I was a *d.* to my people.
See Ps. 119. 51; Ezek. 23. 32; 36. 4; Hos. 7. 16.

DESCEND. Ezek. 26. 20; 31. 16, with them that *d.* into pit.
Mat. 7. 25, 27, rain *d.* and floods came.
Mk. 1. 10; John 1. 32, 33, Spirit *d.*
15. 32, let Christ now *d.* from cross.
Rom. 10. 7, who shall *d.* into the deep?
Eph. 4. 10, he that *d.* is same that ascended.
Jas. 3. 15, this wisdom *d.* not.
Rev. 21. 10, great city *d.* out of heaven.
See Gen. 28. 12; Ps. 49. 17; 133. 3; Prov. 30. 4.

DESCENT. Lu. 19. 37; Heb. 7. 3, 6.

DESCRIBE. Josh. 18. 4; Judg. 8. 14; Rom. 4. 6; 10. 5.

DESCRY. Judg. 1. 23.

DESERT. Ps. 78. 40, oft did they grieve him in *d.*
102. 6, like an owl of the *d.*
Isa. 35. 1, the *d.* shall rejoice.
6; 43. 19, streams in the *d.*
40. 3, in *d.* a highway for our God.
Jer. 2. 6, led us through land of *d.*
17. 6, like the heath in the *d.*
25. 24, people that dwell in *d.* shall drink.
Mat. 24. 26, say, behold, he is in the *d.*

Lu. 1. 80, John in *d.* till his showing.
9. 10, aside privately into *d.* place.
John 6. 31, did eat manna in *d.*
See Ex. 5. 3; 19. 2; Isa. 51. 3; Mk. 6. 31.
DESERTS. Ps. 28. 4; Ezek. 7. 27.
DESERVE. Judg. 9. 16; Ezra 9. 13; Job 11. 6.
DESIRE (*n.*). 2 Chron. 15. 15, sought him with their whole *d.*
Job 34. 36, my *d.* is that Job may be tried.
Ps. 10. 3; 21. 2; Rom. 10. 1, heart's *d.*
37. 4, he shall give thee the *d.* of thine heart.
54. 7; 59. 10; 92. 11; 112. 8, *d.* on enemies.
92. 11; 112. 10; 140. 6, *d.* of the wicked.
145. 16, the *d.* of every living thing.
Prov. 10. 24; 11. 23, the *d.* of righteous.
13. 12, when *d.* cometh, it is a tree of life.
19. 22, the *d.* of a man is his kindness.
21. 25, the *d.* of slothful killeth him.
Eccl. 12. 5, *d.* shall fail.
Ezek. 24. 16, 21, 25, the *d.* of thine eyes.
Mic. 7. 3, great man uttereth mischievous *d.*
Hab. 2. 5, enlargeth *d.* as hell.
Hag. 2. 7, the *d.* of all nations.
Lu. 22. 15, with *d.* I have *d.* to eat.
Eph. 2. 3, fulfilling *d.* of flesh and mind.
Phil. 1. 23, having a *d.* to depart.
See Gen. 3. 16; Job 14. 15; 31. 16.
DESIRE (*v.*). Deut. 14. 26, bestow for whatsoever thy soul *d.*
1 Sam. 2. 16, take as much as thy soul *d.*
12. 13, behold the king whom ye *d.*
Neh. 1. 11, servants who *d.* to fear thy name.
Job 13. 3, I *d.* to reason with God.
Ps. 19. 10, more to be *d.* than gold.
27. 4, one thing I *d.* of the Lord.
34. 12, that *d.* life and loveth many days.
40. 6, sacrifice and offering thou didst not *d.*
45. 11, king greatly *d.* thy beauty.
73. 25, none on earth I *d.* beside thee.
107. 30, to their *d.* haven.
Prov. 3. 15; 8. 11, all thou canst *d.* not to be compared.
13. 4, soul of sluggard *d.*, and hath not.
Eccl. 2. 10, what my eyes *d.* I kept not.
Isa. 53. 2, no beauty that we should *d.*
Hos. 6. 6, I *d.* mercy and not sacrifice.
Mic. 7. 1, soul *d.* first-ripe fruit.
Zeph. 2. 1, gather together, O nation not *d.*
Mat. 12. 46; Lu. 6. 20, his brethren *d.*
13. 17, have *d.* to see those things.
20. 20, *d.* a certain thing of him.
Mk. 9. 35, if any *d.* to be first.
10. 35, do for us whatsoever we *d.*
11. 24, what things ye *d.* when ye pray.
15. 6; Lu. 23. 25, prisoner whom they *d.*
Lu. 9. 9, who is this, and he *d.* to see him.
10. 24, kings have *d.* to see.
16. 21, *d.* to be fed with crumbs.
20. 46, scribes *d.* to walk in long robes.
22. 15, have *d.* to eat this passover.
31, Satan hath *d.* to have you.
Acts 3. 14, *d.* a murderer to be granted.
1 Cor. 14. 1, and *d.* spiritual gifts.
2 Cor. 5. 2, *d.* to be clothed upon.
Gal. 4. 9, ye *d.* again to be in bondage.
21, ye that *d.* to be under the law.
6. 12, many *d.* to make show in the flesh.
Eph. 3. 13, I *d.* that ye faint not.
Phil. 4. 17, not because I *d.* a gift; I *d.* fruit.
1 Tim. 3. 1, he *d.* a good work.
Heb. 11. 16, they *d.* a better country.
Jas. 4. 2, ye *d.* to have, and cannot obtain.
1 Pet. 1. 12, the angels *d.* to look into.
2. 2, as babes *d.* sincere milk of word.
1 John 5. 15, we have petitions we *d.*
See Gen. 3. 6; Job 7. 2; Ps. 51. 6; Lu. 5. 39.
DESIRABLE. Ezek. 23. 6, 12, 23.
DESIROUS. Prov. 23. 3; Lu. 23. 8; John 16. 19; Gal. 5. 26.
DESOLATE. Ps. 25. 16, have mercy, for I am *d.*
40. 15, let them be *d.* for reward.
143. 4, my heart within me is *d.*
Isa. 54. 1; Gal. 4. 27, more are children of *d.*
62. 4, nor shall thy land any more be termed *d.*
Jer. 2. 12, be ye very *d.*, saith the Lord.
32. 43; 33. 12, *d.* without man or beast.
Ezek. 6. 6, your altars may be made *d.*
Dan. 11. 31; 12. 11, abomination that maketh *d.*
Mal. 1. 4, return and build the *d.* places.
Mat. 23. 38; Lu. 13. 35, house left to you *d.*
Acts 1. 20, let his habitation be *d.*
1 Tim. 5. 5, widow indeed, and *d.*
Rev. 18. 19, in one hour is she made *d.*
See Ps. 34. 22; Jer. 12. 10; Joel 2. 3; Zech. 7. 14.
DESOLATION. 2 Kings 22. 19, they should become a *d.* and a curse.
Ps. 46. 8, what *d.* he hath made in the earth.
74. 3; Jer. 25. 9; Ezek. 35. 9, perpetual *d.*
Prov. 1. 27, when your fear cometh as *d.*
3 25, the *d.* of the wicked.
Isa. 61. 4, raise up former *d.*, the *d.* of many generations.
Dan. 9. 26, to end of war *d.* are determined.
Zeph. 1. 15, a day of wrath, wasting, and *d.*
Mat. 12. 25; Lu. 11. 17, house divided brought to *d.*
Lu. 21. 20, then know *d.* is nigh.
See Lev. 26. 31; Josh. 8. 28; Job 30. 14.
DESPAIR. 1 Sam. 27. 1; Eccl. 2. 20; 2 Cor. 4. 8.
DESPERATE. Job 6. 26; Isa. 17. 11; Jer. 17. 9.
DESPISE. Num. 11. 20, ye have *d.* the Lord.
15. 31; Prov. 13. 13; Isa. 5. 24; 30. 12, *d.* the word.
1 Sam. 2. 3, that *d.* me shall be lightly esteemed.
Neh. 4. 4, hear, O God, for we are *d.*
Esth. 1. 17, so that they *d.* their husbands.
Job 5. 17; Prov. 3. 11; Heb. 12. 5, *d.* not chastening.
19. 18, young children *d.* me.
36. 5, God is mighty and *d.* not any.
Ps. 51. 17, contrite heart thou wilt not *d.*
53. 5, put to shame, because God *d.* them.
73. 20, thou shalt *d.* their image.
102. 17, he will not *d.* their prayer.
Prov. 1. 7, fools *d.* wisdom.
30; 5. 12, *d.* reproof.
6. 30, men do not *d.* a thief.
15. 5, fool *d.* father's instruction.
20, foolish man *d.* his mother.
32, refuseth instruction *d.* own soul.
19. 16, he that *d.* his ways shall die.
30. 17, *d.* to obey his mother, ravens shall.
Eccl. 9. 16, poor man's wisdom is *d.*
Isa. 33. 15, he that *d.* gain of oppressions.
49. 7, saith Lord to him whom man *d.*
Jer. 49. 15, I will make thee small and *d.*
Ezek. 20. 13, 16, they *d.* my judgments.
22. 8, thou hast *d.* holy things.
Amos 2. 4, they *d.* the law of the Lord.
Zech. 4. 10, who hath *d.* day of small things.
Mal. 1. 6, wherein have we *d.* thy name?
Mat. 6. 24; Lu. 16. 13, hold to one, *d.* the other.
18. 10, *d.* not one of these little ones.
Lu. 10. 16, *d.* you, *d.* me; *d.* him that sent me.
18. 9, righteous, and *d.* others.
Rom. 2. 4, *d.* thou the riches of his goodness.
1 Cor. 1. 28, things *d.* God hath chosen.
4. 10, ye are honourable, but we are *d.*
11. 22, *d.* ye the church of God.
16. 11, let no man therefore *d.* him.
1 Thess. 4. 8, *d.* not man, but God.
5. 20, *d.* not prophesyings.
1 Tim. 4. 12, let no man *d.* thy youth.
6. 2, not *d.* because brethren.
Tit. 2. 15, let no man *d.* thee.
Heb. 12. 2, endured cross, *d.* the shame.
Jas. 2. 6, ye have *d.* the poor.
See Gen. 16. 4; 25. 34; 2 Sam. 6. 16; Rom. 14. 3.
DESPISERS. Acts 13. 41; 2 Tim. 3. 3.
DESPITE. Ezek. 25. 6, 15; 36. 5; Rom. 1. 30; Heb. 10. 29.

DESPITEFULLY. Mat. 5. 44; Lu. 6. 28; Acts 14. 5.
DESTITUTE. Ps. 102. 17, will regard prayer of *d.*
Prov. 15. 21, folly is joy to him that is *d.* of wisdom.
1 Tim. 6. 5, *d.* of the truth.
Heb. 11. 37, being *d.*, afflicted, tormented.
See Gen. 24. 27; Ezek. 32. 15; Jas. 2. 15.
DESTROY. Gen. 18. 23, *d.* righteous with the wicked.
Ex. 22. 20, he shall be utterly *d.*
Deut. 9. 14, let me alone that I may *d.* them.
1 Sam. 15. 6, depart, lest I *d.* you with them.
2 Sam. 1. 14, *d.* Lord's anointed.
Job 2. 3, movedst me to *d.* without cause.
10. 8, made me, yet thou dost *d.* me.
19. 10, he hath *d.* me on every side.
26, though worms *d.* this body.
Ps. 40. 14; 63. 9, seek my soul to *d.* it.
145. 20, all the wicked will he *d.*
Prov. 1. 32, prosperity of fools shall *d.* them.
13. 23, is *d.* for want of judgment.
31. 3, that which *d.* kings.
Eccl. 9. 18, one sinner *d.* much good.
Isa. 10. 7, it is in his heart to *d.*
11. 9; 65. 25, *d.* in holy mountain.
19. 3, I will *d.* the counsel thereof.
28. 2, as a *d.* storm.
Jer. 13. 14, I will not spare but *d.* them.
17. 18, *d.* them with double destruction.
23. 1, woe to pastors that *d.* the sheep.
Ezek. 9. 1, with *d.* weapon in his hand.
22. 27, *d.* souls to get dishonest gain.
Dan. 6. 24, he shall *d.* wonderfully.
Hos. 13. 9, thou hast *d.* thyself.
Mat. 5. 17, not to *d.* but to fulfil.
10. 28, fear him that is able to *d.*
12. 14; Mk. 3. 6; 11. 18, they might *d.* him.
21. 41, he will miserably *d.* those.
22. 7, and *d.* those murderers.
27. 20, ask Barabbas and *d.* Jesus.
Mk. 1. 24; Lu. 4. 34, art thou come to *d.*
12. 9; Lu. 20. 16, *d.* the husbandmen.
14. 58, say, I will *d.* this temple.
15. 29, thou that *d.* the temple.
Lu. 6. 9, is it lawful to save life or *d.*
9. 56, is not come to *d.* men's lives.
17. 27, flood came and *d.* them all.
John 2. 19, Jesus said, *d.* this temple.
Rom. 14. 15, *d.* not him with thy meat.
1 Cor. 6. 13, God shall *d.* both it and them.
Gal. 1. 23, preacheth the faith he once *d.*
2. 18, if I build the things which I *d.*
2 Thess. 2. 8, *d.* with brightness of his coming.
Heb. 2. 14, *d.* him that had the power.
Jas. 4. 12, able to save and to *d.*
1 John 3. 8, *d.* the works of the devil.
See Gen. 6. 17; Isa. 65. 8; Rom. 6. 6; 2 Pet. 2. 12; Jude 5.
DESTROYER. Ex. 12. 23, not suffer *d.* to come.
Judg. 16. 24, delivered the *d.* of our country.
Job 15. 21, in prosperity the *d.* shall come.
Ps. 17. 4, kept from paths of the *d.*
Prov. 28. 24, the companion of a *d.*
See Job 33. 22; Isa. 49. 17; Jer. 22. 7; 50. 11.
DESTRUCTION. 2 Chron. 22. 4, his counsellors to his *d.*
26. 16, heart lifted up to *d.*
Esth. 8. 6, endure to see *d.* of my kindred.
Job 5. 21, neither be afraid of *d.*
21. 17, how oft cometh *d.*
26. 6, *d.* hath no covering.
31. 3, is not *d.* to the wicked.
Ps. 9. 6, *d.* are come to a perpetual end.
35. 8, into that very *d.* let him fall.
73. 18, thou castest them down to *d.*
90. 3, turnest man to *d.*
91. 6, the *d.* that wasteth at noon day.
103. 4, redeemeth thy life from *d.*
Prov. 1. 27, your *d.* cometh as a whirlwind.
10. 14, mouth of foolish near *d.*
Prov. 10. 15, *d.* of poor is their poverty.
14. 28, want of people *d.* of the prince.
16. 18, pride goeth before *d.*
17. 19, exalteth gate seeketh *d.*
18. 7, fool's mouth is his *d.*
27. 20, hell and *d.* never full.
31. 8, such as are appointed to *d.*
Isa. 14. 23, the besom of *d.*
19. 18, the city of *d.*
59. 7, wasting and *d.* in their paths.
60. 18, *d.* be no more heard.
Jer. 17. 18, destroy with double *d.*
46. 20, *d.* cometh out of north.
50. 22, sound of great *d.* in the land.
Lam. 2. 11; 3. 46; 4. 10, *d.* of the daughter of my people.
Hos. 13. 14. O grave, I will be thy *d.*
Mat. 7. 13, broad way leadeth to *d.*
Rom. 3. 16, *d.* and misery in their ways.
9. 22, vessels fitted to *d.*
Phil. 3. 18, 19, many walk whose end is *d.*
1 Thess. 5. 3, then sudden *d.* cometh.
2 Thess. 1. 9, punished with everlasting *d.*
1 Tim. 6. 9, lusts drown men in *d.*
2 Pet. 2. 1, bring on themselves swift *d.*
3. 16, wrest to their own *d.*
See Job 21. 20; 31. 23; Prov. 10. 29; 21. 15.
DETAIN. Judg. 13. 15, 16; 1 Sam. 21. 7.
DETERMINATE. Acts 2. 23.
DETERMINATION. Zeph. 3. 8.
DETERMINE. Ex. 21. 22, pay as the judges *d.*
1 Sam. 20. 7, be sure evil is *d.* by him.
Job 14. 5, seeing his days are *d.*
Dan. 11. 36, that that is *d.* shall be done.
Lu. 22. 22, Son of man goeth as it was *d.*
Acts 3. 13, Pilate was *d.* to let him go.
17. 26, hath *d.* the times appointed.
1 Cor. 2. 2, I *d.* not to know anything.
See 2 Chron. 2. 1; 25. 16; Isa. 19. 17; Dan. 9. 24.
DETEST. Deut. 7. 26.
DETESTABLE. Jer. 16. 18; Ezek. 5. 11; 7. 20; 11. 18; 37. 23.
DEVICE. Esth. 9. 25, *d.* return on his own head.
Ps. 10. 2, let them be taken in the *d.*
33. 10, maketh *d.* of the people of none effect.
37. 7, bringeth wicked *d.* to pass.
Prov. 1. 31, he filled with their own *d.*
12. 2, man of wicked *d.* will be condemn.
19. 21, many *d.* in a man's heart.
Eccl. 9. 10, no work nor *d.* in grave.
Jer. 18. 12, will walk after our own *d.*
Dan. 11. 24, 25, he shall forecast *d.*
Acts 17. 29, like stone graven by man's *d.*
2 Cor. 2. 11, not ignorant of his *d.*
See 2 Chron. 2. 14; Esth. 8. 3; Job 5. 12.
DEVILISH. Jas. 3. 15.
DEVISE. Ex. 31. 4; 35. 32, 35, *d.* works in gold.
Ps. 35. 4, to confusion that *d.* my hurt.
36. 4, he *d.* mischief on his bed.
41. 7, against me do they *d.* my hurt.
Prov. 3. 29, *d.* not evil against thy neighbour.
6. 14, he *d.* mischief continually.
18, a heart that *d.* wicked imaginations.
14. 22, err that *d.* evil, *d.* good.
16. 9, man's heart *d.* his way.
Isa. 32, 7, *d.* wicked devices to destroy poor.
8. the liberal *d.* liberal things.
2 Pet. 1. 16, cunningly *d.* fables.
See 2 Sam. 14. 14; Jer. 51. 12; Lam. 2. 17; Mic. 2. 1.
DEVOTE. Lev. 27. 21, 28; Num. 18. 14; Ps. 119. 38.
DEVOTIONS. Acts 17. 23.
DEVOUR. Gen. 37. 20, some evil beast hath *d.* him.
41. 7, 24, seven thin *d.* the seven rank.
Ex. 24. 17; Isa. 29. 6; 30. 27, 30; 33. 14, *d.* fire.
Lev. 10. 2, fire from Lord *d.* them.
Deut. 32. 24, *d.* with burning heat.
2 Sam. 11. 25, sword *d.* one as well as another.
18. 8, wood *d.* more than sword *d.*

2 Sam. 22. 9; Ps. 18. 8, fire out of his mouth *d.*
Job 18. 13, death shall *d.* his strength.
Ps. 80. 13, beasts of field *d.* it.
Prov. 20. 25, man who *d.* that which is holy.
30. 14, jaw teeth as knives to *d.*
Isa. 1. 7, strangers *d.* it in your presence.
20, if ye rebel, be *d.* with sword.
Jer. 2. 30, your sword hath *d.* prophets.
3. 24, shame *d.* labour of our fathers.
30. 18, that *d.* thee shall be *d.*
Ezek. 15. 7, fire shall *d.* them.
23. 37, pass through fire to *d.* them.
Hos. 8. 14; Amos 1. 14; 2. 2, it shall *d.* palaces.
Joel 2. 3, a fire *d.* before them.
Amos 4. 9, fig trees, palmer-worm *d.* them.
Hab. 1. 13, wicked *d.* man that is more righteous.
Zeph. 1. 18; 3. 8, *d.* by fire of jealousy.
Mal. 3. 11, will rebuke the *d.* for your sakes.
Mat. 13. 4; Mk. 4. 4; Lu. 8. 5, fowls *d.* them.
23. 14; Mk. 12. 40; Lu. 20. 47, *d.* widows' houses.
Lu. 15. 30, thy son hath *d.* thy living.
2 Cor. 11. 20, if a man *d.* you.
Gal. 5. 15, ye bite and *d.* one another.
Heb. 10. 27, which shall *d.* adversaries.
1 Pet. 5. 8, seeking whom he may *d.*
See Gen. 31. 15; 2 Sam. 2. 26; Ps. 50. 3; 52. 4.

DEVOUT. Lu. 2. 25, Simeon was just and *d.*
Acts 2. 5; 8. 2, *d.* men.
See Acts 10. 2; 13. 50; 17. 4, 17; 22. 12.

DEW. 2 Sam. 1. 21, let there be no *d.*
17. 12, we will light on him as *d.* falleth.
1 Kings 17. 1, there shall not be *d.* nor rain.
Job 38. 28, who hath begotten drops of *d.*
Prov. 3. 20, clouds drop down *d.*
Isa. 18. 4, like *d.* in heat of harvest.
Dan. 4. 15, 23, 25, 33, wet with *d.* of heaven.
Hos. 6. 4; 13. 3, goodness as early *d.*
Hag. 1. 10, heaven is stayed from *d.*
See Ex. 16. 13; Num. 11. 9; Job 29. 19; Hos. 14. 5.

DIADEM. Job 29. 14; Isa. 28. 5; 62. 3; Ezek. 21. 26.

DIAMOND. Jer. 17. 1; Ezek. 28. 13.

DID. Mat. 13. 58, he *d.* not many mighty works.
John 4. 29, all things that ever I *d.*
9. 26, what *d.* he to thee?
15. 24, works which none other man *d.*
See Gen. 6. 22; 1 Sam. 1. 7; Job 1. 5; 1 Pet. 2. 22.

DIE. Gen. 2. 17; 20. 7; 1 Sam. 14. 44; 22. 16; 1 Kings 2. 37, 42; Jer. 26. 8; Ezek. 3. 18; 33. 8, 14, surely *d.*
Gen. 3. 3; Lev. 10. 6; Num. 18. 32, lest ye *d.*
27. 4; 45. 28; Prov. 30. 7, before I *d.*
Ex. 21. 12, smiteth a man that he *d.*
Lev. 7. 24; 22. 8; Deut. 14. 21; Ezek. 4. 14, that *d.* of itself.
Num. 16. 29, if these *d.* common death.
23. 10, let me *d.* death of righteous.
Deut. 31. 14, days approach that thou must *d.*
Ruth 1. 17, where thou *d.* will I *d.*
2 Sam. 3. 33, *d.* Abner as a fool *d.*?
2 Kings 20. 1; Isa. 38. 1, shalt *d.* and not live.
2 Chron. 25. 4; Jer. 31. 30, every man *d.* for own sin.
Job 2. 9, his wife said, Curse God and *d.*
3. 11, why *d.* I not from the womb?
12. 2, wisdom shall *d.* with you.
14. 14, if a man *d.*, shall he live again?
21. 23, one *d.* in full strength.
25, another *d.* in bitterness of soul.
29. 18, I shall *d.* in my nest.
Ps. 41. 5, when shall he *d.* and name perish?
49. 10, wise men *d.*, likewise the fool.
17, when he *d.* carry nothing away.
Prov. 5. 23, he shall *d.* without instruction.
10. 21, fools *d.* for want of wisdom.
11. 7, *d.* his expectation perish.
Eccl. 2. 16, how *d.* the wise man?
7. 17, why shouldest thou *d.* before thy time?
9. 5, living know they shall *d.*
Isa. 66. 24; Mk. 9. 44, worm shall not *d.*
Jer. 27. 13; Ezek. 18. 31; 33. 11, why will ye *d.*?
28. 16, this year thou shalt *d.*
34. 5, thou shalt *d.* in peace.
Ezek. 18. 4, 20, soul that sinneth shall *d.*
32, no pleasure in death of him that *d.*
33. 8, wicked man shall *d.* in iniquity.
Amos 6. 9, if ten men in house they shall *d.*
9. 10, sinners of my people shall *d.*
Jonah 4. 3, 8, it is better to *d.* than live.
Mat. 15. 4; Mk. 7. 10, let him *d.* the death.
22. 27; Mk. 12. 22; Lu. 20. 32, woman *d.* also.
26. 35; Mk. 14. 31, though I *d.* with thee.
Lu. 7. 2, servant was ready to *d.*
16. 22, beggar *d.*, rich man also *d.*
20. 36, nor can they *d.* any more.
John 4. 49, come down ere my child *d.*
11. 21, 32, my brother had not *d.*
37, that even this man should not have *d.*
50; 18. 14, that one man *d.* for people.
51, that Jesus should *d.* for nation.
12. 24, except a corn of wheat *d.*
19. 7, by our law he ought to *d.*
Acts 9. 37, Dorcas was sick and *d.*
21. 13, ready also to *d.* at Jerusalem.
25. 11, I refuse not to *d.*
Rom. 5. 7, for righteous man will one *d.*
7. 9, sin revived and I *d.*
8. 34, it is Christ that *d.*
14. 7, no man *d.* to himself.
9, Christ both *d.*, rose, and revived.
15; 1 Cor. 8. 11, for whom Christ *d.*
1 Cor. 15. 3, Christ *d.* for our sins.
22, as in Adam all *d.*
31, I *d.* daily.
36, not quickened except it *d.*
2 Cor. 5. 14, if one *d.* for all.
Phil. 1. 21, to *d.* is gain.
1 Thess. 4. 14, we believe that Jesus *d.*
5. 10, who *d.* for us that we should live.
Heb. 7. 8, here men that *d.* receive tithes.
9. 27, appointed unto men once to *d.*
11. 13, these all *d.* in faith.
Rev. 3. 2, things that are ready to *d.*
9. 6, men shall desire to *d.*
14. 13, the dead that *d.* in the Lord.
See Job 14. 10; Ps. 118. 17; Rom. 5. 8; 6. 10.

DIET. Jer. 52. 34.

DYED. Ex. 25. 5; Isa. 63. 1; Ezek. 23. 15.

DYING. 2 Cor. 4. 10, the *d.* of Lord Jesus.
2 Cor. 6. 9, as *d.* and behold we live.
See Num. 17. 13; Lu. 8. 42; Heb. 11. 21.

DIFFER. Rom. 12. 6; 1 Cor. 4. 7; 15. 41; Gal. 4. 1.

DIFFERENCE. Lev. 10. 10; Ezek. 44. 23, a *d.* between holy and unholy.
11. 47; 20. 25, *d.* between clean and unclean.
Ezek. 22. 26, they have put no *d.* between.
Acts 15. 9, put no *d.* between us.
Rom. 3. 22; 10. 12, for there is no *d.*
See Ex. 11. 7; 1 Cor. 12. 5; Jude 22.

DIG. Ex. 21. 33, *d.* a pit and not cover it.
Deut. 6. 11; Neh. 9. 25, wells *d.* which thou *d.* not.
8. 9, out of hills mayest *d.* brass.
Job 3. 27, ye *d.* a pit for your friend.
24. 16, in the dark they *d.*
Ps. 7. 15; 57. 6, *d.* a pit and is fallen.
Isa. 51. 1, hole of pit whence ye are *d.*
Mat. 21. 33, and *d.* a winepress.
25. 18, *d.* in the earth and hid.
Lu. 13. 8, till I *d.* about it.
16. 3, I cannot *d.*, to beg I am ashamed.
See Job 3. 21; Ezek. 8. 8; 12. 5; Lu. 6. 48.

DIGNITY. Eccl. 10. 6, folly set in great *d.*
2 Pet. 2. 10; Jude 8, speak evil of *d.*
See Gen. 49. 3; Esth. 6. 3; Hab. 1. 7.

DILIGENCE. Prov. 4. 23; 2 Tim. 4. 9; Jude 3.

DILIGENT. Josh. 22. 5, take *d.* heed to commandment.
Ps. 64. 6, accomplish a *d.* search.
Lu. 15. 8, seek *d.* till she find it.
Acts 18. 25, taught *d.* the things of the Lord.

2 Tim. 1. 17, in Rome sought me *d.*
Heb. 12. 15, looking *d.* lest any man fail.
See Deut. 19. 18; Prov. 11. 27; 23. 1; Mat. 2. 7.
DIM. Deut. 34. 7, eye not *d.* ner force abated.
Job 17. 7, eye also *d.* by reason of sorrow.
Lam. 4. 1, gold become *d.*
See Gen. 27. 1; 48. 10; 1 Sam. 3. 2; Isa. 6. 22.
DIMINISH. Deut. 4. 2; 12. 32, nor *d.* ought from it.
Prov. 13. 11, gotten by vanity shall he *d.*
Rom. 11. 12, *d.* of them be riches of Gentiles.
See Ex. 5. 8; Lev. 25. 16; Jer. 26. 2; Ezek. 16. 27.
DINE. Gen. 43. 16; Lu. 11. 37; John 21. 12, 15.
DINNER. Prov. 15. 17; Mat. 22. 4; Lu. 11. 38; 14. 12.
DIP. Lev. 4. 6; 9. 9; 17. 14, priest shall *d.* his finger.
Ruth 2. 14, *d.* morsel in vinegar.
1 Sam. 14. 27, *d.* rod in honeycomb.
2 Kings 5. 14, Naaman *d.* in Jordan.
Mat. 26. 23; Mk. 14. 20, *d.* hand in dish.
John 13. 26, when he had *d.* the sop.
Rev. 19. 13, a vesture *d.* in blood.
See Gen. 37. 31; Josh. 3. 15; Lu. 16. 24.
DIRECT. Job 32. 14, he hath not *d.* his words.
37. 3, he *d.* it under the whole heaven.
Ps. 5. 3, in morning will I *d.* my prayer.
119. 5, O that my ways were *d.* to keep.
Prov. 3. 8, he shall *d.* thy paths.
11. 5, righteousness shall *d.* his way.
16. 9, the Lord *d.* his steps.
21. 29, as for upright he *d.* his way.
Eccl. 10. 10, wisdom profitable to *d.*
Isa. 40. 13, who hath *d.* Spirit of the Lord.
Jer. 10. 23, not in man to *d.* his steps.
2 Thess. 3. 5, *d.* your hearts into love of God.
See Gen. 46. 28; Isa. 45. 13; 61. 8; 1 Thess. 3. 11.
DIRECTION. Num. 21. 18.
DIRECTLY. Num. 19. 4; Ezek. 42. 12.
DIRT. Judg. 3. 22; Ps. 18. 42; Isa. 57. 20.
DISALLOWED. Num. 30. 5, 8, 11; 1 Pet. 2. 4, 7.
DISANNUL. Isa. 14. 27, Lord purposed, who shall *d.* it?
Gal. 3. 15, 17, covenant no man *d.*
See Job 40. 8; Isa. 14. 27; Heb. 7. 18.
DISAPPOINT. Job 5. 12; Ps. 17. 13; Prov. 15. 22.
DISCERN. 2 Sam. 19. 35, can I *d.* between good and evil?
1 Kings 3. 9, that I may *d.* between good and bad.
11, understanding to *d.* judgment.
Ezra 3. 13, could not *d.* noise of joy.
Job 4. 16, could not *d.* form thereof.
6. 30, cannot my taste *d.* perverse things.
Prov. 7. 7, I *d.* among the youths.
Eccl. 8. 5, wise man's heart *d.* time.
Jonah 4. 11, cannot *d.* between right and left.
Mal. 3. 18, *d.* between righteous and wicked.
Mat. 16. 3; Lu. 12. 56, *d.* face of sky.
1 Cor. 2. 14, they are spiritually *d.*
11. 29, not *d.* the Lord's body.
12. 10, to another is given *d.* of spirits.
Heb. 4. 12, the word is a *d.* of the thoughts.
5. 14, exercised to *d.* good and evil.
See Gen. 27. 23; 31. 32; 38. 25; 2 Sam. 14. 17.
DISCHARGE. 1 Kings 5. 9; Eccl. 8. 8.
DISCIPLE. Isa. 8. 16, seal law among my *d.*
Mat. 10. 1; Lu. 6. 13, called his twelve *d.*
24; Lu. 6. 40, *d.* not above his master.
42, give cup of water in the name of a *d.*
12. 2, thy *d.* do that which is not lawful.
15. 2, why do *d.* transgress tradition.
17. 16, brought to thy *d.*, and they could not cure.
19. 13; Mk. 10. 13, the *d.* rebuked them.
20. 17, Jesus took *d.* apart.
22. 16, Pharisees sent their *d.*
26. 18; Mk. 14. 14; Lu. 22. 11, keep passover with *d.*
35, likewise also said the *d.*
56, all the *d.* forsook him and fled.
28. 7, tell his *d.* he is risen.
13, say ye, his *d.* came by night.
Mk. 2. 18; Lu. 5. 33, why do *d.* of John fast?
Mk. 4. 34, he expounded all things to *d.*
7. 2, *d.* eat with unwashen hands.
6, why walk not *d.* according to tradition?
Lu. 5. 30, Pharisees murmurad against *d.*
6. 20, lifted up eyes on *d.*
11. 1, as John taught his *d.*
14. 26, 27, 33, cannot be my *d.*
19. 37, *d.* began to rejoice and praise God.
39, Master, rebuke thy *d.*
John 2. 11, his *d.* believed on him.
4. 2, Jesus baptized not, but his *d.*
6. 22, his *d.* were gone away alone.
66, many of his *d.* went back.
7. 3, that thy *d.* may see works.
8. 31; 13. 35, then are ye my *d.* indeed.
9. 27, will ye also be his *d.*?
28, thou art his *d.*, we are Moses' *d.*
13. 5, began to wash *d.* feet.
15. 8, so shall ye be my *d.*
18. 15, 16, that *d.* was known.
17, 25, art not thou one of his *d.*?
19. 26; 20. 2; 21. 7, 20, *d.* whom Jesus loved.
38, a *d.* of Jesus, but secretly for fear.
20. 18, told *d.* she had seen the Lord.
21. 23, that that *d.* should not die.
24, this is the *d.* which testifieth.
Acts 9. 1, slaughter against *d.*
26, essayed to join himself to *d.*
11. 26, *d.* called Christians first.
20. 7, *d.* came together to break bread.
30, to draw away *d.* after them.
21. 16, an old *d.* with whom we should lodge.
See Mat. 11. 1; John 3. 25; 18. 1, 2; 20. 26.
DISCIPLINE. Job 36. 10.
DISCLOSE. Isa. 26. 21.
DISCOMFITED. Judg. 4. 15, Lord *d.* Sisera.
8. 12, Gideon *d.* all the host.
2 Sam. 22. 15; Ps. 18. 14, lightnings, and *d.* them.
Isa. 31. 8, his young men shall be *d.*
See Ex. 17. 13; Num. 14. 45; Josh. 10. 10.
DISCOMFITURE. 1 Sam. 14. 20.
DISCONTENTED. 1 Sam. 22. 2.
DISCONTINUE. Jer. 17. 4.
DISCORD. Prov. 6. 14, 19.
DISCOURAGE. Num. 32. 7, wherefore *d.* the heart of the children of Israel.
Deut. 1. 21, fear not, nor be *d.*
28, our brethren have *d.* our heart.
Col. 3. 21, your children, lest they be *d.*
See Num. 21. 4; 32. 9; Isa. 42. 4.
DISCOVER. 1 Sam. 14. 8, 11, we will *d.* ourselves to them.
2 Sam. 22. 6; Ps. 18. 15, foundations of the world *d.*
Job 12. 22, he *d.* deep things.
41. 13, who can *d.* face of his garment?
Prov. 25. 9, *d.* not a secret to another.
Ezek. 21. 24, your transgressions are *d.*
See Ps. 29. 9; Hos. 7. 1; Hab. 3. 13; Acts 21. 3.
DISCREET. Gen. 41. 33, 39; Mk. 12. 34; Tit. 2. 5.
DISCRETION. Ps. 112. 5; Prov. 11. 22; Isa. 28. 26; Jer. 10. 12.
DISDAINED. 1 Sam. 17. 42; Job 30. 1.
DISEASE. Ex. 15. 26; Deut. 7. 15, none of these *d.* on you.
Deut. 28. 60, bring on thee all *d.* of Egypt.
2 Kings 1. 2; 8. 8, 9, recover of *d.*
2 Chron. 16. 12, in *d.* sought not the Lord.
Job 30. 18, by force of my *d.*
Ps. 103. 3, who healeth all thy *d.*
Eccl. 6. 2, vanity, and it is an evil *d.*
Ezek. 34. 4, *d.* have ye not strengthened.
21, have pushed *d.* with your horns.
See Mat. 4. 23; 14. 35; Lu. 9. 1; Acts 28. 9.
DISFIGURE. Mat. 6. 16.
DISGRACE. Jer. 14. 21.
DISGUISE. 1 Sam. 28. 8; 1 Kings 14. 2; 20. 38; 22. 30; 2 Chron. 18. 29; 35. 22; Job 24. 15.

DISH. Judg. 5. 25; 2 Kings 21. 13; Mat. 26. 23; Mk. 14. 20.

DISHONESTY. 2 Cor. 4. 2.

DISHONOUR. Ps. 35. 26; 71. 13, clothed with shame and *d.*
Prov. 6. 33, a wound and *d.* shall he get.
Mic. 7. 6. son *d.* father.
John 8. 49, I honour my Father, ye *d.* me.
Rom. 9. 21, one vessel to honour, another to *d.*
1 Cor. 15. 43, sown in *d.*
2 Cor. 6. 8, by honour and *d.*
2 Tim. 2. 20, some to honour, some to *d.*
See Ezra 4. 14; Rom. 1. 24; 2. 23; 1 Cor. 11. 4, 5.

DISINHERIT. Num. 14. 12.

DISMAYED. Deut. 31. 8; Josh. 1. 9; 8. 1; 10. 25; 1 Chron. 22. 13; 28. 20; 2 Chron. 20. 15, 17; 32. 7; Isa. 41. 10; Jer. 1. 17; 10. 2; 23. 4; 30. 10; 46. 27; Ezek. 2. 6; 3. 9, fear not nor be *d.*
Jer. 17. 18, let them be *d.*, let not me be *d.*
See 1 Sam. 17. 11; Jer. 8. 9; 46. 5; Obad. 9.

DISMISSED. 2 Chron. 23. 8; Acts 15. 30; 19. 41.

DISOBEDIENCE. Rom. 5. 19; Eph. 2. 2; 5. 6; Heb. 2. 2.

DISOBEDIENT. Lu. 1. 17, turn *d.* to wisdom of just.
Acts 26. 19, not *d.* to heavenly vision.
Rom. 1. 30; 2 Tim. 3. 2, *d.* to parents.
1 Tim. 1. 9, law for lawless and *d.*
Tit. 3. 3, we ourselves were sometimes *d.*
I Pet. 2. 7, to them which be *d.*
3. 20, spirits, which sometime were *d.*
See 1 Kings 13. 26; Neh. 9. 26; Rom. 10. 21.

DISORDERLY. 1 Thess. 5. 14; 2 Thess. 3. 6, 7, 11.

DISPERSE. Prov. 15. 7, lips of wise *d.* knowledge.
John 7. 35, will he go to the *d.*
See Ps. 112. 9; Jer. 25. 34; Ezek. 12. 15; 20. 23.

DISPLAYED. Ps. 60. 4.

DISPLEASE. Num. 11. 1, it *d.* the Lord.
22. 34, if it *d.* thee, I will get me back.
2 Sam. 11. 27, thing David had done *d.* the Lord.
1 Kings 1. 6, father had not *d.* him at any time.
Ps. 60. 1, thou hast been *d.*
Prov. 24. 18, lest the Lord see it and it *d.* him.
Isa. 59. 15, it *d.* him there was no judgment.
Jonah 4. 1, it *d.* Jonah exceedingly.
Mat. 21. 15, scribes saw it, they were *d.*
Mk. 10. 14, Jesus was much *d.*
41, much *d.* with James and John.
See Gen. 48. 17; 1 Sam. 8. 6; 18. 8; Zech. 1. 2.

DISPLEASURE. Deut. 9. 19; Judg. 15. 3; Ps. 2. 5; 6. 1; 38. 1.

DISPOSE. Job 34. 13; 37. 15; Prov. 16. 33; 1 Cor. 10. 27.

DISPOSITION. Acts 7. 53.

DISPOSSESS. Num. 33. 53; Deut. 7. 17; Judg. 11. 23.

DISPUTATION. Acts 15. 2; Rom. 14. 1.

DISPUTE. Job 23. 7, the righteous might *d.* with him.
Mk. 9. 33, what was it ye *d.* by the way?
1 Cor. 1. 20, where is the *d.* of this world?
Phil. 2. 14, do all things without *d.*
1 Tim. 6. 5, perverse *d.*
See Acts 9. 29; 15. 7; 17. 17; Jude 9.

DISQUIET. 1 Sam. 28. 15, why *d.* to bring me up?
Ps. 42. 5, 11; 43. 5, why art thou *d.* within me?
See Ps. 38. 8; 39. 6; Jer. 50. 34.

DISSEMBLE. Josh. 7. 11; Ps. 26. 4; Prov. 26. 24; Jer. 42. 20; Gal. 2. 13.

DISSENSION. Acts 15. 2; 23. 7, 10.

DISSIMULATION. Rom. 12. 9; Gal. 2. 13.

DISSOLVE. Isa. 34. 4, host of heaven shall be *d.*
Dan. 5. 16, thou canst *d.* doubts.
2 Cor. 5. 1, house of tabernacle *d.*
2 Pet. 3. 11, all these things shall be *d.*
12, heavens being on fire shall be *d.*
See Job 30. 22; Ps. 75. 3; Isa. 14. 31; 24. 19; Dan. 5. 12; Nah. 2. 6.

DISTAFF. Prov. 31. 19.

DISTIL. Deut. 32. 2; Job 36. 28.

DISTINCTION. 1 Cor. 14. 7.

DISTINCTLY. Neh. 8. 8.

DISTRACT. Ps. 88. 15; 1 Cor. 7. 35.

DISTRESS. Gen. 42. 21, therefore is this *d.* come upon us.
Judg. 11. 7, ye come when ye are in *d.*
1 Sam. 22. 2, every one in *d.* came to David.
2 Sam. 22. 7; Ps 18. 6; 118. 5; 120. 1, in *d.* I called.
1 Kings 1. 29, redeemed my soul out of all *d.*
2 Chron. 28. 22, in *d.* Ahaz trespassed more.
Neh. 2. 17, ye see the *d.* we are in.
Ps. 25. 17; 107. 6, 13, 19, 28, out of *d.*
Prov. 1. 27, mock when *d.* cometh.
Isa. 25. 4, a strength to needy in *d.*
Obad. 12. 14; Zeph. 1. 15, day of *d.*
Lu. 21. 23, shall be great *d.* in the land.
25, on earth *d.* of nations.
Rom. 8. 35, shall *d.* separate us?
1 Cor. 7. 26, good for present *d.*
2 Cor. 6. 4, approving ourselves in *d.*
12. 10, take pleasure in *d.*
See Gen. 35. 3; Neh. 9. 37; 2 Cor. 4. 8; 1 Thess. 3. 7.

DISTRIBUTE. Neh. 13. 13, office was to *d.* to brethren.
Job 21. 17, God *d.* sorrows in anger.
Lu. 18. 22, sell and *d.* to poor.
John 6. 11, given thanks, he *d.*
Rom. 12. 13, *d.* to necessity of saints.
1 Cor. 7. 17, as God hath *d.* to every man.
2 Cor. 9. 13, your liberal *d.*
See Josh. 13. 32; Acts 4. 35; 2 Cor. 10. 13; 1 Tim. 6. 18.

DITCH. Ps. 7. 15, fallen into *d.* he made.
Mat. 15. 14; Lu. 6. 39, both fall into *d.*
See 2 Kings 3. 16; Job 9. 31; Prov. 23. 27; Isa. 22. 11.

DIVERS. Deut. 22. 9, sow vineyard with *d.* kinds.
11, garment of *d.* sorts.
25. 13, not have in bag *d.* weights.
14, *d.* measures, great and small.
Prov. 20. 10, 23, *d.* weights and measures abomination.
Mat. 4. 24; Mk. 1. 34; Lu. 4. 40, *d.* diseases.
24. 7; Mk. 13. 8; Lu. 21. 11, in *d.* places.
Mk. 8. 3, for *d.* of them came from far.
1 Cor. 12. 10, to another *d.* kinds of tongues.
2 Tim. 3. 6; Tit. 3. 3, led away with *d.* lusts.
Jas. 1. 2, joy in *d.* temptations.
See Eccl. 5. 7; Heb. 1. 1; 2. 4; 9. 10; 13. 9.

DIVERSE. Esth. 3. 8, laws *d.* from all people.
1 Cor. 12. 6, *d.* of operations, but same God.
See Esth. 1. 7; 1 Cor. 12. 4, 28.

DIVIDE. Lev. 11. 4, 5, 6, 7, 26; Deut. 14. 7, not eat these that *d.* the hoof.
Josh. 19. 49, an end of *d.* the land.
1 Kings 3. 25, *d.* living child in two.
Job 27. 17, innocent shall *d.* silver.
Ps. 68. 12; Prov. 16. 19; Isa. 9. 3; 53. 12, *d.* spoil.
Amos 7. 17, thy land shall be *d.* by line.
Mat. 12. 25; Mk. 3. 24; Lu. 11. 17, kingdom or house *d.*
26; Mk. 3. 26; Lu. 11. 18, *d.* against himself.
Lu. 12. 13, that he *d.* inheritance with me.
14, who made me a *d.*
52, five in one house *d.*
53, father *d.* against son.
15. 12, he *d.* unto them his living.
Acts 14. 4; 23. 7, multitude *d.*
1 Cor. 1. 13, is Christ *d.*?
12. 11, *d.* to every man severally as he will.
2 Tim. 2. 15, rightly *d.* word of truth.
Heb. 4. 12, piercing to *d.* asunder.
See Dan. 7. 25; Hos. 10. 2; Mat. 25. 32; Lu. 22. 17.

DIVINATION. Num. 23. 23, neither is any *d.* against Israel.
Acts 16. 16, damsel with a spirit of *d.*
See Deut. 18. 10; 2 Kings 17. 17; Ezek. 13. 23.

DIVINE (*v.*). Gen. 44. 15, wot ye not that I can *d.*?

1 Sam. 28. 8, *d.* to me by the familiar spirit.
Ezek. 13. 9, prophets that *d.* lies.
21. 29, they *d.* lies unto thee.
Mic. 3. 11, prophets *d.* for money.
See Gen. 44. 5; Ezek. 22. 28; Mic. 3. 6.

DIVINE (*ad.*). Prov. 16. 10; Heb. 9. 1; 2 Pet. 1. 3, 4.

DIVINER. 1 Sam. 6. 2; Isa. 44. 25; Jer. 27. 9; 29. 8.

DIVISION. Ex. 8. 23, will put a *d.* between my people.
Judg. 5. 15, for *d.* of Reuben great thoughts of heart.
Lu. 12. 51, I tell you nay, but rather *d.*
John 7. 43; 9. 16; 10. 19, *d.* because of him.
Rom. 16. 17, mark them which cause *d.*
See 1 Cor. 1. 10; 3. 3; 11. 18.

DO. Ruth 3. 5, all thou sayest I will *d.*
Eccl. 3. 12, for a man to *d.* good.
Isa. 46. 11, I will also *d.* it.
Hos. 6. 4, what shall I *d.* unto thee?
Mat. 7. 12, men should *d.* to you *d.* ye so.
23. 3, they say and *d.* not.
Lu. 10. 28, this *d.* and thou shalt live.
22. 19; 1 Cor. 11. 24, this *d.* in remembrance.
John 15. 5, without me ye can *d.* nothing.
Rom. 7. 15, what I would, that *d.* I not.
2 Cor. 11. 12, what I *d.* that I will *d.*
Gal. 5. 17, ye cannot *d.* the things ye would.
Phil. 4. 13, I can *d.* all things through Christ.
Heb. 4. 13, with whom we have to *d.*
Jas. 1. 23, a hearer, not a *d.* of the word.
See John 6. 38; 10. 37; Rev. 19. 10; 22. 9.

DOCTRINE. Prov. 4. 2, I give you good *d.*
Isa. 28. 9, made to understand *d.*
Jer. 10. 8, the stock is a *d.* of vanities.
Mat. 15. 9; Mk. 7. 7, for *d.* commandments of men.
16. 12, the *d.* of the Pharisees.
Mk. 1. 27; Acts 17. 19, what new *d.* is this?
John 7. 17, do his will shall know of the *d.*
Acts 2. 42, continued in apostles' *d.*
5. 28, filled Jerusalem with your *d.*
Rom. 6. 17, obeyed that form of *d.*
16. 17, contrary to the *d.*
1 Cor. 14. 26, every one hath a *d.*
Eph. 4. 14, every wind of *d.*
1 Tim. 1. 10, contrary to sound *d.*
4. 6, nourished in words of good *d.*
13, give attendance to *d.*
16, take heed to thyself and *d.*
2 Tim. 3. 10, hast fully known my *d.*
16, scripture profitable for *d.*
4. 2, exhort with all longsuffering and *d.*
Tit. 1. 9, by sound *d.* to exhort and convince.
2. 1, things which become sound *d.*
7, in *d.* showing incorruptness.
10, adorn the *d.* of God our Saviour.
Heb. 6. 1, principles of the *d.*
2, the *d.* of baptisms.
13. 9, not carried about with strange *d.*
2 John 9, abideth in *d.* of Christ.
See Deut. 32. 2; Job 11. 4; John 7. 16; 1 Tim. 5. 17.

DOG. Ex. 11. 7, against Israel not a *d.* move.
Deut. 23. 18, not bring price of *d.* into house.
Judg. 7. 5, that lappeth as *d.* lappeth.
1 Sam. 17. 43; 24. 14; 2 Sam. 3. 8, am I a *d.*?
2 Sam. 9. 8, upon such a dead *d.* as I am.
2 Kings 8. 13, what, is thy servant a *d.*?
Job 30. 1, disdained to set with *d.*
Ps. 22. 20, darling from power of the *d.*
59. 6, they make noise like a *d.*
Prov. 26. 11; 2 Pet. 2. 22, as a *d.* returneth.
17, like one that taketh a *d.* by ears.
Eccl. 9. 4, living *d.* better than dead lion.
Isa. 56. 10, they are all dumb *d.*
66. 3, as if he cut off a *d.* neck.
Mat. 7. 6, give not that which is holy to *d.*
15. 27; Mk. 7. 28, the *d.* eat of crumbs.
Phil. 3. 2, beware of *d.*
Rev. 22. 15, without are *d.*
See Ex. 22. 31; 1 Kings 14. 11; 21. 23; 22. 28.

DOING. Ex. 15. 11, fearful in praises, *d.* wonders.
Judg. 2. 19, ceased not from their own *d.*
1 Sam. 25. 3, churlish and evil in his *d.*
1 Chron. 22. 16, arise and be *d.*
Neh. 6. 3, I am *d.* a great work.
Ps. 9. 11; Isa. 12. 4, declare his *d.*
66. 5, terrible in *d.* toward children of men.
77. 12, I will talk of thy *d.*
118. 23; Mat. 21. 42; Mk. 12. 11, the Lord's *d.*
Mic. 2. 7, are these his *d.*?
Mat. 24. 46; Lu. 12. 43, shall find so *d.*
Acts 10. 38, went about *d.* good.
Rom. 2. 7, patient continuance in well *d.*
2 Cor. 8. 11, perform the *d.* of it.
Gal. 6. 9; 2 Thess. 3. 13, weary in well *d.*
Eph. 6. 6, *d.* will of God from heart.
1 Pet. 2. 15, with well *d.* put to silence.
3. 17, suffer for well *d.*
4. 19, commit souls in well *d.*
See Lev. 18. 3; Prov. 20. 11; Isa. 1. 16; Jer. 4. 4.

DOLEFUL. Isa. 13. 21; Mic. 2. 4.

DOMINION. Gen. 27. 40, when thou shalt have *d.*
37. 8, shalt thou have *d.* over us?
Num. 24. 19, come he that shall have *d.*
Job 25. 2, *d.* and fear are with him.
38. 33, canst thou set the *d.* thereof?
Ps. 8. 6, *d.* over works of thy hands.
19. 13; 119. 133, let them not have *d.* over me.
72. 8; Zech. 9. 10, *d.* from sea to sea.
Isa. 26. 13, other lords have had *d.* over us.
Dan. 4. 34; 7. 14, *d.* is an everlasting *d.*
Mat. 20. 25, princes of Gentiles exercise *d.*
Rom. 6. 9, death hath no more *d.*
14, sin shall not have *d.*
7. 1, law hath *d.* over a man.
2 Cor. 1. 24, not *d.* over your faith.
Eph. 1. 21, above all *d.*
Col. 1. 16, whether they be thrones or *d.*
See Dan. 6. 26; 1 Pet. 4. 11; Jude 25; Rev. 1. 6.

DOOR. Gen. 4. 7, sin lieth at the *d.*
Ex. 12. 7, strike blood on *d.* posts.
33. 8; Num. 11. 10, every man at tent *d.*
Judg. 16. 3, Samson took *d.* of the gate.
Job 31. 9, laid wait at neighbour's *d.*
32, I opened my *d.* to the travellers.
38. 17, the *d.* of the shadow of death.
41. 14, who can open *d.* of his face?
Ps. 24. 7, ye everlasting *d.*
78. 23, opened the *d.* of heaven.
84. 10, rather be *d.*-keeper.
141. 3, keep the *d.* of my lips.
Prov. 5. 8, come not nigh *d.* of her house.
8. 3, wisdom crieth at *d.*
26. 14, as *d.* turneth on hinges.
Eccl. 12. 4, *d.* shall be shut in the streets.
Isa. 6. 4, posts of the *d.* moved.
26. 20, enter and shut thy *d.* about thee.
Hos. 2. 15, for a *d.* of hope.
Mal. 1. 10, who would shut the *d.* for nought.
Mat. 6. 6, when thou hast shut thy *d.*
24. 33; Mk. 13. 29, near, even at the *d.*
25. 10, and the *d.* was shut.
27. 60; 28. 2; Mk. 15. 46, *d.* of sepulchre.
Mk. 1. 33, city gathered at the *d.*
2. 2, not so much as about the *d.*
Lu. 13. 25, master hath shut to the *d.*
John 10. 1, 2, entereth not by *d.*
7. 9, I am the *d.*
18. 16, Peter stood at the *d.* without.
17, damsel that kept the *d.*
20. 19, 26, when *d.* were shut, Jesus came.
Acts 5. 9, feet at the *d.* to carry thee out.
14. 27, opened the *d.* of faith.
1 Cor. 16. 9, great *d.* and effectual.
2 Cor. 2. 12, *d.* opened to me of the Lord.
Col. 4. 3, open a *d.* of utterance.
Jas. 5. 9, judge standeth before the *d.*
Rev. 3. 8, set before thee an open *d.*
20, I stand at *d.* and knock.
4. 1, behold a *d.* opened in heaven.
See Ex. 21. 6; Deut. 11. 20; Isa. 57. 8; Acts 5. 19; 16. 26.

DOTE. Jer. 50. 36; Ezek. 23. 5; 1 Tim. 6. 4.
DOUBLE. Gen. 43. 12, 15, take *d.* money in hand.
Ex. 22. 4, 7, 9, he shall restore *d.*
Deut. 15. 18, worth a *d.* hired servant.
2 Kings 2. 9, a *d.* portion of thy spirit.
1 Chron. 12. 33; Ps. 12. 2, a *d.* heart.
Isa. 40. 2, received *d.* for all her sins.
Jer. 16. 18, recompense their sin *d.*
1 Tim. 3. 8, deacons not *d.* tongued.
5. 17, worthy of *d.* honour.
Jas. 1. 8, a *d.* minded man unstable.
4. 8, purify your hearts, ye *d.* minded.
See Gen. 41. 32; Isa. 61. 7; Ezek. 21. 14; Rev. 18. 6.
DOUBT. Deut. 28. 66, thy life shall hang in *d.*
Job 12. 2, no *d.* ye are the people.
Ps. 126. 6, shall *d.* come again, rejoicing.
Dan. 5. 12, 16, dissolving of *d.*
Mat. 14. 31, wherefore didst thou *d.*
21. 21, if ye have faith and *d.* not.
Mk. 11. 23, shall not *d.* in his heart.
Lu. 11. 20, no *d.* kingdom of God is come.
John 10. 24, how long dost thou make us to *d.*
Acts 5. 24, they *d.* whereunto this would grow.
28. 4, no *d.* this man is a murderer.
Rom. 14. 23, he that *d.* is damned if he eat.
Gal. 4. 20, I stand in *d.* of you.
1 Tim. 2. 8, pray without wrath and *d.*
1 John 2. 19, would no *d.* have continued.
See Lu. 12. 29; Acts 2. 12; Phil. 3. 8.
DOVE. Ps. 55. 6, that I had wings like a *d.*
Isa. 59. 11, mourn sore like *d.*
60. 8, flee as *d.* to their windows.
Mat. 10. 16, be harmless as *d.*
21. 12; Mk. 11. 15; John 2. 14, them that sold *d.*
See Jer. 48. 28; Hos. 7. 11; Mat. 3. 16; Mk. 1. 10.
DOWN. 2 Sam. 3. 35, if I taste ought till sun be *d.*
2 Kings 19. 30; Isa. 37. 31, again take root *d.*
Ps. 59. 15, let them wander up and *d.*
109. 23, I am tossed up and *d.*
Eccl. 3. 21, spirit of the beast that goeth *d.*
Zech. 10. 12, walk up and *d.* in his name.
See Josh. 8. 29; Ps. 139. 2; Ezek. 38. 14.
DOWRY. Gen. 30. 20; 34. 12; Ex. 22. 17; 1 Sam. 18. 25.
DRAG. Hab. 1. 15, 16; John 21. 8.
DRAGON. Deut. 32. 33, their wine is the poison of *d.*
Neh. 2. 13, before the *d.* well.
Job 30. 29, I am a brother to *d.*
Ps. 91. 13, the *d.* shalt thou trample.
148. 7, praise the Lord, ye *d.*
Isa. 43. 20, the *d.* and owls shall honour me.
Jer. 9. 11, will make Jerusalem a den of *d.*
Rev. 20. 2, the *d.*, that old serpent.
See Rev. 12. 3; 13. 2, 11; 16. 13.
DRANK. 1 Sam. 30. 12, nor *d.* water three days and nights.
2 Sam. 12. 3, and *d.* of his own cup.
1 Kings 17. 6, and he *d.* of the brook.
Dan. 1. 5, appointed of the wine he *d.*
5. 4, they *d.* wine, and praised the gods.
Mk. 14. 23, and they all *d.* of it.
Lu. 17. 27, 28, they *d.*, they married.
John 4. 12, than our father, who *d.* thereof.
1 Cor. 10. 4, for they *d.* of that spiritual Rock.
See Gen. 9. 21; 24. 46; 27. 25; Num. 20. 11.
DRAUGHT. Mat. 15. 17; Mk. 7. 19; Lu. 5. 4, 9.
DRAVE. Ex. 14. 25; Josh. 24. 12; Judg. 8. 9.
DRAW. Job 40. 23, trusteth he can *d.* up Jordan.
41. 1, canst thou *d.* out leviathan.
Ps. 28. 3, *d.* me not away with wicked.
37. 14, wicked have *d.* out sword.
55. 21, yet were they *d.* swords.
88. 3, my life *d.* nigh unto the grave.
Eccl. 12. 1, nor years *d.* nigh.
Cant. 1. 4, *d.* me, we will run after thee.
Isa. 5. 18, *d.* iniquity with cords.
12. 3, *d.* water from wells of salvation.
Jer. 31. 3, with lovingkindness have I *d.* thee.
Mat. 15. 8, people *d.* nigh with their mouth.
Lu. 21. 8, the time *d.* near.
28, your redemption *d.* nigh.
John 4. 11, thou hast nothing to *d.* with.
15, thirst not, neither come hither to *d.*
8. 44, except Father *d.* him.
12. 32, if lifted up, will *d* all men.
Heb. 10. 22, *d.* near with true heart.
38, 39, if any *d.* back.
Jas. 4. 8, *d.* nigh to God, he will *d.*
See Acts 11. 10; 20. 30; Heb. 7. 19; Jas. 2. 6.
DRAWER. Deut. 29. 11; Josh. 9. 21.
DREAD. Gen. 28. 17, how *d.* is this place.
Deut. 2. 25; 11. 25, begin to put *d.* of thee.
Isa. 8. 13, let him be your *d.*
Mal. 4. 5, the great and *d.* day.
See Gen. 9. 2; Ex. 15. 16; Dan. 9. 4.
DREAM. Job 20. 8, shall fly away as a *d.*
33. 15, 16, in a *d.* he openeth the ears.
Ps. 73. 20, as a *d.* when one awaketh.
126. 1, we were like them that *d.*
Eccl. 5. 3, a *d.* cometh through much business.
Jer. 23. 28, prophet that hath a *d.*
Joel 2. 28; Acts 2. 17, old man *d.* *d.*
Jude 8, filthy *d.* defile the flesh.
See Job 7. 14; Isa. 29. 8; Jer. 27. 9.
DREGS. Ps. 75. 8; Isa. 51. 17.
DRESS. Gen. 2. 15, put man in garden to *d.* it.
Deut. 28. 39, plant vineyards and *d.* them.
2 Sam. 12. 4, poor man's lamb, and *d.* it.
See Ex. 30. 7; Lu. 13. 7; Heb. 6. 7.
DREW. Gen. 47. 29, time *d.* nigh that Israel must die.
Ex. 2. 10, because I *d.* him out of the water.
Josh. 8. 26, Joshua *d.* not his hand back.
1 Kings 22. 34; 2 Chron. 18. 33, man *d.* a bow.
2 Kings 9. 24, Jehu *d.* bow with full strength.
Hos. 11. 4, *d.* them with cords of a man.
Zeph. 3. 2, she *d.* not near to her God.
Mat. 21. 34, when time of fruit *d.* near.
Lu. 24. 15, Jesus himself *d.* near.
Acts 5. 37, and *d.* away much people.
See Esth. 5. 2; Lam. 3. 57; Acts 7. 17.
DRINK (*n.*). Lev. 10. 9, do not drink strong *d.* when ye go.
Num. 6. 3, separate himself from strong *d.*
Deut. 14. 26, bestow money for strong *d.*
29. 6, strong *d.* these forty years.
Prov. 20. 1, strong *d.* is raging.
31. 4, not for princes to drink strong *d.*
6, give strong *d.* to him that is ready to perish.
Isa. 24. 9, strong *d.* shall be bitter
28. 7, erred through strong *d.*
Mic. 2. 11, prophesy of wine and strong *d.*
Hab. 2. 15, that giveth his neighbour *d.*
Hag. 1. 6, ye are not filled with *d.*
Mat. 25. 35, 37, 42, thirsty and ye gave me *d.*
John 4. 9, a Jew, askest *d.* of me.
6. 55, my blood is *d.* indeed.
Rom. 12. 20, if thine enemy thirst, give him *d.*
14. 17, kingdom not meat and *d.*
1 Cor. 10. 4, same spiritual *d.*
Col. 2. 16, judge you in meat or in *d.*
See Gen. 21. 19; Isa. 32. 6; 43. 20; Lu. 1. 15.
DRINK (*v.*). Ex. 15. 24, what shall we *d.*?
17. 1, no water for people to *d.*
2 Sam. 23. 16; 1 Chron. 11. 18, David would not *d.*
Ps. 36. 8, *d.* of the river of thy pleasures.
60. 3, *d.* the wine of astonishment.
80. 5, gavest them tears to *d.*
110. 7, he shall *d.* of the brook in the way.
Prov. 5. 15, *d.* waters of thine own cistern.
31. 5, lest they *d.* and forget the law.
7, let him *d.* and forget his poverty.
Eccl. 9. 7, *d.* wine with merry heart.
Cant. 5. 1, *d.*, yea, *d.* abundantly.
Isa. 5. 22, mighty to *d.* wine.
65. 13, my servants shall *d.*, but ye.
Jer. 35. 2, give Rechabites wine to *d.*

Jer. 35. 6, we will *d.* no wine.
14, to this day they *d.* none.
Ezek. 4. 11, thou shalt *d.* water by measure.
Amos 2. 8, *d.* the wine of the condemned.
Zech. 9. 15, they shall *d.* and make a noise.
Mat. 10. 42, whoso shall give to *d.*
20. 22; Mk. 10. 38, are ye able to *d.*
26. 27, saying, *d.* ye all of it.
29; Mk. 14. 25; Lu. 22. 18, when I *d.* it new.
42, may not pass except I *d.*
Mk. 9. 41, shall give you cup of water to *d.*
16. 18, if they *d.* any deadly thing.
John 4. 10, give me to *d.*
7. 37, let him come to me and *d.*
18. 11, cup given me, shall I not *d.* it.
Rom. 14. 21, not good to *d.* wine.
1 Cor. 10. 4, did all *d.* same spiritual drink.
11. 25, as oft as ye *d.* it.
12. 13, made to *d.* into one Spirit.
See Mk. 2. 16; Lu. 7. 33; 10. 7.

DRIVE. Gen. 4. 14, thou hast *d.* me out.
Ex. 23. 28, hornets shall *d.* out Hivite.
Deut. 4. 19, lest thou be *d.* to worship them.
Joh 24. 3, they *d.* away ass of the fatherless.
30. 5, they were *d.* forth from among men.
Prov. 14. 32, wicked *d.* away in his wickedness.
22. 15, rod shall *d.* it away.
25. 23, north wind *d.* away rain.
Jer. 46. 15, stood not, because Lord did *d.* them.
Dan. 4. 25; 5. 21, they shall *d.* thee from men.
Hos. 13. 3, as chaff *d.* with whirlwind.
Lu. 8. 29, he was *d.* of the devil.
Jas. 1. 6, wave *d.* with the wind.
See 2 Kings 9. 20; Jer. 8. 3; Ezek. 31. 11.

DROP (*n.*). Job 36. 27, maketh small the *d.* of water.
Isa. 40. 15, as the *d.* of a bucket.
See Job 38. 28; Cant. 5. 2; Lu. 22. 44.

DROP (*v.*). Deut. 32. 2, doctrine shall *d.* as the rain.
Joh 29. 22, my speech *d.* upon them.
Ps. 65. 11, paths *d.* fatness.
68. 8, heavens *d.* at presence of God.
Eccl. 10. 18, through idleness house *d.* through.
Isa. 45. 8, *d.* down, ye heavens.
Ezek. 20. 46, *d.* thy word toward the south.
See 2 Sam. 21. 10; Joel 3. 18; Amos 9. 13.

DROSS. Prov. 25. 4; 26. 23; Isa. 1. 22, 25; Ezek. 22. 18.

DROUGHT. Isa. 58. 11; Jer. 17. 8; Hos. 13. 5; Hag. 1. 11.

DROVE. Gen. 3. 24; 15. 11; 32. 16; 33. 6; John 2. 15.

DROWN. Cant. 8. 7, neither can floods *d.* it.
1 Tim. 6. 9, that *d.* men in perdition.
See Ex. 15. 4; Mat. 18. 6; Heb. 11. 29.

DROWSINESS. Prov. 23. 21.

DRUNK. 2 Sam. 11. 13, David made Uriah *d.*
1 Kings 20. 16, was drinking himself *d.*
Joh 12. 25; Ps. 107. 27, stagger like a *d.* man.
Jer. 23. 9, I am like a *d.* man.
Lam. 5. 4, we have *d.* water for money.
Hab. 2. 15, makest him *d.* also.
Mat. 24. 49; Lu. 12. 45, drink with the *d.*
Acts 2. 15, these are not *d.*
1 Cor. 11. 21, one is hungry, and another *d.*
1 Thess. 5. 7, *d.* are *d.* in the night.
See Lu. 5. 39; John 2. 10; Eph. 5. 18; Rev. 17. 6.

DRUNKARD. Deut. 21. 20, our son is a glutton and a *d.*
Prov. 23. 21, *d.* and glutton come to poverty.
26. 9, as a thorn goeth into hand of *d.*
1 Cor. 6. 10, nor *d.* shall inherit.
See Ps. 69. 12; Isa. 24. 20; Joel 1. 5; Nah. 1. 10.

DRUNKENNESS. Deut. 29. 19, to add *d.* to thirst.
Eccl. 10. 17, eat for strength not for *d.*
Ezek. 23. 33, shalt be filled with *d.*
See Lu. 21. 34; Rom. 13. 13; Gal. 5. 21.

DRY. Prov. 17. 22, a broken spirit *d.* the bones.
Isa. 44. 3, pour floods on *d.* ground.
Mat. 12. 43; Lu. 11. 24, through *d.* places.
Mk. 5. 29, fountain of blood *d.* up.
See Ps. 107. 33, 35; Isa. 53. 2; Mk. 11. 20.

DUE. Lev. 10. 13, 14, it is thy *d.*, and thy sons' *d.*
26. 4; Deut. 11. 14, rain in *d.* season.
Ps. 104. 27; 145. 15; Mat. 24. 45; Lu. 14. 42, meat in *d.* season.
Prov. 15. 23, word spoken in *d.* season.
Mat. 18. 34, pay all that was *d.*
Lu. 23. 41, the *d.* reward of our deeds.
Rom. 5. 6, in *d.* time Christ died.
Gal. 6. 9, in *d.* season we shall reap.
See Prov. 3. 27; 1 Cor. 15. 8; Tit. 1. 3; 1 Pet. 5. 6.

DULL. Mat. 13. 15; Acts 28. 27; Heb. 5. 11.

DUMB. Ex. 4. 11, who maketh the *d.*
Prov. 31. 8, open thy mouth for the *d.*
Isa. 35. 6, the tongue of the *d.* shall sing.
53. 7; Acts 8. 32, sheep before shearers *d.*
56. 10, they are all *d.* dogs.
Ezek. 3. 26, be *d.* and shalt not be reprover.
Hab. 2. 19, woe to him that saith to *d.* stone.
Mat. 9. 32; 12. 22; 15. 30; Mk. 7. 37; 9. 17, *d.* man.
See Ps. 39. 2; Dan. 10. 15; Lu. 1. 20; 11. 14; 2 Pet. 2. 16.

DUNG. 1 Sam. 2. 6; Ps. 113. 7, lifteth beggar from *d.*-hill.
Lu. 13. 8, till I dig about it and *d.* it.
14. 35, neither fit for land nor *d.*-hill.
Phil. 3. 8, count all things but *d.*
See Neh. 2. 13; Lam. 4. 5; Mal. 2. 3.

DUNGEON. Gen. 40. 15; 41. 14; Ex. 12. 29; Jer. 38. 6; Lam. 3. 53.

DURABLE. Prov. 8. 18; Isa. 23. 18.

DURETH. Mat. 13. 21.

DURST. Mat. 22. 46; Mk. 12. 34; Lu. 20. 40, nor *d.* ask questions.
John 21. 12, none of disciples *d.* ask.
See Esth. 7. 5; Job 32. 6; Acts 5. 13; Jude 9.

DUST. Gen. 2. 7, Lord God formed man of *d.*
3. 14, *d.* shalt thou eat.
19, *d.* thou art.
18. 27, who am but *d.* and ashes.
Joh 22. 24; 27. 16, lay up gold as *d.*
42. 6, I repent in *d.* and ashes.
Ps. 30. 9, shall the *d.* praise thee?
102. 14, servants favour *d.* thereof.
103. 14, remembereth that we are *d.*
Eccl. 3. 20, all are of the *d.* and turn to *d.* again.
Isa. 40. 12, comprehended *d.* of the earth.
65. 25, *d.* shall be serpent's meat.
Lam. 3. 29, he putteth his mouth in the *d.*
Dan. 12. 2, many that sleep in *d.* shall awake.
Mic. 7. 17, lick the *d.* like a serpent.
Mat. 10. 14; Mk. 6. 11; Lu. 9. 5, shake off *d.* from feet.
Lu. 10. 11, even *d.* of your city.
Acts 22. 23, as they threw *d.* into the air.
See Ex. 8. 16; Num. 23. 10; Deut. 9. 21; Job 39. 14.

DUTY. Eccl. 12. 13, the whole *d.* of man.
Lu. 17. 10, that which was our *d.* to do.
Rom. 15. 27, their *d.* is to minister.
See Ex. 21. 10; Deut. 25. 5; 2 Chron. 8. 14; Ezra 3. 4.

DWELL. Deut. 12. 11, cause name to *d.* there.
1 Sam. 4. 4; 2 Sam. 6. 2; 1 Chron. 13. 6, *d.* between cherubims.
1 Kings 8. 30; 2 Chron. 6. 21, heaven thy *d.*-place.
Ps. 23. 6, will *d.* in house of the Lord.
37. 3, so shalt thou *d.* in the land.
84. 10, than to *d.* in tents of wickedness.
132. 14, here will I *d.*
133. 1, good for brethren to *d.* together.
Isa. 33. 14, *d.* with devouring fire.
16, he shall *d.* on high.
57. 15, I *d.* in high and holy place.
John 6. 56, *d.* in me and I in him.
14. 10, the Father that *d.* in me.
17, for he *d.* with you and shall be in you.
Rom. 7. 17, sin that *d.* in me.
Col. 2. 9, in him *d.* fulness of Godhead.
3. 16, word of Christ *d.* in you richly.
1 Tim. 6. 16, *d.* in the light.
2 Pet. 3. 13, wherein *d.* righteousness.

1 John 3. 17, how *d.* the love of God in him.
4. 12, God *d.* in us.
See Rom. 8. 9; 2 Cor. 6. 16; Jas. 4. 5.

E.

EACH. Isa. 57. 2, *e.* one walking in his uprightness.
Ezek. 4. 6, *e.* day for a year.
Acts 2. 3, cloven tongues sat on *e.*
Phil. 2. 3, let *e.* esteem other.
See Ex. 18. 7; Ps. 85. 10; 2 Thess. 1. 3.

EAGLE. Ex. 19. 4, how I bare you on *e.* wings.
2 Sam. 1. 23, were swifter than *e.*
Ps. 103. 5, youth renewed like *e.*
Isa. 40. 31, mount up with wings as *e.*
Mat. 24. 28; Lu. 17. 37, *e.* be gathered.
See Dan. 4. 33; Obad. 4; Rev. 4. 7; 12. 14.

EAR (*v.*). Ex. 34. 21; Deut. 21. 4; 1 Sam. 8. 12.

EARLY. Ps. 46. 5, and that right *e.*
63. 1, *e.* will I seek thee.
90. 14, satisfy us *e.* with thy mercy.
Prov. 1. 28; 8. 17, seek me *e.* shall find me.
Cant. 7. 12, get up *e.* to vineyards.
Hos. 6. 4; 13. 3, as *e.* dew.
Jas. 5. 7, the *e.* and latter rain.
See Judg. 7. 3; Lu. 24. 22; John 20. 1.

EARNEST. Job 7. 2, as servant *e.* desireth shadow.
Jer. 31. 20, I do *e.* remember him still.
Mic. 7. 3, do evil with both hands *e.*
Lu. 22. 44, in agony he prayed more *e.*
Rom. 8. 19, *e.* expectation of the creature.
1 Cor. 12. 31, covet *e.* best gifts.
2 Cor. 1. 22; 5. 5, the *e.* of the Spirit.
5. 2, *e.* desiring to be clothed.
Eph. 1. 14, the *e.* of our inheritance.
Phil. 1. 20, to my *e.* expectation and hope.
Jude 3, *e.* contend for the faith.
See Acts 3. 12; Heb. 2. 1; Jas. 5. 17.

EARNETH. Hag. 1. 6.

EARS. Ex. 10. 2, tell it in *e.* of thy son.
1 Sam. 3. 11; 2 Kings 21. 12; Jer. 19. 3, at which *e.* shall tingle.
Neh. 1. 6, let thine *e.* be attentive.
Job 12. 11; 34. 3, doth not *e.* try words.
15. 21, dreadful sound is in his *e.*
28. 22, heard fame with our *e.*
29. 11, when the *e.* heard me, it blessed me
42. 5, heard of thee by hearing of the *e.*
Ps. 18. 6, my cry came even into his *e.*
34. 15, his *e.* are open unto their cry.
58. 4, like deaf adder that stoppeth her *e.*
94. 9, he that planted *e.* shall he not hear.
115. 6; 135. 17, they have *e.* but hear not.
Prov. 17. 4, liar giveth *e.* to naughty tongue.
18. 15, *e.* of wise seeketh knowledge.
20. 12, hearing *e.*, seeing eye, Lord made.
21. 13, stoppeth *e.* at cry of the poor.
23. 9, speak not in *e.* of a fool.
25. 12, wise reprover on obedient *e.*
26. 17, one that taketh dog by the *e.*
Eccl. 1. 8, nor his *e.* filled with hearing.
Isa. 6. 10; Mat. 13. 15; Acts 28. 27, make *e.* heavy.
48. 8, from that time thine *e.* not opened.
59. 1, nor his *e.* heavy that it cannot.
Jer. 9. 20, let your *e.* receive word of the Lord.
Amos 3. 12, out of mouth of lion piece of an *e.*
Mat. 10. 27, what ye hear in *e.* preach.
13. 16, blessed are your *e.*
26. 51; Mk. 14. 47, smote off *e.*
Mk. 7. 33, put his fingers into *e.*
8. 18, having *e.* hear ye not.
Acts 7. 51, uncircumcised in heart and *e.*
17. 20, strange things to our *e.*
1 Cor. 2. 9, nor *e.* heard.
12. 16, if *e.* say, because I am not the eye.
2 Tim. 4. 3, having itching *e.*
Jas. 5. 4, entered into *e.* of the Lord.
1 Pet. 3. 12, his *e.* are open to prayer.
See Mat. 11. 15; Mk. 4. 9; Rev. 2. 7.

EARS (*of corn*). Deut. 23. 25; Mat. 12. 1.

EARTH. Gen. 8. 22, while *e.* remaineth.
10. 25, in his days was *e.* divided.
18. 25, shall not Judge of all the *e.*
Num. 14. 21, all *e.* filled with glory.
16. 30, if the *e.* open her mouth.
Deut. 32. 1, O *e.*, hear the words of my mouth.
Josh. 3. 11; Zech. 6. 5, Lord of all the *e.*
23. 14, going way of all the *e.*
1 Kings 8. 27; 2 Chron. 6. 18, will God dwell on the *e.*
2 Kings 5. 17, two mules' burden of *e.*
Job 7. 1, appointed time to man on *e.*
9. 24, *e.* given into hand of wicked.
19. 25, stand at latter day upon *e.*
26. 7, hangeth *e.* upon nothing.
38. 4, when I laid foundations of the *e.*
41. 33, on *e.* there is not his like.
Ps. 2. 8, uttermost parts of *e.*
8. 1, excellent is thy name in *e.*
16. 3, to saints that are in the *e.*
25. 13, his seed shall inherit the *e.*
33. 5, the *e.* is full of the goodness.
34. 16, cut off remembrance from the *e.*
37. 9; 11. 22, wait on Lord shall inherit *e.*
41. 2, shall be blessed upon the *e.*
46. 2, not fear though *e.* be removed.
6, uttered voice, the *e.* molted.
8, desolations made in the *e.*
10, will be exalted in the *e.*
47. 9, shields of the *e.* belong to God.
48. 2, joy of the whole *e.*
50. 4, call to *e.* that he may judge.
57. 5; 108. 5, glory above all the *e.*
58. 11, a God that judgeth in the *e.*
60. 2, made the *e.* to tremble.
63. 9, lower parts of the *e.*
65. 8, dwell in uttermost parts of *e.*
9, visitest *e.* and waterest it.
67. 6; Ezek. 34. 27, *e.* yield increase.
68. 8, *e.* shook, heavens dropped.
71. 20, bring me up from depths of the *e.*
72. 6, showers that water the *e.*
16, handful of corn in the *e.*
73. 9, tongue walketh through *e.*
25, none on *e.* I desire beside thee.
75. 3; Isa. 24. 19, *e.* dissolved.
83. 18; 97. 9, most high over all *e.*
90. 2, or ever thou hadst formed the *e.*
97. 1, Lord reigneth, let *e.* rejoice.
99. 1, Lord reigneth, let *e.* be moved.
102. 25; 104. 5; Prov. 8. 29; Isa. 48. 13, laid foundation of *e.*
104. 13, the *e.* is satisfied.
24, the *e.* is full of thy riches.
112. 2, seed mighty upon *e.*
115. 16, *e.* given to children of men.
119. 19, stranger in the *e.*
64, the *e.* full of thy mercy.
90, established the *e.*, it abideth.
146. 4, he returneth to the *e.*
147. 8, prepareth rain for the *e.*
148. 13, glory above *e.* and heaven.
Prov. 3. 19; Isa. 24. 1, Lord founded the *e.*
8. 23, set up from everlasting, or ever *e.* was.
26, he had not yet made *e.*, nor fields.
11. 31, righteous recompensed in *e.*
25. 3, the *e.* for depth.
30. 14, teeth as knives to devour poor from *e.*
16, the *e.* not filled with water.
21, for three things *e.* is disquieted.
24, four things little upon *e.*
Eccl. 1. 4, the *e.* abideth for ever.
3. 21, spirit of beast goeth to *e.*
5. 9, profit of the *e.* for all.
12. 7, dust return to *e.*
Isa. 4. 2, fruit of *e.* excellent.
11. 9, *e.* full of knowledge of the Lord.
13. 13, *e.* shall remove out of her place.
14. 16, is this the man that made *e.* tremble.
26. 9, when thy judgments are in the *e.*
21, *e.* shall disclose her blood.

Isa. 34. 1, let the *e.* hear.
40. 22, sitteth on circle of the *e.*
28, Creator of ends of *e.* fainteth not.
44. 24, spreadeth abroad *e.* by myself.
45. 22, be saved, all ends of the *e.*
49. 13, be joyful, O *e.*
51. 6, the *e.* shall wax old.
66. 1, the *e.* is my footstool.
8, shall *e.* bring forth in one day.
Jer. 15. 10, man of contention to whole *e.*
22. 29; Mic. 1. 2, O *e.*, *e.*, *e.*, hear word of Lord.
31. 22, hath created new thing in *e.*
51. 15, made the *e.* by his power.
Ezek. 9. 9, the Lord hath forsaken the *e.*
43. 2, the *e.* shined with his glory.
Hos. 2. 22, the *e.* shall hear the corn.
Amos 3. 5, bird fall in snare on *e.*
8. 9, darken *e.* in the clear day.
9. 9, least grain fall upon the *e.*
Jonah 2. 6, *e.* with bars about me.
Mic. 6. 2, ye strong foundations of the *e.*
7. 2, good man perished out of the *e.*
17, move like worms of the *e.*
Nah. 1. 5, *e.* burnt up at his presence.
Hab. 2. 14, *e.* filled with knowledge.
3. 3, the *e.* full of his praise.
Hag. 1. 10, *e.* stayed from her fruit.
Zech. 4. 10, eyes of Lord run through *e.*
Mal. 4. 6, lest I smite *e.* with a curse.
Mat. 5. 5, meek shall inherit *e.*
35, swear not by the *e.*
6. 19, treasures upon *e.*
9. 6; Mk. 2. 10; Lu. 5. 24, power on *e.* to forgive.
Mat. 10. 34, to send peace on *e.*
13. 5; Mk. 4. 5, not much *e.*
16. 19; 18. 18, shalt bind on *e.*
18. 19, shall agree on *e.*
23. 9, call no man father on *e.*
25. 18. 25, digged in the *e.*
Mk. 4. 28, *e.* bringeth forth fruit of herself.
31, less than all seeds in the *e.*
9. 3, no fuller on *e.* can white.
Lu. 2. 14, on *e.* peace.
23. 44, darkness over all *e.*
John 3. 12, I have told you *e.* things.
31, of *e.* is *e.* and speaketh of the *e.*
12. 32, lifted up from the *e.*
17; 4, I have glorified thee on the *e.*
Acts 8. 33, life taken from the *e.*
9. 4, 8; 26. 14, Saul fell to the *e.*
22. 22, away with such a fellow from *e.*
Rom. 10. 18, sound went into all *e.*
1 Cor. 15. 47, first man is of the *e.*, *e.*
48, as is the *e.* such are they that are *e.*
49, the image of the *e.*
2 Cor. 4. 7, treasure in *e.* vessels.
Col. 3. 2, affection not on things on *e.*
Phil. 3. 19, who mind *e.* things.
Heb. 6. 7, *e.* drinketh in the rain.
8. 4, if he were on *e.*
11. 13, strangers on the *e.*
12. 25, refused him that spake on *e.*
26, voice then shook the *e.*
Jas. 3. 15, this wisdom is *e.*
5. 5, lived in pleasure on *e.*
7, the precious fruit of the *e.*
18, and the *e.* brought forth her fruit.
2 Pet. 3. 10, the *e.* shall be burnt up.
Rev. 5. 10, we shall reign on the *e.*
7. 3, hurt not the *e.*
18. 1, *e.* lightened with his glory.
20. 11, from whose face the *e.* fled.
21. 1, a new *e.*
See Ex. 9. 29; Job 12. 8; Ps. 24. 1; Isa. 65. 16.

EARTHQUAKE. 1 Kings 19. 11; Zech. 14. 5; Mat. 24. 7.

EASE. Ex. 18. 22, so shall it be *e.* for thyself.
Deut. 28. 65, among nations find no *e.*
Job 12. 5, thought of him that is at *e.*
16. 6, though I forbear, what am I *e.*
Job 21. 23, dieth, being wholly at *e.*
Ps. 25. 13, his soul shall dwell at *e.*
Isa. 32. 9, 11, women that are at *e.*
Amos 6. 1, woe to them that are at *e.*
Mat. 9. 5; Mk. 2. 9; Lu. 5. 23, is *e.* to say.
19. 24; Mk. 10. 25; Lu. 18. 25, *e.* for camel.
1 Cor. 13. 5, not *e.* provoked.
Heb. 12. 1, sin which doth so *e.* beset.
See Jer. 46. 27; Zech. 1. 15; Lu. 12. 19

EAST. Gen. 41. 6; 23. 27, blasted with *e.* wind.
Ex. 10. 13, Lord brought an *e.* wind.
Job 1. 3, greatest of all men of the *e.*
15. 2, fill his belly with *e.* wind.
27. 21, *e.* wind carrieth him away.
38. 24, scattereth *e.* wind on the earth.
Ps. 48. 7, breakest ships with *e.* wind.
75. 6, promotion cometh not from *e.*
103. 12, as far as *e.* from west.
Isa. 27. 8, stayeth rough wind in day of *e.* wind.
Ezek. 19. 12, the *e.* wind drieth up her fruit.
Hos. 12. 1, Ephraim followeth *e.* wind.
13. 15, though fruitful, an *e.* wind shall come.
See Jonah 4. 5, 8; Mat. 2. 1; 8. 11; 24. 27.

EASY. Prov. 14. 6; Mat. 11. 30; 1 Cor. 14. 9; Jas. 3. 17.

EAT. Gen. 2. 17, in day thou *e.* thou shalt die.
9. 4; Lev. 19. 26; Deut. 12. 16, blood not *e.*
24. 33, not *e.* till I have told.
43. 32, Egyptians might not *e.* with Hebrews.
Ex. 12. 16, no work, save that man must *e.*
23. 11, that the poor may *e.*
29. 34, shall not be *e.*, because holy.
Lev. 25. 20, what shall we *e.* seventh year.
Num. 13. 32, a land that *e.* up inhabitants.
Josh. 5. 11, 12, *e.* of old corn of the land.
1 Sam. 14. 30, if haply people had *e.* freely.
28. 20, had *e.* no bread all day.
22, *e.* that thou mayest have strength.
2 Sam. 19. 42, have we *e.* at all of king's cost.
1 Kings 19. 5; Acts 10. 13; 11. 7, angel said, Arise and *e.*
2 Kings 4. 43, 44, they shall *e.* and leave thereof.
6. 28, give thy son that we may *e.* him.
Neh. 5. 2, corn, that we may *e.* and live.
Job 3. 24, my sighing cometh before I *e.*
5. 5, whose harvest the hungry *e.* up.
6. 6, *e.* without salt.
21. 25, another never *e.* with pleasure.
31. 17, have *e.* my morsel alone.
Ps. 22. 26, meek shall *e.* and be satisfied.
69. 9; John 2. 17, zeal hath *e.* me up.
102. 9, have *e.* ashes like bread.
Prov. 1. 31; Isa. 3. 10, *e.* fruit of their own way.
13. 25, *e.* to satisfying of soul.
18. 21, they that love it shall *e.* the fruit.
23. 1, sittest to *e.* with ruler.
24. 13, *e.* honey, because it is good.
25. 27, not good to *e.* much honey.
Eccl. 2. 25, who can *e.* more than I?
4. 5, fool *e.* his own flesh.
5. 11, goods increase, they increased that *e.*
12, sleep be sweet whether he *e.* little or much.
17, all his days also he *e.* in darkness.
19; 6. 2, not power to *e.* thereof.
10. 16, thy princes *e.* in the morning.
17, blessed when princes *e.* in due season.
Isa. 4. 1, we will *e.* our own bread.
7. 15, 22, butter and honey shall he *e.*
11. 7; 65. 25, lion *e.* straw like ox.
29. 8, he *e.*, awaketh, and is hungry.
51. 8, worm shall *e.* them like wool.
55. 1, come ye, buy and *e.*
2, *e.* ye that which is good.
10, give bread to the *e.*
65. 13, my servants shall *e.*, but ye shall be.
Jer. 5. 17, they shall *e.* up thine harvest.
15. 16, words were found, and I did *e.* them.
24. 2; 29. 17, figs could not be *e.*
31. 29; Ezek. 18. 2, fathers have *e.* sour grapes.
Ezek. 3. 1, 2, 3, *e.* this roll.

Ezek. 4. 10, *e.* by weight.
Dan. 4. 33, *e.* grass as oxen.
Hos. 4. 10; Mic. 6. 14; Hag. 1. 6, *e.* and not have enough.
10. 13, have *e.* the fruit of lies.
Mic. 7. 1, there is no cluster to *e.*
Mat. 6. 25; Lu. 12. 22, what ye shall *e.*
9. 11; Mk. 2. 16; Lu. 15. 2, why *e.* with publicans.
12. 1, ears of corn and *e.*
4, *e.* shewbread, which was not lawful to *e.*
14. 16; Mk. 6. 37; Lu. 9. 13, give ye them to *e.*
15. 20, to *e.* with unwashen hands.
27; Mk. 7. 28, dogs *e.* of crumbs.
32; Mk. 8. 1, multitude have nothing to *e.*
24. 49, to *e.* and drink with the drunken.
Mk. 2. 16, when they saw him *e.* with.
6. 31, no leisure so much as to *e.*
11. 14, no man *e.* fruit of thee.
Lu. 5. 33, but thy disciples *e.* and drink.
10. 8, *e.* such things as are set before you.
12. 19, take thine ease, *e.*, drink.
13. 26, we have *e.* and drunk in thy presence.
15. 23, let us *e.* and be merry.
22. 30, that ye may *e.* at my table.
24. 43, he took it and did *e.* before them.
John 4. 31, Master, *e.*
32, meat to *e.* ye know not of.
6. 26, because ye did *e.* of loaves.
52, can this man give us his flesh to *e.*?
53, except ye *e.* the flesh.
Acts 2. 46, did *e.* their meat with gladness.
9. 9, Saul did neither *e.* nor drink.
11. 3, thou didst *e.* with them.
23. 14, will *e.* nothing until we have slain Paul.
Rom. 14. 2, believeth he may *e.* all things; weak *e.* herbs.
6, *e.* to the Lord.
20, who *e.* with offence.
21, neither to *e.* flesh nor drink wine.
1 Cor. 5. 11, with such an one, no not to *e.*
8. 7, *e.* it as a thing offered to idol.
6, neither if we *e.* are we better.
13, I will *e.* no flesh while world.
9. 4, have we not power to *e.*
10. 3, all *e.* same spiritual meat.
27, *e.*, asking no question.
31, whether ye *e.* or drink.
11. 29, he that *e.* unworthily.
2 Thess. 3. 10, work not, neither should he *e.*
Heb. 13. 10, whereof they have no right to *e.*
Rev. 2. 7, *e.* of the tree of life.
17, will give to *e.* of hidden manna.
19. 18, *e.* flesh of kings.
See Judg. 14. 14; Prov. 31. 27; Isa. 1. 19; 65. 4.
EDGE. Prov. 5. 4; Heb. 4. 12; Eccl. 10. 10.
EDIFY. Rom. 14. 19, wherewith one may *e.*
15. 2, please his neighbour to *e.*
1 Cor. 8. 1, charity *e.*
14. 3, he that prophesieth speaketh to *e.*
4, *e.* himself, *e.* the church.
10. 23, all things lawful, but *e.* not.
Eph. 4. 12, for *e.* of the body of Christ.
See 2 Cor. 10. 8; 13. 10; 1 Tim. 1. 4.
EFFECT. Num. 30. 8, make vow of none *e.*
2 Chron. 7. 11, Solomon prosperously *e.* all.
Ps. 33. 10, devices of the people of none *e.*
Isa. 32. 17, the *e.* of righteousness quietness.
Mat. 15. 6; Mk. 7. 13, commandment of God of none *e.*
1 Cor. 1. 17, lest cross be of none *e.*
Gal. 5. 4, Christ is become of none *e.*
See Rom. 3. 3; 4. 14; 9. 6; Gal. 3. 17.
EFFECTUAL. 1 Cor. 16. 9, a great door and *e.* is opened.
Eph. 3. 7; 4. 16, the *e.* working.
Jas. 5. 16, *e.* prayer of righteous man.
See 2 Cor. 1. 6; Gal. 2. 8; 1 Thess. 2. 13.
EFFEMINATE. 1 Cor. 6. 9.
EGG. Job 6. 6, taste in the white of an *e.*
Job 39. 14, ostrich leaveth *e.* in earth.
Lu. 11. 12, if he ask an *e.*
See Deut. 22. 6; Isa. 10. 14; 59. 5; Jer. 17. 11.
EITHER. Gen. 31. 24, speak not *e.* good or bad.
Eccl. 11. 6, prosper, *e.* this or that.
Mat. 6. 24; Lu. 16. 13, *e.* hate the one.
John 19. 18, on *e.* side one.
Rev. 22. 2, on *e.* side the river.
See Deut. 17. 3; 28. 51; Isa. 7. 11; Mat. 12. 33.
ELDER. 1 Sam. 15. 30, honour me before *e.* of people.
Job 15. 10, aged men much *e.* than thy father.
32. 4, waited because they were *e.* than he.
Prov. 31. 23, husband known among *e.*
Mat. 15. 2; Mk. 7. 3, tradition of the *e.*
1 Tim. 5. 17, let *e.* that rule be worthy.
Tit. 1. 5, ordain *e.* in every city.
Heb. 11. 2, the *e.* obtained good report.
Jas. 5. 14, call for *e.* of the church.
1 Pet. 5. 1, the *e.* I exhort, who am an *e.*
5, younger submit to the *e.*
See John 8. 9; 1 Tim. 5. 2; 2 John 1; 3 John 1.
ELECT. Isa. 42. 1, mine *e.* in whom my soul delighteth.
45. 4, mine *e.* I have called by name.
65. 9, 22, mine *e.* shall inherit.
Mat. 24. 22; Mk. 13. 20, for *e.* sake days shortened.
24; Mk. 13. 22, deceive very *e.*
31; Mk. 13. 27, gather together his *e.*
Lu. 18. 7, avenge his own *e.*
Rom. 8. 33, to charge of God's *e.*
Col. 3. 12, put on as the *e.* of God.
1 Tim. 5. 21, charge thee before *e.* angels.
1 Pet. 1. 2, *e.* according to foreknowledge.
2. 6, corner stone, *e.*, precious.
See 2 Tim. 2. 10; Tit. 1. 1; 1 Pet. 5. 13; 2 John 13.
ELECTION. Rom. 9. 11; 11. 5; 1 Thess. 1. 4; 2 Pet. 1. 10.
ELEMENTS. Gal. 4. 3, 9; 2 Pet. 3. 10.
ELEVEN. Gen. 32. 22, Jacob took his *e.* sons.
37. 9, and *e.* stars made obeisance.
Acts 1. 26, he was numbered with the *e.*
See Mat. 28. 16; Mk. 16. 14; Lu. 24. 9.
ELOQUENT. Ex. 4. 10; Isa. 3. 3; Acts 18. 24.
EMBOLDEN. Job 16. 3; 1 Cor. 8. 10.
EMBRACE. Job 24. 8, *e.* rock for want of shelter.
Eccl. 3. 5, a time to *e.*
Heb. 11. 13, seen and *e.* promises.
See Prov. 4. 8; 5. 20; Lam. 4. 5; Acts 20. 1.
EMBROIDER. Ex. 28. 39; 35. 35; 38. 23.
EMINENT. Ezek. 16. 24, 31, 39; 17. 22.
EMPIRE. Esth. 1. 20.
EMPLOY. Deut. 20. 19; 1 Chron. 9. 3; Ezra 10. 15; Ezek. 39. 14.
EMPTY. Gen. 31. 42; Mk. 12. 3; Lu. 1. 53; 20. 10, sent *e.* away.
Ex. 3. 21, ye shall not go *e.*
23. 15; 34. 20; Deut. 16. 16, appear before me *e.*
Deut. 15. 13, not let him go away *e.*
Job 22. 9, thou hast sent widows away *e.*
Eccl. 11. 3, clouds *e.* themselves on the earth.
Isa. 29. 8, awaketh and his soul is *e.*
Jer. 48. 11, Moab *e.* from vessel to vessel.
Nah. 2. 2, the emptiers have *e.* them out.
Mat. 12. 44, come he findeth it *e.*
See 2 Sam. 1. 22; 2 Kings 4. 3; Hos. 10. 1.
EMULATION. Rom. 11. 14; Gal. 5. 20.
ENABLED. 1 Tim. 1. 12.
ENCAMP. Ps. 27. 3, though host *e.* against me.
34. 7, angel of Lord *e.* round.
See Num. 10. 31; Joh 19. 12; Ps. 53. 5.
ENCOUNTERED. Acts 17. 18.
ENCOURAGE. Deut. 1. 38; 3. 28; 2 Sam. 11. 25, *e.* him.
Ps. 64. 5, they *e.* themselves in an evil matter.
See 1 Sam. 30. 6; 2 Chron. 31. 4; 35. 2; Isa. 41. 7.
END. Gen. 6. 13, the *e.* of all flesh before me.
Ex. 23. 16; Deut. 11. 12, in the *e.* of the year.

Num. 23. 10, let my last *e.* be like his.
Deut. 8. 16, do thee good at thy latter *e.*
32. 29, consider their latter *e.*
Job 6. 11, what is mine *e.* that I should prolong.
8. 7; 42. 12, thy latter *e.* shall increase.
16. 3, shall vain words have an *e.*
26. 10, till day and night come to an *e.*
Ps. 7. 9, wickedness of wicked come to an *e.*
9. 6, destructions come to perpetual *e.*
37. 37, the *e.* of that man is peace.
39. 4, make me to know my *e.*
73. 17, then understood I their *e.*
102. 27, the same, thy years have no *e.*
107. 27, are at their wit's *e.*
119. 96, an *e.* of all perfection.
Prov. 14. 12, the *e.* thereof are ways of death.
17. 24, eyes of fool in *e.* of earth.
19. 20, he wise in thy latter *e.*
25. 3, lest thou know not what to do in *e.*
Eccl. 3. 11, find out from beginning to the *e.*
4. 8, no *e.* of all his labour.
16, no *e.* of all the people.
7. 2, that is the *e.* of all men.
8, better the *e.* of a thing.
10. 13, the *e.* of his talk is madness.
12. 12, of making books there is no *e.*
Isa. 9. 7, of his government shall be no *e.*
46. 10, declaring *e.* from beginning.
Jer. 5. 31, what will ye do in *e.* thereof?
8. 20, harvest past, summer *s.*
17. 11, at his *e.* shall be a fool.
29. 11, to give you an expected *e.*
31. 17, there is hope in thine *s.*
Lam. 1. 9, remembereth not her last *e.*
4. 18; Ezek. 7. 2, our *e.* is near, *e.* is come.
Ezek. 21. 25; 35. 5, iniquity shall have an *e.*
Dan. 8. 17, 19; 11. 27, at the time of *e.*
11. 45, he shall come to his *e.* and none shall help him.
12. 8, what shall he the *e.*
13, go thy way till the *e.* be.
Hab. 2. 3, at the *e.* it shall speak.
Mat. 10. 22; 24. 13; Mk. 13. 13, endureth to *e.*
13. 39, harvest is *e.* of the world.
24. 3, what sign of the *e.* of the world.
6; Mk. 13. 7; Lu. 21. 9, the *e.* is not yet.
14, then shall the *e.* come.
31, gather from one *e.* of heaven.
26. 58, Peter sat to see the *e.*
28. 20, I am with you, even unto the *e.*
Mk. 3. 26, cannot stand, but hath an *e.*
Lu. 1. 33, of his kingdom there shall be no *e.*
22. 37, things concerning me have an *e.*
John 13. 1, he loved them unto the *e.*
18. 37, to this *e.* was I born.
Rom. 6. 21, the *c.* of those things is death.
22, the *e.* everlasting life.
10. 4, the *e.* of the law for righteousness.
1 Cor. 10. 11, on whom *e.* of world are come.
Phil. 3. 19, whose *e.* is destruction.
1 Tim. 1. 5, the *e.* of the commandment.
Heb. 6. 8, whose *e.* is to be burned.
16, an oath an *e.* of strife.
7. 3, neither beginning nor *e.* of life.
9. 26, once in the *e.* hath he appeared.
13. 7, considering *e.* of their conversation.
Jas. 5. 11, ye have seen *e.* of the Lord.
1 Pet. 1. 9, receiving the *e.* of your faith.
13, be sober, and hope to the *e.*
4. 7, the *s.* of all things is at hand.
17, what the *e.* of them that obey not.
Rev. 2. 26, keepeth my works unto *e.*
21. 6; 22. 13, the beginning and the *e.*
See Ps. 19. 6; 65. 5; Isa. 45. 22; 52. 10; Jer. 4. 27.

ENDAMAGE. Ezra 4. 13.

ENDANGER. Eccl. 10. 9; Dan. 1. 10.

ENDEAVOUR. Ps. 28. 4; Eph. 4. 3; 2 Pet. 1. 15.

ENDLESS. 1 Tim. 1. 4; Heb. 7. 16.

ENDUE. Gen. 30. 20; 2 Chron. 2. 12; Lu. 24. 49; Jas. 3. 13.

ENDURE. Gen. 33. 14, as the children be able to *e.*
Esth. 8. 6, how can I *e.* to see evil.
Job 8. 15, hold it fast, but it shall not *e.*
31. 23, I could not *e.*
Ps. 9. 7; 102. 12; 104. 31, Lord shall *e.* for ever.
30. 5, anger *e.* a moment, weeping *e.* for a night.
52. 1, goodness of God *e.* continually.
72. 5, as long as sun and moon *e.*
17, his name shall *e.* for ever.
100. 5, his truth *e.* to all generations.
106. 1; 107. 1; 118. 1; 136. 1; 138. 8; Jer. 33. 11, his mercy *e.* for ever.
111. 3; 112. 3, 9, his righteousness *e.* for ever.
119. 160, every one of thy judgments *e.*
135. 13, thy name, O Lord, *e.* for ever.
145. 13, thy dominion *e.*
Prov. 27. 24, doth *e.* to every generation.
Ezek. 22. 14, can thy heart *e.*
Mat. 10. 22; 24. 13; Mk. 13. 13, *e.* to the end.
Mk. 4. 17, so *e.* but for a time.
John 6. 27, meat that *e.* unto life.
Rom. 9. 22, God *e.* with much longsuffering.
1 Cor. 13. 7, charity *e.* all things.
2 Tim. 2. 3, *e.* hardness as good soldier.
4. 3, they will not *e.* sound doctrine.
5, watch, *e.* afflictions.
Heb. 10. 34, in heaven a better and *e.* substance.
12. 7, if ye *e.* chastening.
Jas. 1. 12, blessed is man that *e.* temptation.
5. 11, we count them happy which *e.*
1 Pet. 1. 25, the word of the Lord *e.* for ever.
2. 19, if a man for conscience *e.* grief.
See Heb. 10. 32; 11. 27; 12. 2, 3.

ENEMY. Ex. 23. 22, I will be *e.* to thine *e.*
Deut. 32. 31, our *e.* themselves being judges.
Josh. 7. 12, Israel turned backs before *e.*
Judg. 5. 31, so let all thy *e.* perish.
1 Sam. 24. 19, if man find *e.*, will he let him go?
1 Kings 21. 20, hast thou found me, O mine *e.*?
Job 13. 24, wherefore holdest thou me for *e.*
Ps. 8. 2, still the *e.* and avenger.
23. 5, in presence of mine *e.*
38. 19, mine *e.* are lively.
61. 3, a strong tower from the *e.*
72. 9, his *e.* shall lick the dust.
119. 98, wiser than mine *e.*
127. 5, speak with *e.* in the gate.
139. 22, I count them mine *e.*
Prov. 16. 7, maketh his *e.* at peace.
24. 17, rejoice not when *e.* falleth.
25. 21; Rom. 12. 20, if *e.* hunger, give bread.
27. 6, kisses of *e.* deceitful.
Isa. 9. 11, Lord shall join *e.* together.
59. 19, when *e.* shall come in like a flood.
63. 10, he was turned to be their *e.*
Jer. 15. 11, will cause *e.* to entreat thee well.
30. 14, wounded thee with wound of *e.*
Mic. 7. 6, man's *e.* men of his own house.
Mat. 5. 43, said, thou shalt hate thine *e.*
44; Lu. 6. 27, 35, I say love your *e.*
13. 25, 28, 39, his *e.* sowed tares.
Lu. 19. 43, thine *e.* shall cast a trench.
Acts 13. 10, thou *e.* of all righteousness.
Rom. 5. 10, if when *e.* we were reconciled.
11. 28, concerning the gospel they are *e.*
Gal. 4. 16, am I become your *e.*
Phil. 3. 18, the *e.* of the cross.
Col. 1. 21, were *e.* in your mind.
2 Thess. 3. 15, count him not as an *e.*
Jas. 4. 4, friend of the world is the *e.* of God.
See Ps. 110. 1; Isa. 62. 8; Jer. 15. 14; Heb. 10. 13.

ENGAGED. Jer. 30. 21.

ENGRAFTED. Jas. 1. 21.

ENGRAVE. Ex. 28. 11; 35. 35; 38. 23; Zech. 3. 9; 2 Cor. 3. 7.

ENJOIN. Job 36. 23; Philem. 8; Heb. 9. 20.

ENJOY. Lev. 26. 34; 2 Chron. 36. 21, land shall *e.* her sabbaths.
Eccl. 2. 1, *e.* pleasure, this also is vanity.
24; 3. 13; 5. 18, soul *e.* good.

1 Tim. 6. 17, giveth us all things to e.
See Num. 38. 8; Isa. 65. 22; Heb. 11. 25.

ENLARGE. Deut. 12. 20, when the Lord shall e. thy border.
Ps. 4. 1, thou hast e. me in distress.
25. 17, troubles of heart e.
119. 32, when thou shalt e. my heart.
Isa. 5. 14, hell hath e. herself.
2 Cor. 6. 11, 13; 10. 15, our heart is e.
See Isa. 54. 2; Hah. 2. 5; Mat. 23. 5.

ENLIGHTEN. Ps. 19. 8; Eph. 1. 18; Heb. 6. 4.

ENMITY. Rom. 8. 7, carnal mind is e.
Eph. 2. 15, 16, having abolished the e.
Jas. 4. 4, friendship of world e. with God.
See Gen. 3. 15; Num. 35. 21; Lu. 23. 12.

ENOUGH. Gen. 33. 9, 11, I have e., my brother.
45. 28, it is e., Joseph is alive.
Ex. 36. 5, people bring more than e.
2 Sam. 24. 16; 1 Kings 19. 4; 1 Chron. 21. 15; Mk. 14. 41; Lu. 22. 38, it is e., stay thine hand.
Prov. 28. 19, shall have poverty e.
30. 15, four things say not, it is e.
16, fire saith not, it is e.
Isa. 56. 11, dogs which can never have e.
Jer. 49. 9, will destroy till they have e.
Hos. 4. 10, eat and not have e.
Obad. 5, stolen till they had e.
Mal. 3. 10, room e. to receive it.
Mat. 10. 25, e. for disciple.
25. 9, lest there be not e.
See Deut. 1. 6; 2 Chron. 31. 10; Hag. 1. 6; Lu. 15. 17.

ENQUIRE. Ex. 18. 15, people come to me to e. of God.
2 Sam. 16. 23, as if a man had e. of oracle.
2 Kings 3. 11, is there not a prophet to e.
Ps. 78. 34, returned and e. early after God.
Ezek. 14. 3, should I be e. of at all by them.
20. 3, 31, I will not be e.
36. 37, I will yet for this be e. of.
Zeph. 1. 6, those that have not e. for.
Mat. 10. 11, e. who in it is worthy.
1 Pet. 1. 10, of which salvation prophets e.
See Deut. 12. 30; Isa. 21. 12; John 4. 52.

ENRICH. 1 Sam. 17. 25; Ps. 85. 9; Ezek. 27. 33; 1 Cor. 1. 5; 2 Cor. 9. 11.

ENSAMPLE. 1 Cor. 10. 11, happened to them for e.
Phil. 3. 17, as ye have us for an e.
2 Thess. 3. 9, to make ourselves an e.
See 1 Thess. 1. 7; 1 Pet. 5. 3; 2 Pet. 2. 6.

ENSIGN. Ps. 74. 4; Is. 5. 26; 11. 10; 18. 3; 30. 17.

ENSNARED. Job 34. 30.

ENSUE. 1 Pet. 3. 11.

ENTANGLE. Ex. 14. 3; Mat. 22. 15; Gal. 5. 1.

ENTER. Ps. 100. 4, e. his gates with thanksgiving.
119. 130, the e. of thy word giveth light.
Isa. 26. 2, righteous nation may e. in.
20, e. thou into thy chambers.
Ezek. 44. 5, mark well e. in of the house.
Mat. 6. 6, prayest, e. into thy closet.
7. 13; Lu. 13. 24, e. in at strait gate.
10. 11; Lu. 10. 8, 10, what city ye e.
18. 8; Mk. 9. 43, better to e. into life.
19. 17, if thou wilt e. into life, keep.
25. 21, well done, e. into joy.
Mk. 5. 12; Lu. 8. 32, we may e. into swine.
14. 38; Lu. 22. 46, lest ye e. into temptation.
Lu. 9. 34, feared as they e. cloud.
13. 24, many will seek to e.
John 3. 4, can he e.
4. 38, ye are e. into their labours.
10. 1, 2, e. not by the door.
Rom. 5. 12, sin e. into world.
1 Cor. 2. 9, neither have e. into heart of man.
Heb. 3. 11, 18, shall not e. into rest.
4. 10, he that is e. into rest.
6. 20, forerunner is for us e.
2 Pet. 1. 11, so an e. shall be ministered.
See Ps. 143. 2; Prov. 17. 10; Mat. 15. 17.

ENTICE. Judg. 14. 15; 16. 5, e. husband that he may declare.
2 Chron. 18. 19, Lord said, who shall e. Ahab.
Prov. 1. 10, if sinners e. thee.
1 Cor. 2. 4; Col. 2. 4, with e. words.
See Job 31. 27; Prov. 16. 29; Jas. 1. 14.

ENTIRE. Jas. 1. 4.

ENTRY. 1 Chron. 9. 19; Prov. 8. 3; Ezek. 6. 5; 40. 38.

ENVIRON. Josh. 7. 9.

ENVY. Job 5. 2, e. slayeth the silly one.
Ps. 73. 3, I was e. at the foolish.
Prov. 3. 31, e. not the oppressor.
14. 30, e. is rottenness of the bones.
23. 17, let not heart e. sinners.
24. 1, 19, be not e. against evil men.
27. 4, who is able to stand before e.
Eccl. 4. 4, for this a man is e.
9. 6, their love, hatred, and e. is perished.
Mat. 27. 18; Mk. 15. 10, for e. they delivered.
Acts 7. 9, patriarchs moved with e.
13. 45; 17. 5, Jews filled with e.
Rom. 1. 29, full of e., murder.
13. 13, walk honestly, not in e.
1 Cor. 3. 3, among you e. and strife.
13. 4, charity e. not.
2 Cor. 12. 20, I fear lest there be e.
Gal. 5. 21, works of flesh are e., murders.
26, e. one another.
Phil. 1. 15, preach Christ even of e.
1 Tim. 6. 4, whereof cometh e.
Tit. 3. 3, living in malice and e.
Jas. 4. 5, spirit in us lusteth to e.
See Gen. 37. 11; Ps. 106. 16; Ezek. 31. 9; 35. 11.

EPISTLE. 2 Cor. 3. 1, nor need e. of commendation.
2, ye are our e.
3, to be the e. of Christ.
2 Thess. 2. 15; 3. 14, by word or e.
2 Pet. 3. 16, as also in all his e.
See Acts 15. 30; 23. 33; 2 Cor. 7. 8; 2 Thess. 3. 17.

EQUAL. Ps. 17. 2, eyes behold things that are e.
55. 13, a man mine e., my guide.
Prov. 26. 7, legs of lame not e.
Isa. 40. 25; 46. 5, to whom shall I he e.
Ezek. 18. 25, 29; 33. 17, 20, is not my way e.
Mat. 20. 12, hast made them e. to us.
Lu. 20. 36, are e. to angels.
John 5. 18; Phil. 2. 6, e. with God.
Col. 4. 1, give servants what is e.
See Ex. 36. 22; 2 Cor. 8. 14; Gal. 1. 14.

EQUITY. Ps. 98. 9, judge the people with e.
Prov. 1. 3, receive instruction of e.
2. 9, understand judgment and e.
17. 26, not good to strike princes for e.
Eccl. 2. 21, a man whose labour is in e.
See Isa. 11. 4; 59. 14; Mic. 3. 9; Mal. 2. 6.

ERECTED. Gen. 33. 20.

ERR. Ps. 95. 10, people that do e. in their heart.
119. 21, do e. from commandments.
Isa. 3. 12; 9. 16, lead thee cause to e.
28. 7, they e. in vision.
35. 8, wayfaring men shall not e.
Mat. 22. 29; Mk. 12. 24, e. not knowing scriptures.
1 Tim. 6. 10, have e. from the faith.
21, have e. concerning the faith.
Jas. 1. 16, do not e., beloved brethren.
5. 19, if any do e. from truth.
See Isa. 28. 7; 29. 24; Ezek. 45. 20.

ERRAND. Gen. 24. 33; Judg. 3. 19; 2 Kings 9. 5.

ERROR. Ps. 19. 12, who can understand his e.?
Eccl. 5. 6, neither say thou, it was an e.
10. 5, evil which I have seen as an e.
Mat. 27. 64, last e. worse than first.
Jas. 5. 20, converteth sinner from e.
2 Pet. 3. 17, led away with e. of wicked.
1 John 4. 6, the spirit of e.
See Joh 19. 4; Rom. 1. 27; Heb. 9. 7; Jude 11.

ESCAPE. Gen. 19. 17, e. for thy life, e. to mountain.

1 Kings 16. 40; 2 Kings 9. 15, let none of them *e.*
Esth. 4. 13, think not *e.* in king's house.
Job 11. 20, wicked shall not *e.*
19. 20, *e.* with skin of my teeth.
Ps. 55. 8, I would hasten my *e.*
Prov. 19. 5, speaketh lies shall not *e.*
Eccl. 7. 26, whoso pleaseth God shall *e.*
Is. 20. 6; Heb. 2. 3, how shall we *e.*
Ezek. 33. 21, one that had *e.* came to me.
Amos 9. 1, he that *e.* shall not be delivered.
Mat. 23. 33, how can ye *e.* damnation.
Lu. 21. 36, worthy to *e.*
John 10. 39, he *e.* out of their hands.
Acts 27. 44, they *e.* all safe to land.
28. 4, he *e.* sea, yet vengeance.
Heb. 11. 34, through faith *e.* edge of sword.
12. 25, if they *e.* not who refused.
2 Pet. 1. 4, *e.* corruption in the world.
20, after they *e.* pollutions.
See Deut. 23. 15; Ps. 124. 7; 1 Cor. 10. 13.

ESCHEW. Job 1. 1; 2. 3; 1 Pet. 3. 11.

ESPECIALLY. Gal. 6. 10; 1 Tim. 4. 10; 5. 8; Philem. 16.

ESPOUSE. Cant. 3. 11; Jer. 2. 2; 2 Cor. 11. 2.

ESPY. Gen. 42. 27; Josh. 14. 7; Jer. 48. 19; Ezek. 20. 6.

ESTABLISH. Ps. 40. 2, and *e.* my goings.
90. 17, *e.* work of our hands.
Prov. 4. 26, let thy ways be *e.*
12. 19, lip of truth *e.* for ever.
16. 12, throne *e.* by righteousness.
20. 18, every purpose *e.* by counsel.
24. 3, by understanding is house *e.*
29. 4, king by judgment *e.* the land.
Isa. 7. 9, if ye will not believe, shall not he *e.*
16. 5, in mercy shall the throne be *e.*
Jer. 10. 12; 51. 15, he *e.* world by wisdom.
Mat. 18. 16, two witnesses every word *e.*
Rom. 3. 31; yea, we *e.* the law.
10. 3, to *e.* their own righteousness.
Heb. 13. 9, the heart be *e.* with grace.
2 Pet. 1. 12, be *e.* in the present truth.
See Amos 5. 15; Hab. 2. 12; Acts 16. 5.

ESTATE. Ps. 136. 23, remembered us in low *e.*
Eccl. 1. 16, lo, I am come to great *e.*
Mk. 6. 21, Herod made supper to chief *e.*
Rom. 12. 16, condescend to men of low *e.*
Jude 6, angels kept not first *e.*
See Ezek. 36. 11; Dan. 11. 7; Lu. 1. 48.

ESTEEM. Deut. 32. 15, lightly *e.* rock of salvation.
1 Sam. 2. 30, despise me shall be lightly *e.*
18. 23, I am a poor man and lightly *e.*
Job 23. 12, I have *e.* the words of his mouth.
36. 19, will he *e.* thy riches.
41. 27, he *e.* iron as straw.
Ps. 119. 128, I *e.* all thy precepts.
Isa. 53. 4, did *e.* him smitten.
Lam. 4. 2, *e.* as earthen pitchers.
Lu. 16. 15, highly *e.* among men.
Rom. 14. 5, one *e.* one day above another.
14, that *e.* anything unclean.
Phil. 2. 3, let each *e.* other better.
1 Thess. 5. 13, *e.* highly for work's sake.
Heb. 11. 26, *e.* reproach greater riches.
See Prov. 17. 28; Isa. 29. 17; 1 Cor. 6. 4.

ESTIMATE. Lev. 27. 14; 27. 2; Num. 18. 16.

ESTRANGED. Job 19. 13; Ps. 78. 30; Jer. 19. 4; Ezek. 14. 5.

ETERNAL. Deut. 33. 27, the *e.* God is thy refuge.
Isa. 60. 15, will make thee an *e.* excellency.
Mat. 19. 16; Mk. 10. 17; Lu. 10. 25; 18. 18, what shall I do that I may have *e.* life?
25. 46, righteous into life *e.*
Mk. 3. 29, is in danger of *e.* damnation.
10. 30, receive in world to come *e.* life.
John 3. 15, believeth in him have *e.* life.
4. 36, gathereth fruit unto life *e.*
5. 39, scriptures, in them *e.* life.
6. 54, drinketh my blood hath *e.* life.
6. 68, thou hast words of *e.* life.
10. 28, give sheep *e.* life.
12. 25, hateth life, shall keep it to life *e.*
17. 2, give *e.* life to as many.
3, this is life *e.* that they might know thee.
Acts 13. 48, many as were ordained to *e.* life.
Rom. 2. 7, who seek for glory *e.* life.
5. 21, grace reign to *e.* life.
6. 23, gift of God is *e.* life.
2 Cor. 4. 17, an *e.* weight of glory.
18, things not seen are *e.*
5. 1, house *e.* in the heavens.
Eph. 3. 11, according to *e.* purpose.
1 Tim. 6. 12, 19, lay hold on *e.* life.
Tit. 1. 2; 3. 7, in hope of *e.* life.
Heb. 5. 9, author of *e.* salvation.
6. 2, doctrine of *e.* judgment.
9. 15, promise of *e.* inheritance.
1 Pet. 5. 10, called to *e.* glory by Christ.
1 John 1. 2, *e.* life which was with the Father.
2. 25, this is the promise, even *e.* life.
3. 15, no murderer hath *e.* life.
5. 11, record, that God hath given to us *e.* life.
13, know that ye have *e.* life.
20, this is true God and *e.* life.
Jude 7, vengeance of *e.* fire.
See Rom. 1. 20; 1 Tim. 1. 17; 2 Tim. 2. 10; Jude 21.

ETERNITY. Isa. 57. 15.

EVANGELIST. Acts 21. 8; Eph. 4. 11; 2 Tim. 4. 5.

EVENING. 1 Sam. 14. 24, cursed that eateth till *e.*
1 Kings 17. 6, brought bread morning and *e.*
Ps. 90. 6, in *e.* cut down and withereth.
104. 23, goeth to his labour until the *e.*
141. 2, prayer as the *e.* sacrifice.
Eccl. 11. 6, in *e.* withhold not thine hand.
Jer. 6. 4, shadows of *e.* stretched out.
Hab. 1. 8; Zeph. 3. 3, *e.* wolves.
Zech. 14. 7, at *e.* time shall be light.
Mat. 14. 23, *e.* was come, he was there alone.
Lu. 24. 29, abide, for it is toward *e.*
See Gen 30. 16; Ps. 65. 8; Mat. 16. 2; Mk. 14. 17.

EVENT. Eccl. 2. 14; 9. 2, 3.

EVER. Gen. 3. 22, lest he eat and live for *e.*
43. 9; 44. 32, let me bear blame for *e.*
Ex. 14. 13, ye shall see them no more for *e.*
Lev. 6. 13, fire *e.* burning on altar.
Deut. 5. 29; 12. 28, he well with them for *e.*
13. 16, a heap for *e.*
32. 40, lift up hand and say, I live for *e.*
Job 4. 7, who *e.* perished.
Ps. 9. 7, Lord shall endure for *e.*
12. 7, thou wilt preserve them for *e.*
22. 26, your heart shall live for *e.*
23. 6, dwell in house of the Lord for *e.*
29. 10, Lord sitteth king for *e.*
33. 11, counsel of Lord standeth for *e.*
37. 26, he is *e.* merciful and lendeth.
48. 14, our God for *e.* and *e.*
49. 9, that he should still live for *e.*
51. 3, my sin is *e.* before me.
52. 8, trust in mercy of God for *e.* and *e.*
61. 4, will abide in tabernacle for *e.*
73. 26, my strength and portion for *e.*
74. 19, forget not congregation of poor for *e.*
81. 15, their time should endure for *e.*
92. 7, they shall be destroyed for *e.*
93. 5, holiness becometh thine house for *e.*
102. 12, thou shalt endure for *e.*
103. 9, not keep his anger for *e.*
105. 8, remember his covenant for *e.*
119. 89, for *e.* thy word is settled.
132. 14, this is my rest for *e.*
146. 6, Lord keepeth truth for *e.*
10, Lord shall reign for *e.*
Prov. 27. 24, riches not for *e.*
Eccl. 3. 14, whatsoever God doeth shall be for *e.*
Isa. 26. 4, trust in Lord for *e.*
32. 17, assurance for *e.*
34. 10; Rev. 14. 11; 19. 3, smoke go up for *e.*

Isa. 40. 8, word of God shall stand for e.
57. 16, will not contend for *e.*
Lam. 3. 31, Lord will not cast off for e.
Mat. 6. 13, thine is the glory, for *e.*
21. 19; Mk. 11. 14, no fruit grow on thee for e.
John 8. 35, servant abideth not for e.
12. 34, heard that Christ abideth for e.
14. 16, Comforter abide for e.
Rom. 9. 5, God blessed for e.
1 Thess. 4. 17, so shall we e. be with the Lord.
5. 15, *e.* follow good.
2 Tim. 3. 7, *e.* learning.
Heb. 7. 25, he *e.* liveth to make.
13. 8, same yesterday, to day, and for *e.*
See Mat. 24. 21; Lu. 15. 31; John 10. 8.

EVERLASTING. Ex. 40. 15; Num. 25. 13, an e. priesthood.
Ps. 90. 2, from *e.* to *e.* thou art God.
139. 24, lead me in way e.
Prov. 8. 23, I was set up from e.
10. 25, righteous is an *e.* foundation.
Isa. 9. 6, called the e. Father.
26. 4, in the Lord is e. strength.
33. 14, with e. burnings.
35. 10; 51. 11; 61. 7, *e.* joy.
45. 17, with *e.* salvation.
54. 8, with *e.* kindness.
55. 13, for an e. sign.
56. 5; 63. 12, an *e.* name.
60. 19, 20, an *e.* light.
Jer. 31. 3, with an e. love.
Hab. 3. 6, the *e.* mountains.
Mat. 18. 8; 25. 41, into *e.* fire.
19. 29, inherit *e.* life.
25. 46, into *e.* punishment.
Lu. 16. 9, into *e.* habitations.
18. 30, in world to come *e.* life.
John 3. 16, 36, believeth shall have *e.* life.
4. 14, water springing up into *e.* life.
5. 24, heareth my word hath *e.* life.
6. 27, meat which endureth to *e.* life.
40, seeth Son may have e. life.
12. 50, his commandment is life e.
Acts 13. 46, unworthy of e. life.
Rom. 6. 22, free from sin, the end e. life.
Gal. 6. 8, of Spirit reap life *e.*
2 Thess. 1. 9, punished with *e.* destruction.
2. 16, given us e. consolation.
Jude 6, reserved in *e.* chains.
Rev. 14. 6, having the e. gospel.
See Dan. 4. 3; 7. 27; 2 Pet. 1. 11.

EVERMORE. Ps. 16. 11, pleasures for *e.*
37. 27, do good and dwell for *e.*
121. 8, preserve thy going out for e.
133. 3, the blessing, life for e.
John 6. 34, *e.* give us this bread.
1 Thess. 5. 16, rejoice e.
Heb. 7. 28, consecrated for e.
Rev. 1. 18, I am alive for *e.*
See 2 Kings 17. 37; Ps. 77. 8; 106. 31.

EVERY. Gen. 4. 14, e. one that findeth me shall slay me.
6. 5, *e.* imagination of heart evil.
Lev. 19. 10, neither shalt gather *e.* grape.
Deut. 4. 4, alive e. one of you this day.
2 Kings 18. 31, eat *e.* one of his fig tree.
2 Chron. 30. 18, pardon *e.* one.
Ps. 29. 9, *e.* one doth speak of glory.
32. 6, for this shall *e.* one that is godly.
68. 30, till *e.* one submit himself.
119. 101, refrained from e. evil way.
Prov. 2. 9, *e.* good path.
7. 12, in *e.* corner.
14. 15, simple believeth e. word.
20. 3, *e.* fool will be meddling.
30. 5, *e.* word of God is pure.
Eccl. 10. 3, saith to *e.* one he is a fool.
Jer. 51. 29, *e.* purpose of the Lord.
Mat. 4. 4, by e. word that proceedeth.
7. 8; Lu. 11. 10, *e.* one that asketh.
Mk. 1. 45, came from *e.* quarter.
Lu. 19. 26, to *e.* one which hath shall be given.
Rom. 14. 11, *e.* knee bow, *e.* tongue confess.
2 Cor. 10. 5, *e.* thought.
Eph. 1. 21, Phil. 2. 9, far above e. name.
1 Tim. 4. 4, *e.* creature of God.
2 Tim. 2. 19, *e.* one that nameth.
21, *e.* good work.
Heb. 12. 1, *e.* weight.
Jas. 1. 17, e. good and perfect gift.
1 Pet. 2. 13, *e.* ordinance of man.
1 John 4. 1, believe not *e.* spirit.
7, e. one that loveth.
Rev. 6. 11, robes given to *e.* one.
See Gen. 27. 29; Acts 2. 38; 17. 27; 20. 31.

EVIDENCE. Jer. 32. 10; Heb. 11. 1.

EVIDENT. Gal. 3. 1, Christ hath been *e.* set forth.
11, that no man is justified is e.
Phil. 1. 28, an *e.* token of perdition.
See Job 6. 28; Heb. 7. 14, 15.

EVIL. Gen. 6. 5; 8. 21, thoughts of heart only e.
47. 9, few and e. have the days.
Ex. 32. 14; 2 Sam. 24. 16; 1 Chron. 21. 15, repented of the e.
Deut. 28. 54, eye e. towards his brother.
56, her eye *e.* towards husband.
Job 2. 10, receive good and not e.
30. 26, looked for good then e. came.
Ps. 34. 14; 37. 27; Prov. 3. 7, depart from *e.*
35. 12; 109. 5, they rewarded me *e.*
40. 12, innumerable e. have compassed.
Prov. 14. 19, *e.* bow before the good.
15. 3, beholding the *e.* and good.
17. 13, whoso rewardeth *e.* for good.
Isa. 1. 4, a seed of *e.*-doers.
5. 20, that call *e.* good, and good *e.*
7. 15, 16, refuse the e. and choose the good.
Jer. 2. 13, have committed two e.
19, know it is an e. thing and bitter.
24. 3; 29. 17, e. figs, very e.
42. 6, whether good or e. we will obey.
Mat. 5. 45, rise on *e.* and good.
6. 34, sufficient unto the day is the *e.* thereof
7. 11; Lu. 11. 13, if ye, being *e.*
18, good tree cannot bring forth e.
9. 4, wherefore think e. in your hearts.
Mk. 9. 39, lightly speak e. of me.
Lu. 6. 22, cast out your name as *e.*
35, he is kind to the e.
45, e. man bringeth forth e.
John 3. 20, doeth *e.* hateth light.
18. 23, if I have spoken e.
Acts 23. 5, not speak e. of ruler.
Rom. 7. 19, the e. I would not.
12. 9, abhor that which is e.
17, recompense to no man e. for e.
21, overcome *e.* with good.
1 Thess. 5. 22, appearance of *e.*
1 Tim. 6. 10, the root of all e.
2 Tim. 4. 18; Jas. 3. 16, every *e.* work.
Tit. 3. 2, speak *e.* of no man.
Jas. 3. 8, tongue an unruly e.
1 Pet. 3. 9, not rendering e. for e.
See Prov. 13. 21; Isa. 45. 7; Eccl. 12. 1; Eph. 5. 16; 6. 13.

EXACT. Deut. 15. 2, shall not e. it of neighbour.
Neh. 5. 7, 10, 11, you *e.* usury.
10. 31, leave the e. of every debt.
Job 11. 6, God *e.* of thee less.
Lu. 3. 13, *e.* no more than what is.
See Ps. 89. 22; Isa. 58. 3; 60. 17.

EXALT. 1 Chron. 29. 11, e. as head above all.
Ps. 12. 8, when vilest men are *e.*
34. 3, let us e. his name together.
92. 10, my horn shalt thou e.
97. 9, e. far above all gods.
Prov. 4. 8, e. her and she shall promote thee.
11. 11, by blessing of upright the city is e.
14. 29, he that is hasty of spirit *e.* folly.
34, righteousness *e.* a nation.

Prov. 17. 19, he that *e.* his gate.
Isa. 2. 2; Mic. 4. 1, mountain of Lord's house *e.*
40. 4, every valley shall be *e.*
Ezek. 21. 26, *e.* him that is low.
Mat. 11. 23; Lu. 10. 15, *e.* to heaven.
23. 12; Lu. 14. 11; 18. 14, *e.* himself shall be abased.
2 Cor. 11. 20, if a man *e.* himself.
12. 7, *e.* above measure.
Phil. 2. 9, God hath highly *e.* him.
2 Thess. 2. 4, *e.* himself above all that is called.
1 Pet. 5. 6, he may *e.* in due time.
See Ex. 15. 2; Job 24. 24; Lu. 1. 52; Jas. 1. 9.

EXAMINE. Ps. 26. 2, *e.* me, O Lord.
Acts 4. 9, if we this day be *e.*
22. 24, 29, *e.* by scourging.
1 Cor. 11. 28, let a man *e.* himself.
2 Cor. 13. 5, *e.* yourselves.
See Ezra 10. 16; Acts 24. 8; 25. 26; 1 Cor. 9. 3.

EXAMPLE. John 13. 15, I have given you an *e.*
1 Tim. 4. 12, be thou an *e.* of believers.
1 Pet. 2. 21, Christ suffered, leaving an *e.*
Jude 7, an *e.*, suffering vengeance.
See Mat. 1. 19; 1 Cor. 10. 6; Heb. 4. 11; 8. 5.

EXCEED. Mat. 5. 20, except righteousness *e.*
2 Cor. 3. 9, ministration doth *e.* in glory.
See 1 Sam. 20. 41; 2 Chron. 9. 6; Job 36. 9.

EXCEEDING. Gen. 15. 1, thy *e.* great reward.
27. 34, an *e.* bitter cry.
Num. 14. 7, land is *e.* good.
1 Sam. 2. 3, so *e.* proud.
Ps. 21. 6, *e.* glad with thy countenance.
43. 4, God my *e.* joy.
119. 96, commandment *e.* broad.
Prov. 30. 24, four things *e.* wise.
Jonah 1. 16, men feared the Lord *e.*
4. 6, *e.* glad of the gourd.
Mat. 2. 10, with *e.* great joy.
4. 8, an *e.* high mountain.
5. 12, rejoice and be *e.* glad.
8. 28, devils *e.* fierce.
17. 23; 26. 22, they were *e.* sorry.
19. 25, they were *e.* amazed.
26. 38; Mk. 14. 34, my soul is *e.* sorrowful.
Mk. 6. 26, king *e.* sorry.
9. 3, raiment *e.* white.
Lu. 23. 8, Herod was *e.* glad.
Acts 7. 20, Moses was *e.* fair.
26. 11, being *e.* mad against them.
Rom. 7. 13, sin become *e.* sinful.
2 Cor. 4. 17, *e.* weight of glory.
7. 4, *e.* joyful in our tribulation.
Gal. 1. 14, *e.* zealous of traditions.
Eph. 1. 19, the *e.* greatness of his power.
2. 7, the *e.* riches of his grace.
3. 20, able to do *e.* abundantly.
2 Thess. 1. 3, your faith groweth *e.*
2 Pet. 1. 4, *e.* great and precious promises.
Jude 24, present you faultless with *e.* joy.
See 1 Sam. 26. 21; Jonah 3. 3; Heb. 12. 21.

EXCEL. Gen. 49. 4, thou shalt not *e.*
Prov. 31. 29, thou *e.* them all.
Eccl. 2. 13, wisdom *e.* folly.
2 Cor. 3. 10, the glory that *e.*
See Ps. 103. 20; 1 Cor. 14. 12.

EXCELLENCY. Ex. 15. 7, the greatness of thine *e.*
Job 4. 21, doth not their *e.* go away.
13. 11, shall not his *e.* make you afraid.
Isa. 60. 15, will make thee an eternal *e.*
1 Cor. 2. 1, not with *e.* of speech.
2 Cor. 4. 7, that the *e.* of the power.
Phil. 3. 8, loss for the *e.* of Christ.
See Gen. 49. 3; Ex. 15. 7; Eccl. 7. 12; Ezek. 24. 21.

EXCELLENT. Job 37. 23, *e.* in power.
Ps. 8. 1, 9, how *e.* is thy name.
16. 3, to the *e.* in whom is my delight.
36. 7, how *e.* thy lovingkindness.
Prov. 8. 6; 22. 20; I will speak of *e.* things.
12. 26, righteous more *e.* than neighbour.
17. 7, *e.* speech becometh not a fool.
27, of an *e.* spirit.
Isa. 12. 5, he hath done *e.* things.
28. 29, is *e.* in working.
Dan. 5. 12; 6. 3, *e.* spirit found in Daniel.
Rom. 2. 18; Phil. 1. 10, things more *e.*
1 Cor. 12. 31, a more *e.* way.
2 Pet. 1. 17, voice from the *e.* glory.
See Cant. 5. 15; Lu. 1. 3; Heb. 1. 4; 8. 6; 11. 4.

EXCEPT. Gen. 32. 26, *e.* thou bless me.
Deut. 32. 30, *e.* their Rock had sold them.
Ps. 127. 1, *e.* Lord build house.
Amos 3. 3, *e.* they be agreed.
Mat. 5. 20, *e.* your righteousness exceed.
18. 3, *e.* ye be converted.
24. 22; Mk. 13. 20, *e.* days be shortened.
Mk. 7. 3, Pharisees *e.* they wash oft.
Lu. 13. 3; Rev. 2. 5, 22, *e.* ye repent.
John 3. 2, *e.* God be with him.
3. 5, *e.* a man be born again.
4. 48, *e.* ye see signs and wonders.
20. 25, *e.* I see print of nails.
Acts 26. 29, *e.* these bonds.
Rom. 10. 15, preach *e.* they be sent.
1 Cor. 15. 36, *e.* it die.
2 Tim. 2. 5, *e.* he strive lawfully.
See Rom. 7. 7; 1 Cor. 14. 5; 15. 27; 2 Thess. 2. 3.

EXCESS. Mat. 23. 25; Eph. 5. 18; 1 Pet. 4. 3, 4.

EXCHANGE. Mat. 16. 26; Mk. 8. 37, in *e.* for his soul.
25. 27, put money to *e.*
See Gen. 47. 17; Lev. 27. 10; Ezek. 48. 14.

EXCLUDE. Rom. 3. 27; Gal. 4. 17.

EXCUSE. Lu. 14. 18; Rom. 1. 20; 2. 15; 2 Cor. 12. 19.

EXECRATION. Jer. 42. 18; 44. 12.

EXECUTE. Deut. 33. 21, he *e.* the justice of the Lord.
1 Chron. 6. 10; 24. 2; Lu. 1. 8, *e.* priest's office.
Ps. 9. 16, Lord known by the judgment he *e.*
103. 6, Lord *e.* righteousness and judgment.
Jer. 5. 1, if any *e.* judgment I will pardon.
John 5. 27, authority to *e.* judgment.
Rom. 13. 4, minister of God to *e.* wrath.
See Hos. 11. 9; Mic. 5. 15; Joel 2. 11.

EXERCISE. Ps. 131. 1, *e.* myself in things too high.
Jer. 9. 24, *e.* lovingkindness.
Mat. 20. 25; Mk. 10. 42; Lu. 22. 25, *e.* dominion.
Acts 24. 16, I *e.* myself to have a conscience.
1 Tim. 4. 7, *e.* myself unto godliness.
Heb. 5. 14, *e.* to discern good and evil.
12. 11, to them which are *e.* thereby.
2 Pet. 2. 14, heart *e.* with covetous practices.
See Eccl. 1. 13; 3. 10; Ezek. 22. 29; Rev. 13. 12.

EXHORT. Lu. 3. 18, many things in his *e.*
Acts 13. 15, any words of *e.*
Rom. 12. 8, he that *e.* on *e.*
1 Tim. 6. 2, these things *e.* and teach.
Tit. 1. 9, may be able to *e.*
2. 15, *e.* and rebuke with authority.
Heb. 3. 13; 10. 25, *e.* one another daily.
13. 22, suffer word of *e.*
See Acts 11. 23; 2 Cor. 9. 5; Tit. 2. 6, 9.

EXILE. 2 Sam. 15. 19; Isa. 51. 14.

EXPECTATION. Ps. 9. 18, the *e.* of the poor.
62. 5, my *e.* is from him.
Prov. 10. 28; 11. 7, 23, *e.* of the wicked.
Isa. 20. 5, ashamed of their *e.*
6, such is our *e.*
Rom. 8. 19, the *e.* of the creature.
Phil. 1. 20, my earnest *e.* and hope.
See Jer. 29. 11; Acts 3. 5; Heb. 10. 13.

EXPEL. Josh. 23. 5; Judg. 11. 7; 2 Sam. 14. 14.

EXPENSES. Ezra 6. 4, 8.

EXPERIENCE. Gen. 30. 27; Eccl. 1. 16; Rom. 5. 4.

EXPLOITS. Dan. 11. 28, 32.

EXPOUND. Judg. 14. 14, 19, could not *e.* riddle.
Mk. 4. 34, alone he *e.* all things.
Lu. 24. 27, *e.* the scriptures.
See Acts 11. 4; 18. 26; 28. 23.

EXPRESS. Heb. 1. 3.

EXPRESSLY. 1 Sam. 20. 21; Ezek. 1. 3; 1 Tim. 4. 1.

EXTEND. Ps. 16. 2; 109. 12; Isa. 66. 12.

EXTINCT. Job 17. 1; Isa. 43. 17.

EXTOL. Ps. 30. 1; 145. 1, I will e. thee.
68. 4, *e.* him that rideth.
See Ps. 66. 17; Isa. 52. 13; Dan. 4. 37.

EXTORTION. Ezek. 22. 12; Mat. 23. 25.

EXTORTIONER. Ps. 109. 11, let e. catch all he hath.
Isa. 16. 4, the *e.* is at an end.
1 Cor. 5. 11, if any man be an *e.*
See Lu. 18. 11; 1 Cor. 5. 10; 6. 10.

EXTREME. Deut. 28. 22; Job 35. 15.

EYE. Gen. 3. 6, pleasant to the *e.*
7, *e.* of both were opened.
27. 1, his *e.* were dim.
49. 12, his *e.* shall be red with wine.
Num. 16. 31, he to us instead of *e.*
16. 14, wilt thou put out *e.*
24. 3, 15, man whose *e.* are open said.
Deut. 3. 27, lift up *e.*, behold with thine *e.*
12. 8; Judg. 17. 6; 21. 25, right in own *e.*
16. 19, gift blind *e.* of wise.
28. 32, *e.* look and fail with longing.
32. 10, kept him as apple of *e.*
34. 7, his *e.* was not dim.
1 Kings 1. 20, *e.* of all Israel upon thee.
8. 29, 52; 2 Chron. 6. 20, 40, *e.* open towards this house.
20. 6, whatsoever is pleasant in thine *e.*
2 Kings 6. 17, Lord opened *e.* of young man.
20, open the *e.* of these men.
2 Chron. 16. 9; Zech. 4. 10, *e.* of Lord run to and fro.
34. 28, nor thine *e.* see all the evil.
Job 7. 8; 20. 9, *e.* that hath seen me.
11. 20, the *e.* of wicked shall fail.
15. 12, what do thine *e.* wink at.
19. 27, mine *e.* shall behold, and not another.
28. 7, path vulture's *e.* hath not seen.
10, his *e.* seeth every precious thing.
29. 11, when the *e.* saw me.
15, I was *e.* to the blind.
31. 16, caused *e.* of widow to fail.
Ps. 11. 4, his *e.* try children of men.
15. 4, in whose *e.* a vile person.
19. 8, enlightening the *e.*
33. 18, *e.* of Lord on them that fear him.
34. 15; 1 Pet. 3. 12, *e.* of Lord on the righteous.
36. 1, no fear of God before his *e.*
69. 3; 119. 82, 123; Lam. 2. 11, mine *e.* fail.
77. 4, holdest mine *e.* waking.
116. 8, delivered mine *e.* from tears.
119. 18, open mine *e.*
132. 4, not give sleep to mine *e.*
Prov. 10. 26, as smoke to the *e.*
20. 12, the seeing *e.*
22. 9, a bountiful *e.*
23. 29, redness of *e.*
27. 20, the *e.* of man never satisfied.
30. 17, the *e.* that mocketh.
Eccl. 1. 8, *e.* is not satisfied with seeing.
2. 14, wise man's *e.* are in his head.
6. 9, better sight of *e.* than wandering of desire.
11. 7, for the *e.* to behold the sun.
Isa. 1. 16, I will hide mine *e.* from you.
29. 10, the Lord hath closed *e.*
33. 17 thine *e.* shall see the king in his beauty.
40. 26; Jer. 13. 20, lift up your *e.* on high.
Jer. 5. 21; Ezek. 12. 2, have *e.* and see not.
9. 1, mine *e.* a fountain of tears.
13. 17, mine *e.* shall weep sore.
14. 17, let mine *e.* run down with tears.
24. 6, set mine *e.* upon them for good.
Lam. 2. 18, let not apple of *e.* cease.
Ezek. 24. 16, 25, the desire of thine *e.*
Hab. 1. 13, of purer *e.* than to behold evil.
Mat. 5. 29, if right *e.* offend thee.
Mat. 13. 16, blessed are your *e.*
18. 9; Mk. 9. 47, to enter with one *e.*
Mk. 8. 18, having *e.* see ye not.
Lu. 1. 2, from beginning were *e.*-witnesses.
24. 16, their *e.* were holden.
John 11. 37, could not this man, which opened *e.*
Gal. 4. 15, have plucked out your *e.*
Eph. 1. 18, the *e.* of your understanding.
2 Pet. 2. 14, having *e.* full of adultery.
1 John 2. 16, the lust of the *e.*
See Prov. 3. 7; 12. 15; 16. 2; 21. 2; Mat. 20. 33.

F.

FABLES. 1 Tim. 1. 4; 4. 7; 2 Tim. 4. 4; Tit. 1. 14; 2 Pet. 1. 16.

FACE. Gen. 4. 14, from thy *f.* shall I be hid.
32. 30, I have seen God *f.* to *f.*
Ex. 33. 11, Lord spake to Moses *f.* to *f.*
34. 29, skin of *f.* shone.
33; 2 Cor. 3. 13, put vail on *f.*
Lev. 19. 32, shall honour the *f.* of old man.
Deut. 25. 9, spit in his *f.*, saying.
1 Sam. 5. 3, Dagon was fallen on his *f.*
2 Kings 4. 29, 31, lay staff on *f.* of child.
14. 8, let us look one another in *f.*
Ezra 9. 7; Dan. 9. 8, confusion of *f.*
Neh. 8. 8, worshipped with *f.* to ground.
Job 1. 11; 2. 5, curse thee to thy *f.*
4. 15, spirit passed before my *f.*
13. 24; Ps. 44. 24; 88. 14, wherefore hidest thou thy *f.*
Ps. 13. 1, how long wilt thou hide thy *f.*
27. 9; 69. 17; 102. 2; 143. 7, hide not thy *f.*
34. 5, *f.* not ashamed.
59. 2, sins have hid his *f.* from you.
64. 9, look upon *f.* of anointed.
Prov. 27. 19, in water *f.* answereth to *f.*
Eccl. 8. 1, wisdom maketh *f.* to shine.
Isa. 3. 15. ye grind *f.* of the poor.
25. 8, wipe tears from off all *f.*
50. 7, set my *f.* like flint.
Jer. 2. 27, turned their back and not *f.*
5. 3, their *f.* harder than a rock.
30. 6, all *f.* turned into paleness.
Dan. 10. 6, *f.* as appearance of lightning.
Hos. 5. 5, testifieth to his *f.*
Mat. 8. 17, wash thy *f.*
11. 10; Mk. 1. 2; Lu. 7. 27, messenger before *f.*
16. 3; Lu. 12. 56, discern *f.* of sky.
17. 2, his *f.* did shine as sun.
18. 10, angels behold *f.* of my Father.
Lu. 2. 31, before *f.* of all people.
9. 51, 53, set his *f.* to Jerusalem.
22. 64, struck him on *f.*
1 Cor. 13. 12, then *f.* to *f.*
2 Cor. 3. 18, all with open *f.*
Gal. 1. 22, I was unknown by *f.*
2. 11, withstood him to the *f.*
Jas. 1. 23, beholding *f.* in glass.
Rev. 20. 11, from whose *f.* earth fled away.
See 1 Kings 19. 13; Dan. 1. 10; Acts 6. 15; 20. 25.

FADE. Isa. 1. 30, whose leaf *f.*
24. 4, earth mourneth and *f.*, the world *f.*
40. 7, the flower *f.*
64. 6, all *f.* as a leaf.
Jer. 8. 13, and the leaf shall *f.*
Ezek. 47. 12, whose leaf shall not *f.*
1 Pet. 1. 4; 5. 4, inheritance that *f.* not away.
Jas. 1. 11, rich man shall *f.* away.
See 2 Sam. 22. 46; Ps. 18. 45; Isa. 28. 1.

FAIL. Gen. 47. 18, if money *f.*
Deut. 28. 32, thine eyes shall *f.* with longing.
Josh. 21. 45; 23. 14; 1 Kings 8. 56, there *f.* not any good thing.
1 Sam. 17. 32, let no man's heart *f.* him.
1 Kings 2. 4; 8. 25, shall not *f.* a man on throne.
17. 14, neither shall cruse of oil *f.*
Ezra 4. 22, take heed that ye *f.* not.
Job 14. 11, as waters *f.* from sea.
19. 14, my kinsfolk have *f.*

Ps. 12. 1, the faithful *f.* among men.
31. 10; 38. 10, my strength *f.* me.
77. 8, doth his promise *f.*
89. 33, nor suffer my faithfulness to *f.*
142. 4, refuge *f.* me.
Eccl. 10. 3, his wisdom *f.* him.
12. 5, desire shall *f.*
Isa. 15. 6, the grass *f.*
19. 5, waters shall *f.*
31. 3, they shall all *f.* together.
32. 6, cause drink of thirsty to *f.*
10, the vintage shall *f.*
34. 16, no one of these shall *f.*
38. 14, eyes *f.* with looking upward.
41. 17, tongue *f.* for thirst.
59. 15, truth *f.*
Jer. 14. 6, their eyes did *f.*
15. 18, as waters that *f.*
48. 33, I caused wine to *f.*
Lam. 3. 22, his compassions *f.* not.
4. 17, our eyes as yet *f.*
Ezek. 12. 22, every vision *f.*
Amos 8. 4, make poor of land to *f.*
Hab. 3. 17, labour of olive shall *f.*
Lu. 12. 33, treasure that *f.* not.
16. 9, when ye *f.* they may receive you.
17, one tittle of law *f.*
21. 26, hearts *f.* them for fear.
22. 32, that thy faith *f.* not.
1 Cor. 13. 8, charity never *f.*
Heb. 1. 12, thy years shall not *f.*
11. 32, time would *f.* me to tell.
12. 15, lest any man *f.* of grace of God.
See Deut. 31. 6; Ps. 40. 12; 143. 7; Isa. 44. 12.

FAIN. Job 27. 22; Lu. 15. 16.

FAINT. Gen. 25. 29, 30, came from field, and he was *f.*
45. 26, Jacob's heart *f.*
Judg. 8. 4, *f.* yet pursuing.
Job 4. 5, now it is come and thou *f.*
Ps. 27. 13, I had *f.* unless I had believed.
107. 5, their soul *f.* in them.
Prov. 24. 10, if thou *f.* in day of adversity.
Isa. 1. 5, whole heart *f.*
10. 18, as when a standardbearer *f.*
40. 28, Creator of earth *f.* not.
29, giveth power to the *f.*
30; Amos 8. 13, even youths shall *f.*
31, walk and not *f.*
44. 12, he drinketh no water and is *f.*
Jer. 8. 18; Lam. 1. 22; 5. 17, my heart is *f.*
Mat. 15. 32; Mk. 8. 3, lest they *f.* by the way.
Lu. 18. 1, pray and not to *f.*
2 Cor. 4. 1, 16, received mercy we *f.* not.
Gal. 6. 9, reap if we *f.* not.
Heb. 12. 3, wearied and *f.* in your minds.
5, nor *f.* when thou art rebuked.
See Deut. 20. 8; Ps. 84. 2; 119. 81; Mat. 9. 36.

FAIR. Job 37. 22, *f.* weather out of the north.
Ps. 45. 2, *f.* than children of men.
Prov. 11. 22, a *f.* woman without discretion.
26. 25, when he speaketh *f.* believe not.
Cant. 1. 8; 5. 9; 6. 1, thou *f.* among women.
6. 10, *f.* as the moon.
Isa. 5. 9, houses great and *f.*
Jer. 4. 30, in vain shalt thou make thyself *f.*
12. 6, though they speak *f.* words.
Dan. 1. 15, their countenances appeared *f.*
Mat. 16. 2, it will be *f.* weather.
Acts 7. 20, Moses was exceeding *f.*
Rom. 16. 18, by *f.* speeches deceive.
See Gen. 6. 2; Isa. 54. 11; Ezek. 27. 12.

FAITH. Deut. 32. 20, children in whom is no *f.*
Mat. 6. 30; 8. 26; 14. 31; 16. 8; Lu. 12. 28, ye of little *f.*
8. 10; Lu. 7. 9, so great *f.*
9. 2; Mk. 2. 5; Lu. 5. 20, seeing their *f.*
22; Mk. 5. 34; 10. 52; Lu. 8. 48; 17. 19, thy *f.* hath made thee whole.
29, according to your *f.*
Mat. 15. 28, great is thy *f.*
17. 20, *f.* as a grain of mustard seed.
21. 21, if ye have *f.* ye shall not only do this.
23. 23, omitted judgment, mercy, and *f.*
Mk 4. 40, how is it ye have no *f.*
11. 22, have *f.* in God.
Lu. 7. 50, thy *f.* hath saved thee.
8. 25, where is your *f.*?
17. 5, increase our *f.*
18. 8, shall he find *f.* on the earth?
22. 32, that thy *f.* fail not.
Acts 3. 16, the *f.* which is by him.
6. 5; 11. 24, a man full of *f.*
14. 9, perceiving he had *f.* to be healed.
27, opened the door of *f.*
15. 9, purifying their hearts by *f.*
16. 5, established in the *f.*
26. 18, sanctified by *f.*
Rom. 1. 5, grace for obedience to *f.*
17, revealed from *f.* to *f.*
3. 27, boasting excluded by *f.*
28; 5. 1; Gal. 2. 16; 3. 24, justified by *f.*
4. 5, *f.* counted for righteousness.
16, it is of *f.*, which is of the *f.* of Abraham.
19. 20, being not weak in *f.*
5. 2, we have access by *f.*
10. 8, the word of *f.* which we preach.
17, *f.* cometh by hearing.
12. 3, the measure of *f.*
6, prophesy according to proportion of *f.*
14. 1, weak in *f.* receive ye.
22, hast thou *f.*?
23, what is not of *f.* is sin.
1 Cor. 2. 5, your *f.* not stand in wisdom.
13. 2, though I have all *f.*
13, now abideth *f.*
15. 14, and your *f.* is also vain.
16. 13, stand fast in the *f.*
2 Cor. 1. 24, not have dominion over *f.*
4. 13, same spirit of *f.*
5. 7, we walk by *f.*
13. 5, examine whether ye be in the *f.*
Gal. 2. 20, I live by the *f.* of Son of God.
3. 2, by the hearing of *f.*
12, law is not of *f.*
23, before *f.* came.
5. 6, *f.* which worketh by love.
6. 10, the household of *f.*
Eph. 3. 12, access by *f.* of him.
17, dwell in your hearts by *f.*
4. 5, one Lord, one *f.*
13, in the unity of the *f.*
6. 16, the shield of *f.*
Phil. 1. 27, striving together for the *f.* of the gospel.
Col. 1. 23, if ye continue in the *f.*
2. 5, the stedfastness of your *f.*
1 Thess. 1. 3; 2 Thess. 1. 11, your work of *f.*
5. 8, the breastplate of *f.*
2 Thess. 3. 2, all men have not *f.*
1 Tim. 1. 2; Tit. 1. 4, my own son in the *f.*
5; 2 Tim. 1. 5, *f.* unfeigned.
2. 15, if they continue in *f.*
3. 13, great boldness in the *f.*
4. 1, shall depart from the *f.*
5. 8, he hath denied the *f.*
6. 10, 21, erred from the *f.*
12, fight the good fight of *f.*
2 Tim. 3. 8, reprobate concerning the *f.*
4. 7, I have kept the *f.*
Tit. 1. 1, the *f.* of God's elect.
Heb. 4. 2, not being mixed with *f.*
6. 1, not laying again the foundation of *f.*
12, through *f.* inherit the promises.
10. 22, in full assurance of *f.*
11. 1, *f.* is substance of things hoped for.
4, 5, 7, 8, 9, etc., by *f.* Abel, etc.
6, without *f.* it is impossible.
13, these all died in *f.*
33, through *f.* subdued kingdoms.
39, a good report through *f.*
12. 2, author and finisher of our *f.*

Heb. 13. 7, whose *f.* follow.
Jas. 1. 3; 1 Pet. 1. 7, the trying of your *f.*
6, let them ask in *f.*
2. 1, have not *f.* with respect of persons.
5, rich in *f.*
14, man say he hath *f.*, can *f.* save him.
17, *f.* without works is dead.
18, thou hast *f.* and I have works.
22, *f.* wrought with his works.
5. 15, the prayer of *f.* shall save.
1 Pet. 1. 9, the end of your *f.*
5. 9, resist stedfast in the *f.*
2 Pet. 1. 1, like precious *f.*
5, add to your *f.* virtue.
1 John 5. 4, overcometh the world, even our *f.*
Jude 3, earnestly contend for the *f.*
20, your most holy *f.*
Rev. 2. 13, hast not denied my *f.*
19, I know thy works and *f.*
13. 10, patience and *f.* of the saints.
14. 12, they that keep the *f.* of Jesus.
See Hab. 2. 4; Rom. 1. 12; 1 Tim. 4. 6.

FAITHFUL. 2 Sam. 20. 19, one of them that are *f.* in Israel.
Neh. 7. 2, a *f.* man and feared God.
9. 8, his heart *f.* before thee.
13. 13, counted *f.* to distribute.
Ps. 12. 1, the *f.* fail among men.
89. 37, a *f.* witness in heaven.
101. 6, the *f.* of the land.
119. 86, commandments *f.*
138, testimonies *f.*
Prov. 11. 13, *f.* spirit concealeth.
13. 17, *f.* ambassador is health.
14. 5; Isa. 8. 2; Jer. 42. 5, a *f.* witness.
20. 6, a *f.* man who can find.
25. 13, as snow in harvest so is a *f.* messenger.
27. 6, *f.* are wounds of a friend.
28. 20, *f.* man shall abound.
Isa. 1. 21, 26, *f.* city.
Mat. 24. 45; Lu. 12. 42, who is a *f.* and wise servant.
25. 21, good and *f.* servant.
23; Lu. 19. 17, *f.* in a few things.
Lu. 16. 10, *f.* in least *f.* in much.
Acts 16. 15, if ye have judged me *f.*
1 Cor. 4. 2, required in stewards that a man be *f.*
17, Timothy *f.* in the Lord.
Gal. 3. 9, blessed with *f.* Abraham.
Eph. 6. 21; Col. 1. 7; 4. 7, a *f.* minister.
1 Thess. 5. 24, *f.* is he that calleth you.
2 Thess. 3. 3, Lord is *f.* who shall stablish you.
1 Tim. 1. 15; 4. 9; 2 Tim. 2. 11; Tit. 3. 8, a *f.* saying.
3. 11, wives *f.* in all things.
2 Tim. 2. 2, commit to *f.* men.
13, yet he abideth *f.*
Heb. 2. 17, a *f.* high priest.
3. 2, *f.* to him that appointed him.
10. 23; 11. 11, he is *f.* that promised.
1 Pet. 4. 19, as unto a *f.* Creator.
1 John 1. 9, he is *f.* and just to forgive.
Rev. 2. 10, he thou *f.* unto death.
13, my *f.* martyr.
17. 14, called, and chosen, and *f.*
21. 5; 22. 6, these words are true and *f.*
See Deut. 7. 9; Dan. 6. 4; Rev. 1. 5; 3. 14; 19. 11.

FAITHFULLY. 2 Chron. 19. 9; 34. 12; Jer. 23. 28; 3 John 5.

FAITHFULNESS. Ps. 5. 9, no *f.* in their mouths.
36. 5, thy *f.* reacheth unto the clouds.
40. 10; 88. 11, declared thy *f.*
89. 33, nor suffer my *f.* to fail.
92. 2, show forth thy *f.* every night.
Isa. 11. 5, *f.* the girdle of his reins.
Lam. 3. 23, great is thy *f.*
See 1 Sam. 26. 23; Ps. 119. 75; 143. 1.

FAITHLESS. Mat. 17. 17; Mk. 9. 19; Lu. 9. 41; John 20. 27.

FALL (*n.*). Prov. 16. 18, haughty spirit before a *f.*
Mat. 7. 27, great was the *f.* of it.
Lu. 2. 34, set for the rise and *f.* of many.
Rom. 11. 12, if the *f.* of them be the riches.
See Jer. 49. 21; Ezek. 26. 15; 31. 16; 32. 10.

FALL (*v.*). Gen. 45. 24, see ye *f.* not out by the way.
Lev. 25. 35, thy brother be *f.* in decay.
1 Sam. 3. 19, let none of his words *f.*
2 Sam. 1. 19, 25, 27, how are the mighty *f.*
3. 38, great man *f.* this day.
24. 14; 1 Chron. 21. 13, *f.* into hands of God.
2 Kings 14. 10, why meddle that thou shouldest *f.*
Job 4. 13; 33. 15, deep sleep *f.* on men.
Ps. 5. 10, let them *f.* by their own counsels.
7. 15, is *f.* into ditch.
16. 6, lines *f.* in pleasant places.
37. 24, though he *f.* not utterly cast down.
56. 13; 116. 8, deliver my feet from *f.*
72. 11, kings shall *f.* down before him.
91. 7, a thousand shall *f.* at thy side.
Prov. 10. 8, 10, a prating fool shall *f.*
11. 14, no counsel, the people *f.*
28, he that trusteth in riches shall *f.*
13. 17; 17. 20; 24. 16, *f.* into mischief.
24. 16, just man *f.* seven times.
17, rejoice not when thine enemy *f.*
26. 27; Eccl. 10. 8, diggeth a pit shall *f.* therein.
Eccl. 4. 10, woe to him that is alone when he *f.*
11. 3, where the tree *f.* there it shall be.
Isa. 14. 12, how art thou *f.*
34. 4, as the leaf *f.* from the vine.
40. 30, the young men shall utterly *f.*
Jer. 49. 26; 50. 30, young men *f.* in her streets.
Ezek. 24. 6, let no lot *f.* on it.
Dan. 3. 5; 11. 26; Mat. 4. 9, *f.* down and worship.
Hos. 10. 8; Lu. 23. 30; Rev. 6. 16, say to hills, *f.* on us.
Mic. 7. 8, when I *f.*
Zech. 11. 2, the cedar is *f.*
Mat. 10. 29, sparrow *f.* to ground.
12. 11, *f.* into pit on sabbath day.
15. 14; Lu. 6. 39, both *f.* into the ditch.
21. 44; Lu. 20. 18, *f.* on this stone.
24. 29; Mk. 13. 25, stars *f.* from heaven.
Lu. 8. 13, in time of temptation *f.* away.
10. 18, Satan as lightning *f.* from heaven.
Rom. 14. 4, to his master he standeth or *f.*
13, occasion to *f.*
1 Cor. 10. 12, take heed lest he *f.*
15. 6, 18, some are *f.* asleep.
Gal. 5. 4, ye are *f.* from grace.
1 Tim. 3. 6, *f.* into the condemnation.
7, lest he *f.* into reproach.
6. 9, rich *f.* into temptation.
Heb. 4. 11, lest any *f.* after same example.
6. 6, if they *f.* away.
10. 31, to *f.* into hands of living God.
Jas. 1. 2, joy when ye *f.* into temptation.
11; 1 Pet. 1. 24, flower thereof *f.*
5. 12, lest ye *f.* into condemnation.
2 Pet. 1. 10, ye shall never *f.*
3. 17, lest ye *f.* from stedfastness.
See Isa. 21. 9; Lam. 5. 16; Rev. 14. 8; 16. 2.

FALLING. Job 4. 4; 2 Thess. 2. 3; Jude 24.

FALLOW. Jer. 4. 3; Hos. 10. 12.

FALSE. Ex. 20. 16; Deut. 5. 20; Mat. 19. 18, shalt not bear *f.* witness.
23. 1, shalt not raise a *f.* report.
2 Kings 9. 12, it is *f.*, tell us now.
Ps. 119. 104, 128, I hate every *f.* way.
120. 3, thou *f.* tongue.
Prov. 6. 19; 12. 17; 14. 5; 19. 5; 21. 28; 25. 18, a *f.* witness.
11. 1; 20. 23, a *f.* balance.
Mat. 15. 19, out of heart proceed *f.* witness.
24. 24; Mk. 13. 22, *f.* Christs and *f.* prophets.
26. 59, 60; Mk. 14. 56, 57, *f.* witness against Christ.
Mk. 13. 22, *f.* prophets shall rise.
Lu. 19. 8, anything by *f.* accusation.
1 Cor. 15. 15, found *f.* witnesses of God.
2 Cor. 11. 13, such are *f.* apostles.

2 Cor. 11. 26, perils among *f.* brethren.
2 Tim. 3. 3; Tit. 2. 3, *f.* accusers.
See Gal. 2. 4; 2 Pet. 2. 1; 1 John 4. 1.

FALSEHOOD. Job 21. 34, in answers remaineth *f.*
Ps. 7. 14, hath brought forth *f.*
144. 8, 11, right hand of *f.*
Isa. 28. 15, under *f.* have we hid ourselves.
57. 4, a seed of *f.*
59. 13, words of *f.*
Mic. 2. 11, walking in the spirit and *f.*
See 2 Sam. 18. 13; Jer. 13. 25; Hos. 7. 1.

FALSELY. Lev. 6. 3, 5; 19. 12; Jer. 5. 2; 7. 9; Zech. 5. 4, swear *f.*
Jer. 5. 31; 29. 9, prophets prophesy *f.*
Mat. 5. 11, evil *f.* for my sake.
1 Tim. 6. 20, science *f.* so called.
See Jer. 43. 2; Lu. 3. 14; 1 Pet. 3. 16.

FAME. Josh. 9. 9, we heard the *f.* of God.
1 Kings 10. 1; 2 Chron. 9. 1, *f.* of Solomon.
Zeph. 3. 19, get them *f.* in every land.
Mat. 4. 24; Mk. 1. 28; Lu. 4. 14, 37; 5. 15, *f.* of Jesus.
9. 31, spread abroad his *f.*
14. 1, Herod heard of the *f.*
See Gen. 45. 16; Num. 14. 15; Job 28. 22; Isa. 66. 19.

FAMILIAR. Job 19. 14; Ps. 41. 9; Jer. 20. 10.

FAMILY. Gen. 12. 3; 28. 14, in thee all *f.* be blessed.
25. 10, return every man to his *f.*
Deut. 29. 18, lest a *f.* turn away from God.
1 Sam. 9. 21, my *f.* the least.
18. 18, what is my father's *f.*
1 Chron. 4. 38, princes in their *f.*
Ps. 68. 6, setteth the solitary in *f.*
Jer. 3. 14, one of a city and two of a *f.*
10. 25, on *f.* that call not.
31. 1, God of all the *f.* of Israel.
Zech. 12. 12, every *f.* apart.
Eph. 3. 15, whole *f.* in heaven and earth.
See Num. 27. 4; Judg. 1. 25; Amos 3. 2.

FAMINE. 2 Sam. 21. 1, a *f.* in days of David.
1 Kings 8. 37; 2 Chron. 20. 9, if there be *f.*
18. 2; 2 Kings 6. 25, sore *f.* in Samaria.
2 Kings 8. 1, the Lord hath called for a *f.*
Job 5. 20, in *f.* he shall redeem thee.
22, at *f.* thou shalt laugh.
Ps. 33. 19, to keep them alive in *f.*
37. 19, in the days of *f.* shall be satisfied.
Jer. 24. 10; 29. 17, will send *f.* among them.
42. 16, *f.* shall follow close.
Lam. 5. 10, black because of *f.*
Ezek. 5. 16, evil arrows of *f.*
36. 29, I will lay no *f.* upon you.
Amos 8. 11, a *f.* not of bread.
Mat. 24. 7; Mk. 13. 8; Lu. 21. 11, *f.* in divers places.
See Gen. 12. 10; 41. 27; 47. 13; Lu. 15. 14; Rom. 8. 35.

FAMISH. Gen. 41. 55; Prov. 10. 3; Isa. 5. 13; Zeph. 2. 11.

FAMOUS. Ruth 4. 11, 14; 1 Chron. 5. 24; Ps. 74. 5; Ezek. 23. 10.

FAN. Isa. 30. 24; Jer. 15. 7; 51. 2; Mat. 3. 12.

FAR. Gen. 18. 25; 1 Sam. 20. 9, that be *f.* from thee.
Deut. 12. 21; 14. 24, if place too *f.* from thee.
Judg. 19. 11; Mk. 6. 35; Lu. 24. 29, day *f.* spent.
1 Sam. 2. 30; 22. 15; 2 Sam. 20. 20; 23. 17, be it *f.* from me.
Job 5. 4, children *f.* from safety.
11. 14; 22. 23, put iniquity *f.* away.
19. 13, put my brethren *f.* from me.
34. 10, *f.* be it from God to do wickedness.
Ps. 10. 5, thy judgments are *f.* out of sight.
22. 11; 35. 22; 38. 21; 71. 12, be not *f.* from me.
97. 9, *f.* above all gods.
103. 12, *f.* as east from west.
Prov. 31. 10, *f.* above rubies.
Isa. 43. 6; 60. 4. 9, sons from *f.*
46. 12, *f.* from righteousness.
57. 19, peace to him that is *f.* off.
Amos 6. 3, put *f.* away evil day.
Mat. 16. 22, be it *f.* from thee, Lord.
Mk. 12. 34, not *f.* from the kingdom.
13. 34, as a man taking a *f.* journey.
John 21. 8, they were not *f.* from land.
Acts 17. 27, not *f.* from every one of us.
Rom. 13. 12, the night is *f.* spent.
2 Cor. 4. 17, a *f.* more exceeding.
Eph. 1. 21, *f.* above all principality.
2. 13, *f.* off made nigh.
4. 10, *f.* above all heavens.
Phil. 1. 23, which is *f.* better.
Heb. 7. 15, it is yet *f.* more evident.
See Isa. 33. 17; Mat. 15. 8; Mk. 8. 3.

FARE. 1 Sam. 17. 18; Jonah 1. 3; Lu. 16. 19.

FAREWELL. Lu. 9. 61; Acts 18. 21; 2 Cor. 13. 11.

FARM. Mat. 22. 5.

FARTHING. Mat. 5. 26; 10. 29; Mk. 12. 42; Lu. 12. 6.

FASHION. Job 10. 8; Ps. 119. 73, thine hands have *f.* me.
31. 15, did not one *f.* us.
Ps. 33. 15, he *f.* hearts alike.
139. 16, in conthuance were *f.*
Isa. 45. 9, say to him that *f.* it.
Mk. 2. 12, never saw it on this *f.*
Lu. 9. 29, the *f.* of his countenance.
1 Cor. 7. 31, the *f.* of this world passeth.
Phil. 2. 8, found in *f.* as a man.
See Gen. 6. 15; Ex. 32. 4; Ezek. 42. 11; Jas. 1. 11.

FAST. 2 Sam. 12. 23, he is dead, wherefore should I *f.*
Ps. 33. 9, commanded and it stood *f.*
65. 6, setteth *f.* the mountains.
Isa. 58. 3, why have we *f.* and thou seest not.
4. ye *f.* for strife.
5, wilt thou call this a *f.*
9, is not this the *f.* that I have chosen.
Joel 1. 14, sanctify a *f.*
Zech. 7. 5, did ye at all *f.* unto me.
Mat. 6. 16, when ye *f.* be not.
18, appear not to *f.*
Mk. 2. 19, can children of bridechamber *f.*
Lu. 18. 12, I *f.* twice in the week.
See Jer. 14. 12; Mat. 4. 2; Acts 13. 2.

FASTEN. Eccl. 12. 11, as nails *f.* by the masters.
Isa. 22. 23, 25, I will *f.* him as a nail.
Lu. 4. 20, eyes of all were *f.* on him.
Acts 11. 6, when I had *f.* mine eyes.
See 1 Sam. 31. 10; Job 38. 6; Acts 3. 4; 28. 3.

FASTING. Ps. 35. 13, I humbled myself with *f.*
109. 24, knees weak through *f.*
Jer. 36. 6, upon the *f.* day.
Mk. 8. 3, send them away *f.*
1 Cor. 7. 5, give yourselves to *f.* and prayer.
2 Cor. 6. 5, in stripes, in *f.*
11. 27, in *f.* oft.
See Dan. 6. 18; 9. 3; Mat. 17. 21; Mk. 9. 29.

FAT. Gen. 45. 18, shall eat the *f.* of the land.
Gen. 49. 20, his bread shall be *f.*
Deut. 32. 15, waxed *f.* and kicked.
Neh. 8. 10, eat the *f.* and drink the sweet.
9. 25, 35, took a *f.* land, and became *f.*
Ps. 17. 10, inclosed in their own *f.*
92. 14, shall be *f.* and flourishing.
119. 70, heart *f.* as grease.
Prov. 11. 25, liberal soul made *f.*
13. 4, soul of diligent made *f.*
15. 30, good report maketh the bones *f.*
Isa. 10. 16, among his *f.* ones leanness.
25. 6, feast of *f.* things.
Hab. 1. 16, by them their portion is *f.*
See Gen. 41. 2; Num. 13. 20; Judg. 3. 17.

FATHER. Gen. 15. 15, go to thy *f.* in peace.
17. 4; Rom. 4. 17, a *f.* of nations.
Ex. 15. 2, he is my *f.*, I will exalt him.
20. 5; Num. 14. 18, iniquity of *f.* upon children.
21. 15, he that smiteth his *f.*
17; Lev. 20. 9, he that curseth his *f.*

Judg. 17. 10; 18. 19, be to me a *f.* and a priest.
1 Sam. 10. 12, who is their *f.*
2 Sam. 10. 2; 1 Chron. 19. 2, as his *f.* showed kindness.
1 Kings 19. 4, no better than my *f.*
2 Kings 2. 12; 13. 14, Elisha cried, my *f.*, my *f.*
6. 21, my *f.*, shall I smite them.
1 Chron. 28. 9, know thou the God of thy *f.*
2 Chron. 32. 13, what I and my *f.* have done.
Ezra 7. 27, blessed be the Lord God of our *f.*
Job 29. 16, I was a *f.* to the poor.
31. 18, brought up with me as with a *f.*
38. 28, hath the rain a *f.*
Ps. 27. 10, when my *f.* and mother forsake me.
39. 12, as all my *f.* were.
68. 5, *f.* of fatherless.
95. 9; Heb. 3. 9, your *f.* tempted me.
103. 13, as a *f.* pitieth his children.
Prov. 4. 1, the instruction of a *f.*
3, I was my *f.* son.
10. 1; 15. 20, wise son maketh a glad *f.*
17. 21, the *f.* of a fool hath no joy.
25; 19. 13, foolish son grief to his *f.*
Isa. 9. 6, the everlasting *F.*
49. 23, kings shall be thy nursing *f.*
63. 16; 64. 8, doubtless thou art our *f.*
Jer. 3. 4, wilt thou not cry, my *f.*
31. 9, I am a *f.* to Israel.
29; Ezek. 18. 2, *f.* have eaten sour grapes.
Ezek. 16. 4, as the soul of the *f.*
22. 7, set light by *f.* and mother.
Mal. 1. 6, if I be a *f.*, where is mine honour.
2. 10, have we not all one *f.*
Mat. 5. 16, 45, 48, your *F.* in heaven.
6. 8, 32; Lu. 12. 30, your *F.* knoweth.
9; Lu. 11. 2, our *F.* which art in heaven.
7. 21; 12. 50, the will of my *F.*
8. 21; Lu. 9. 59, to go and bury my *f.*
10. 21, *f.* deliver up the child.
37, he that loveth *f.* or mother.
18. 10, behold the face of my *F.*
14, not the will of your *F.*
23. 9, call no man *f.* on earth.
25. 34, ye blessed of my *F.*
Mk. 14. 36; Rom. 8. 15; Gal. 4. 6, Abba, *F.*
Lu. 2. 49, about my *F.* business.
6. 36, as your *F.* is merciful.
11. 11, of any that is a *f.*
12. 32, it is your *F.* good pleasure.
15. 21, *f.*, I have sinned.
16. 27, send him to my *f.* house.
22. 42, *F.*, if thon be willing.
23. 34, *F.*, forgive them.
46, *F.*, into thy hands.
John 1. 14, as of the only begotten of the *F.*
5. 21, as the *F.* raiseth up the dead.
22, the *F.* judgeth no man.
23, even as they honour the *F.*
37; 8. 16; 12. 49; 14. 24, the *F.* which hath sent me.
6. 37, all the *F.* giveth me.
46; 14. 8, 9, hath seen the *F.*
8. 41, we have one *F.*, even God.
44, devil is a liar, and the *f.* of it.
49, I honour my *F.*
10. 15, as the *F.* knoweth me.
29, my *F.* is greater than all.
12. 27, *F.*, save me from this hour.
28, *F.*, glorify thy name.
13. 1, should depart unto the *F.*
14. 6, no man cometh to the *F.*, but by me.
16; 16. 26, I will pray the *F.*
28, I am come from the *F.*
15. 1, my *F.* is the husbandman.
16, whatsoever ye ask of the *F.*
16. 16, because I go to the *F.*
32, the *F.* is with me.
17. 1, *F.*, the hour is come.
20. 17, I ascend to my *F.* and your *F.*
Acts 24. 14, so worship I the God of my *f.*
Rom. 4. 11, the *f.* of all that believe.
1 Cor. 4. 15, yet have we not many *f.*
2 Cor. 1. 3, *F.* of mercies, God of all comfort.
Gal. 1. 14, zealous of the traditions of my *f.*
4. 2, the time appointed of the *f.*
Eph. 4. 6, one God and *F.* of all.
6. 4, *f.*, provoke not your children.
Phil. 2. 11, to the glory of the *F.*
22, as a son with the *f.*
Col. 1. 19, it pleased the *F.* that in him.
1 Tim. 5. 1, entreat him as a *f.*
Heb. 1. 5, I will be to him a *F.*
7. 3, without *f.*, without mother.
12. 9, the *F.* of spirits.
Jas. 1. 17, the *F.* of lights.
2 Pet. 3. 4, since the *f.* fell asleep.
1 John 1. 3, fellowship with the *F.*
2. 1, an advocate with the *F.*
13, I write unto you, *f.*
15, the love of the *F.* is not in him.
23, hath not the *F.*
3. 1, what manner of love the *F.* hath.
5. 7, the *F.*, the Word, and Holy Ghost.
See John 5. 26; Acts 1. 4; 15. 10; Rom. 4. 16.

FATHERLESS. Ps. 10. 14, the helper of the *f.*
Prov. 23. 10, the fields of the *f.*
Isa. 1. 23, they judge not the *f.*
10. 2, that they may rob the *f.*
Jer. 49. 11, leave thy *f.* children.
Hos. 14. 3, in thee the *f.* findeth mercy.
Mal. 3. 5, against those that oppress *f.*
Jas. 1. 27, to visit the *f.* and widows.
See Ex. 22. 22; Deut. 10. 18; 14. 29; 24. 17; Job 31. 17.

FATNESS. Ps. 36. 8, the *f.* of thine house.
63. 5, as with marrow and *f.*
65. 11, thy paths drop *f.*
73. 7, eyes stand out with *f.*
Isa. 55. 2, soul delight itself in *f.*
See Gen. 27. 28; Judg. 9. 9; Rom. 11. 17.

FAULT. Gen. 41. 9, I remember my *f.* this day.
Ps. 19. 12, cleanse me from secret *f.*
Dan. 6. 4, find none occasion nor *f.* in him.
Mat. 18. 15, tell him his *f.*
Lu. 23. 4; John 18. 38; 19. 4, 6, I find no *f.*
Rom. 9. 19, why doth he yet find *f.*
Gal. 6. 1, overtaken in a *f.*
Jas. 5. 16, confess your *f.*
Rev. 14. 5, are without *f.* before throne.
See Deut. 25. 2; 1 Sam. 29. 3; 2 Sam. 3. 8.

FAULTLESS. Heb. 8. 7; Jude 24.

FAULTY. 2 Sam. 14. 13; Hos. 10. 2.

FAVOUR. Gen. 39. 21, *f.* in the sight of the keeper.
Ex. 3. 21; 11. 3; 12. 36, *f.* in sight of Egyptians.
Dent. 33. 23, satisfied with *f.*
Ps. 5. 12, with *f.* wilt thou compass him.
30. 5, his *f.* is life.
102. 13, the set time to *f.* her.
14, *f.* the dust thereof.
112. 5, a good man showeth *f.*
Prov. 13. 15, good understanding giveth *f.*
14. 35; 19. 12, the king's *f.*
18. 22, obtaineth *f.* of the Lord.
31. 30, *f.* is deceitful.
Lu. 2. 52, increased in *f.* with God and men.
Acts 2. 47, having *f.* with all people.
See Prov. 8. 35; 12. 2; Eccl. 9. 11; Dan. 1. 9.

FAVOURABLE. Judg. 21. 22; Job 33. 26; Ps. 77. 7; 85. 1.

FEAR (*n.*). Gen. 9. 2, the *f.* of you on every beast.
20. 11, *f.* of God not in this place.
Deut. 2. 25; 11. 25; 1 Chron. 14. 17, *f.* of thee on nations.
Job 4. 6, is not this thy *f.*
15. 4, thou easteth off *f.*
39. 22, he mocketh at *f.*
Ps. 5. 7, in thy *f.* will I worship.
14. 5, there were they in great *f.*
19. 9, *f.* of the Lord is clean.
34. 11, I will teach you the *f.* of the Lord.
36. 1; Rom. 3. 18, no *f.* of God before his eyes.
53. 5, in *f.* where no *f.* was.

Ps. 111. 10; Prov. 1. 7; 9. 10, *f.* beginning of wisdom.
Prov. 1. 26, 27, mock when your *f.* cometh.
3. 25, not afraid of sudden *f.*
10. 27, *f.* of Lord prolongeth days.
14. 26, *f.* of Lord strong confidence.
27, *f.* of Lord a fountain of life.
15. 16, better little with *f.* of Lord.
19. 23, *f.* of Lord tendeth to life.
29. 25, *f.* of man bringeth a snare.
Eccl. 12. 5, when *f.* shall be in the way.
Isa. 8. 12, neither fear ye their *f.*
14. 3, Lord give thee rest from *f.*
29. 13, *f.* toward me taught by men.
Jer. 30. 5, a voice of *f.* not of peace.
32. 40, I will put my *f.* in their hearts.
Mal. 1. 6, where is my *f.*
Mat. 14. 26, disciples cried for *f.*
Lu. 21. 26, hearts failing them for *f.*
John 7. 13; 19. 38; 20. 19, for *f.* of the Jews.
1 Cor. 2. 3, with you in weakness and *f.*
2 Cor. 7. 11, what *f.*, what desire.
Eph. 6. 5; Phil. 2. 12, with *f.* and trembling.
Heb. 2. 15, *f.* of death.
11. 7, Noah moved with *f.*
12. 28, with reverence and godly *f.*
Jude 12, feeding themselves without *f.*
23, others save with *f.*
See Ps. 2. 11; 2 Cor. 7. 5, 15; 1 Pet. 2. 18; 3. 2.

FEAR (*v.*). Gen. 22. 12, I know that thou *f.* God.
42. 18, this do, and live, for I *f.* God.
Ex. 1. 21, because they *f.* God.
14. 13, *f.* not, stand still, and see.
18. 21, able men, such as *f.* God.
20. 20, *f.* not, God is come to prove.
Deut. 4. 10, that they may learn to *f.*
5. 29, O that they would *f.* me.
28. 58, *f.* this glorious name.
66, thou shalt *f.* day and night.
1 Chron. 16. 30; Ps. 96. 9, *f.* before him all earth.
Neh. 7. 2, he *f.* God above many.
Job 1. 9, doth Job *f.* God for nought?
11. 15, put iniquity away, thou shalt not *f.*
Ps. 27. 1, whom shall I *f.*
3, my heart shall not *f.*
31. 19, laid up for them that *f.* thee.
34. 9, *f.* the Lord, ye his saints.
56. 4; 118. 6, will not *f.* what flesh can do.
66. 16, come all ye that *f.* God.
76. 7, thou art to be *f.*
86. 11, unite my heart to *f.* thy name.
115. 11, ye that *f.* the Lord trust.
119. 74, they that *f.* thee will be glad.
Prov. 3. 7; 24. 21, *f.* the Lord and depart.
28. 14, happy is the man that *f.* always.
31. 30, woman that *f.* the Lord.
Eccl. 3. 14, that men should *f.* before him.
5. 7, but *f.* thou God.
9. 2, as he that *f.* an oath.
12. 13, *f.* God and keep his commandments.
Isa. 8. 12, neither *f.* ye their fear.
35. 4, to them of fearful heart *f.* not.
41. 10; 43. 5, *f.* thou not, I am with thee.
14, *f.* not, thou worm Jacob.
Jer. 5. 24, neither say they, let us *f.* the Lord.
10. 7, who would not *f.* thee, King of nations.
33. 9, they shall *f.* and tremble.
Dan. 6. 26, that men *f.* before the God of Daniel.
Zeph. 3. 7, I said, surely thou wilt *f.* me.
Mal. 3. 16, they that *f.* the Lord spake.
4. 2, to you that *f.* my name.
Mat. 1. 20, *f.* not to take to thee.
10. 28; Lu. 12. 5, *f.* him who is able.
14. 5; 21. 46, Herod *f.* the multitude.
21. 26; Mk. 11. 32; Lu. 20. 19, we *f.* the people.
Mk. 4. 41, they *f.* exceedingly.
5. 33, woman *f.* and trembling came.
11. 18, scribes *f.* Jesus.
Lu. 9. 34, *f.* as they entered cloud.
12. 32, *f.* not, little flock.
18. 2, judge which *f.* not God.
19. 21, I *f.* thee because thou art.
Lu. 23. 40, dost not thou *f.* God.
John 9. 22, because they *f.* the Jews.
Acts 10. 22, just, and one that *f.* God.
35, he that *f.* is accepted.
13. 26, whosoever among you *f.* God.
Rom. 8. 15, bondage again to *f.*
11. 20, not high-minded but *f.*
2 Cor. 11. 3; 12. 20, I *f.* lest.
1 Tim. 5. 20, rebuke, that others may *f.*
Heb. 5. 7, heard in that he *f.*
13. 6, I will not *f.* what man.
1 John 4. 18, that *f.* not perfect in love.
See 1 Kings 18. 12; Col. 3. 22; Heb. 4. 1.

FEARFUL. Ex. 15. 11, *f.* in praises.
Ps. 139. 14, *f.* and wonderfully made.
Isa. 35. 4, to them of a *f.* heart.
Mat. 8. 26; Mk. 4. 40, why are ye *f.*
Heb. 10. 27, *f.* looking for of judgment.
31, *f.* thing to fall into the hands.
See Deut. 20. 8; Judg. 7. 3; Lu. 21. 11; Rev. 21. 8.

FEARFULNESS. Ps. 55. 5; Isa. 21. 4; 33. 14.

FEAST. Job 1. 4, his sons went and *f.* in their houses.
Ps. 35. 16, hypocritical mockers in *f.*
Prov. 15. 15, merry heart continual *f.*
Eccl. 7. 2; Jer. 16. 8, the house of *f.*
10. 19, *f.* is made for laughter.
Isa. 1. 14, your appointed *f.* my soul hateth.
Amos 5. 21, I despise your *f.* days.
8. 10, turn your *f.* into mourning.
Mat. 23. 6; Mk. 12. 39; Lu. 20. 46, uppermost rooms at *f.*
26. 5; Mk. 14. 2, not on the *f.* day.
Lu. 2. 42, after the custom of the *f.*
14. 13, when thou makest a *f.*
John 7. 8, go ye up to this *f.*
14, about the midst of the *f.*
37, that great day of the *f.*
13. 29, buy what we need against the *f.*
Acts 18. 21, I must by all means keep this *f.*
1 Cor. 5. 8, let us keep the *f.*
10. 27, if any bid you to a *f.*
See Judg. 14. 10; Esth. 9. 17; Mal. 2. 3; Jude 12.

FEATHERS. Job 39. 13; Ps. 91. 4; Dan. 4. 33.

FED. Gen. 48. 15, who *f.* me all my life long.
Ps. 37. 3, verily thou shalt be *f.*
Ezek. 34. 8, shepherds *f.* themselves, not flock.
Mat. 25. 37, hungred, and *f.* thee.
1 Cor. 3. 2, I have *f.* you with milk.
See Deut. 8. 3; Ps. 78. 72; 81. 16; Lu. 16. 21.

FEEBLE. Neh. 4. 2, what do these *f.* Jews.
Job 4. 4; Isa. 35. 3; Heb. 12. 12, strengthened the *f.* knees.
Ps. 105. 37, not one *f.* person.
Prov. 30. 26, conies a *f.* folk.
Ezek. 7. 17; 21. 7, all hands shall be *f.*
1 Thess. 5. 14, comfort the *f.* minded.
See Gen. 30. 42; Jer. 47. 3; 1 Cor. 12. 22.

FEED. Gen. 46. 32, trade hath been to *f.* cattle.
1 Kings 17. 4, commanded ravens to *f.* thee.
22. 27, *f.* him with bread of affliction.
Ps. 28. 9, *f.* them and lift them up for ever.
Prov. 15. 14, mouth *f.* on foolishness.
30. 8, *f.* me with food convenient.
Isa. 5. 17, lambs shall *f.* after their manner
11. 7; 27. 10, cow and bear shall *f.*
44. 20, he *f.* on ashes.
61. 5, strangers shall *f.* your flocks.
65. 25, the wolf and lamb shall *f.*
Jer. 3. 15, pastors *f.* you with knowledge.
6. 3, *f.* every one in his place.
Hos. 12. 1, Ephraim *f.* on wind.
Zech. 11. 4, *f.* the flock of the slaughter.
Mat. 6. 26, your heavenly Father *f.* them.
Lu. 12. 24, sew not, yet God *f.* them.
John 21. 15, 16, 17, *f.* my lambs.
Rom. 12. 20, if enemy hunger *f.* him.
1 Pet. 5. 2, *f.* the flock of God.
See Cant. 1. 7; Acts 20. 28; Rev. 7. 17.

FEEL. Gen. 27. 12, 21, my father will *f.* me.

Acts 17. 27, if haply they might *f.* after.
See Judg. 16. 26; Job 20. 20; Eccl. 6. 5.

FEELING. Eph. 4. 19, being past *f.*
Heb. 4. 15, touched with *f.* of infirmities.

FEET. Gen. 49. 10, lawgiver from between his *f.*
Deut. 2. 28, I will pass through on my *f.*
Josh. 3. 15, *f.* of priests dipped in Jordan.
14. 9, land whereon *f.* have trodden.
Ruth 3. 14, she lay at his *f.*
1 Sam. 2. 9, keep *f.* of his saints.
2 Sam. 22. 37; Ps. 18. 36, my *f.* did not slip.
2 Kings 6. 32, sound of his master's *f.*
13. 21, dead man stood on his *f.*
Neh. 9. 21, their *f.* swelled not.
Job 29. 15, *f.* was I to the lame.
Ps. 8. 6; 1 Cor. 15. 27; Eph. 1. 22, all things under his *f.*
22. 16, pierced my hands and my *f.*
31. 8, set my *f.* in a large room.
40. 2, my *f.* on a rock.
56. 13; 116. 8, deliver my *f.* from falling.
66. 9, suffered not our *f.* to be moved.
73. 2, my *f.* were almost gone.
115. 7, *f.* have they but walk not.
119. 105, a lamp to my *f.*
122. 2, our *f.* shall stand within thy gates.
Prov. 1. 16; 6. 18; Isa. 59. 7, *f.* run to evil.
4. 26, ponder path of thy *f.*
5. 5, her *f.* go down to death.
6. 13, speaketh with his *f.*
26, and his *f.* not be burnt.
7. 11, her *f.* abide not in house.
19. 2, he that hasteth with his *f.*
Cant. 5. 3, washed my *f.*, how shall I defile.
7. 1; Isa. 52. 7, how beautiful are *f.*
Isa. 3. 16, tinkling with *f.*
6. 2, with twain he covered his *f.*
23. 7, her own *f.* shall carry her.
26. 6, the *f.* of the poor.
49. 23; Mat. 10. 14; Mk. 6. 11; Lu. 9. 5; Acts 13. 51, dust of *f.*
52. 7; Nah. 1. 15, the *f.* of him that bringeth.
60. 13, place of my *f.* glorious.
Lam. 3. 34, crush under *f.* prisoners.
Ezek. 2. 1, 2; 3. 24, stand upon thy *f.*
24. 17, 23, shoes upon thy *f.*
25. 6, stamped with thy *f.*
32. 2, troublest waters with thy *f.*
34. 18, 19, foul residue with *f.*
Dan. 2. 33, 42, *f.* part iron and part clay.
10. 6; Rev. 1. 15; 2. 18, *f.* like polished brass.
Nah. 1. 3, clouds are the dust of his *f.*
Zech. 14. 4, *f.* shall stand on Zion.
Mat. 7. 6, trample them under *f.*
16. 8, rather than having two *f.*
26. 9, they held him by the *f.*
Lu. 1. 79, guide our *f.* into way of peace.
7. 38, she kissed his *f.* and anointed them
8. 35, sitting at the *f.* of Jesus.
10. 39, Mary sat at Jesus' *f.*
24. 39, 40, behold my hands and my *f.*
John 11. 2; 12. 3, wiped *f.* with her hair.
12. 3, anointed the *f.* of Jesus.
13. 5, began to wash disciples' *f.*
6, dost thou wash my *f.*
8, thou shalt never wash my *f.*
10, needeth not save to wash his *f.*
20. 12, one angel at head, other at *f.*
Acts 3. 7, his *f.* received strength.
4. 35, 37; 5. 2, laid at apostles' *f.*
5. 9, *f.* of them that buried thy husband.
14. 8, a man impotent in his *f.*
21. 11, Agabus bound his own hands and *f.*
Acts 22. 3, at *f.* of Gamaliel.
Rom. 3. 15, *f.* swift to shed blood.
10. 15, the *f.* of them that preach.
16. 20, bruise Satan under your *f.*
1 Cor. 12. 21, nor head to the *f.*, I have no need.
Eph. 6. 15, your *f.* shod with preparation.
Rev. 1. 17, I fell at his *f.* as dead.
Rev. 13. 2, *f.* as *f.* of a bear.
19. 10; 22. 8, at his *f.* to worship.
See 2 Sam. 4. 4 2 Kings 9. 35; 1 Tim. 5. 10.

FEIGN. 1 Sam. 21. 13, David *f.* himself mad.
Ps. 17. 1, prayer not out of *f.* lips.
Jer. 3. 10, turned to me *f.*
Lu. 20. 20, *f.* themselves just men.
See 2 Sam. 14. 2; 1 Kings 14. 5, 6; Neh. 6. 8.

FELL. Gen. 4. 5, his countenance *f.*
Josh. 6. 20, the wall *f.* flat.
1 Kings 18. 38, fire of Lord *f.* and consumed.
2 Kings 6. 5, as one was *f.* a beam.
Dan. 4. 31, then *f.* a voice from heaven.
Jonah 1. 7, lot *f.* on Jonah.
Mat. 7. 25; Lu. 6. 49, house *f.* not.
Lu. 8. 23, Jesus *f.* asleep.
10. 30, 36, *f.* among thieves.
13. 4, upon whom tower *f.*
Acts 1. 25, from which Judas *f.*
26, lot *f.* on Matthias.
13. 36, *f.* on sleep.
2 Pet. 3. 4, since fathers *f.* asleep.
Rev. 16. 19, cities of the nations *f.*
See Mat. 13. 4; Acts 10. 44; 19. 35; 20. 9.

FELLOW. Ex. 2. 13, wherefore smitest thou thy *f.*
1 Sam. 21. 15, this *f.* to play the madman.
2 Sam. 6. 20, as one of the vain *f.*
2 Kings 9. 11, wherefore came this mad *f.*
Ps. 45. 7; Heb. 1. 9, oil of gladness above *f.*
Eccl. 4. 10, one shall lift up his *f.*
Zech. 13. 7, the man that is my *f.*
Mat. 11. 16, like children calling to their *f.*
24. 49, begin to smite his *f.* servants.
26. 61, this *f.* said, I am able to destroy.
71; Lu. 22. 59, this *f.* was also with Jesus.
Lu. 23. 2, found this *f.* perverting.
John 9. 29, as for this *f.*
Acts 17. 5, lewd *f.* of the baser sort.
22. 22, away with such a *f.*
24. 5, this man a pestilent *f.*
Eph. 2. 19, *f.*-citizens with the saints.
3. 6, Gentiles *f.*-heirs.
Phil. 4. 3; 1 Thess. 3. 2; Philem. 24, *f.*-labourers.
3 John 8, *f.*-helpers to the truth.
See Col. 4. 11; Philem. 2; Rev. 19. 10; 22. 9.

FELLOWSHIP. Acts 2. 42, in doctrine and *f.*
1 Cor. 1. 9, called to the *f.* of his Son.
10. 20, not have *f.* with devils.
2 Cor. 6. 14, what *f.* hath righteousness.
Eph. 3. 9, the *f.* of mystery.
5. 11, have no *f.* with.
Phil. 1. 5, your *f.* in the gospel.
2. 1, if any *f.* of the spirit.
3. 10, the *f.* of his sufferings.
1 John 1. 3, our *f.* is with the Father.
7, we have *f.* one with another.
See Lev. 6. 2; Ps. 94. 20; 2 Cor. 8. 4, 13, 14; Gal. 2. 9.

FELT. Ex. 10. 21; Prov. 23. 35; Mk. 5. 29; Acts 28. 5.

FEMALE. Mat. 19. 4; Mk. 10. 6, made them male and *f.*
Gal. 3. 28, in Christ neither male nor *f.*
See Gen. 7. 16; Lev. 3. 1; 27. 4; Deut. 4. 16.

FENCE. Job 10. 11; 19. 8; Ps. 62. 3; Isa. 5. 2.

FERVENT. Acts 18. 25; Rom. 12. 11, *f.* in spirit.
Jas. 5. 16, *f.* prayer availeth much.
1 Pet. 1. 22, with a pure heart *f.*
2 Pet. 3. 10, 12, melt with *f.* heat.
See 2 Cor. 7. 7; Col. 4. 12; 1 Pet. 4. 8.

FETCH. Num. 20. 10, must we *f.* water.
Job 36. 3, I will *f.* my knowledge from far.
Isa. 56. 12, I will *f.* wine.
Acts 16. 37, come themselves and *f.* us out.
See Deut. 19. 5; 2 Sam. 14. 3; Acts 28. 13.

FETTERS. Judg. 16. 21; Ps. 105. 18; 149. 8; Mk. 5. 4; Lu. 8. 29.

FEW. Gen. 29. 20, they seemed but a *f.* days.
47. 9, *f.* and evil have the days of my life.

1 Sam. 14. 6, to save by many or *f.*
17. 28, with whom left those *f.* sheep.
2 Kings 4. 3, borrow not a *f.*
Neh. 7. 4, city large, people *f.*
Job 14. 1, man is of *f.* days.
16. 22, when a *f.* years are come.
Eccl. 5. 2, let thy words be *f.*
Mat. 7. 14, *f.* there be that find it.
9. 37; Lu. 10. 2, the labourers are *f.*
15. 34; Mk. 8. 7, a *f.* little fishes.
20. 16; 22. 14, many called, *f.* chosen.
25. 21, faithful in a *f.* things.
Mk. 6. 5, laid hands on a *f.* sick folk.
Lu. 12. 48, beaten with *f.* stripes.
13. 23, are there *f.* that be saved.
Rev. 3. 4, a *f.* names eveu in Sardis.
See Deut. 7. 7; Ps. 109. 8; Heb. 12. 10.

FIELD. Deut. 21. 1, if one be found slain in *f.*
1 Sam. 22. 7, will he give every one of you *f.*
Prov. 24. 30, the *f.* of the slothful.
Isa. 5. 8, that lay *f.* to *f.*
Mat. 13. 38, the *f.* is the world.
44, treasure hid in a *f.*
John 4. 35, look on the *f.*
Jas. 5. 4, labourers which reaped your *f.*
See Mat. 6. 28; 27. 7; Acts 1. 19.

FIERCE. Gen. 49. 7, anger, for it was *f.*
Deut. 28. 50, a nation of a *f.* countenance.
Mat. 8. 28, exceeding *f.*
Lu. 23. 5, and they were more *f.*
2 Tim. 3. 3, men shall be incontinent, *f.*
Jas. 3. 4, driven of *f.* winds.
See 2 Sam. 19. 43; Isa. 33. 19; Dan. 8. 23.

FIERY. Deut. 33. 2, a *f.* law for them.
Dan. 3. 6, a *f.* furnace.
Eph. 6. 16, the *f.* darts of the wicked.
Heb. 10. 27, judgment and *f.* indignation.
1 Pet. 4. 12, concerning the *f.* trial.
See Num. 21. 6; Deut. 8. 15; Isa. 14. 29.

FIG. 1 Kings 4. 25; Mic. 4. 4, dwelt under his *f.* tree.
2 Kings 18. 31; Isa. 36. 16, eat every one of his *f.* tree.
Hab. 3. 17, although *f.* tree not blossom.
Mat. 7. 16; Lu. 6. 44, do men gather *f.* of thistles?
Lu. 21. 29, behold the *f.* tree.
Jas. 3. 12, can the *f.* tree bear olive berries.
Rev. 6. 13, casteth untimely *f.*
See Judg. 9. 10; Jer. 8. 13; Lu. 13. 6; John 1. 48.

FIGHT. Ex. 14. 14; Deut. 1. 30; 3. 22; 20. 4, Lord *f.* for you.
Josh. 23. 10, he it is that *f.* for you.
1 Sam. 25. 28, *f.* the battles of the Lord.
2 Kings 10. 3, *f.* for your master's house.
Neh. 4. 14, *f.* for your brethren, sons, and wives.
Ps. 144. 1, teacheth my fingers to *f.*
John 18. 36, then would my servants *f.*
Acts 5. 39; 23. 9, *f.* against God.
1 Cor. 9. 26, so *f.* I.
2 Cor. 7. 5, without were *f.*
1 Tim. 6. 12; 2 Tim. 4. 7, the good *f.*
Heb. 10. 32, great *f.* of afflictions.
11. 34, valiant in *f.*
Jas. 4. 1, wars and *f.* among you.
2, ye *f.* and war.
See Zech. 10. 5; 14. 14; Rev. 2. 16.

FIGURE. Deut. 4. 16; Rom. 5. 14; Heb. 9. 9; 1 Pet. 3. 21.

FILL. Num. 14. 21; Ps. 72. 19; Hab. 2. 14, earth *f.* with glory.
Job 23. 4, *f.* my mouth with arguments.
Ps. 81. 10, open mouth, I will *f.* it.
104. 28, they are *f.* with good.
Prov. 3. 10, barns *f.* with plenty.
14. 14, *f.* with his own ways.
30. 22, a fool when *f.* with meat.
Isa. 65. 20, who hath not *f.* his days.
Mat. 5. 6; Lu. 6. 21, they shall be *f.*
Mk. 7. 27, let the children first be *f.*
Lu. 1. 15; Acts 4. 8; 9. 17; 13. 9, *f.* with Holy Ghost.
14. 23, that my house may be *f.*
John 16. 6, sorrow hath *f.* your heart.
Acts 5. 28, ye have *f.* Jerusalem with your doctrine.
14. 17, *f.* our hearts with food and gladness.
Rom. 1. 29, *f.* with all unrighteousness.
15. 14, *f.* with all knowledge.
Eph. 1. 23, him that *f.* all in all.
3. 19, *f.* with fulness of God.
5. 18, be *f.* with the Spirit.
Phil. 1. 11, *f.* with fruits of righteousness.
Col. 1. 24, *f.* up what is behind.
Jas. 2. 16, be ye warmed and *f.*
Rev. 15. 1, in them is *f.* up wrath of God.
See Dan. 2. 35; Lu. 2. 40; 15. 16; John 2. 7.

FILTH. Isa. 4. 4, washed away the *f.* of Zion.
1 Cor. 4. 13, as the *f.* of the world.

FILTHINESS. 2 Cor. 7. 1, cleanse from all *f.* of flesh.
Eph. 5. 4, nor let *f.* be named.
Jas. 1. 21, lay apart all *f.*
See Ezek. 22. 15; 36. 25.

FILTHY. Job 15. 16, how much more *f.* is man.
Ps. 14. 3; 53. 3, altogether become *f.*
Isa. 64. 6, as *f.* rags.
Zech. 3. 3, clothed with *f.* garments.
Col. 3. 8, put off *f.* communication.
1 Tim. 3. 3; Tit. 1. 7; 1 Pet. 5. 2, *f.* lucre.
2 Pet. 2. 7, vexed with *f.* conversation.
Jude 8, *f.* dreamers.
Rev. 22. 11, he that is *f.*, let him be *f.*

FINALLY. 2 Cor. 13. 11; Eph. 6. 10; Phil. 3. 1; 4. 8; 2 Thess. 3. 1; 1 Pet. 3. 8.

FIND. Num. 32. 23, be sure your sin will *f.* you out.
Job 9. 10; Rom. 11. 33, things past *f.* out.
23. 3, where I might *f.* him.
Prov. 4. 22, life to those that *f.* them.
8. 17; Jer. 29. 13, seek me early shall *f.* me.
Prov. 8. 35, whoso *f.* me, *f.* life.
18. 22, *f.* wife, *f.* a good thing.
Eccl. 9. 10, thy hand *f.* to do, do it.
11. 1, *f.* it after many days.
Isa. 58. 13, *f.* thine own pleasure.
Jer. 6. 16; Mat. 11. 29, *f.* rest to your souls.
Mat. 7. 7; Lu. 11. 9, seek and ye shall *f.*
14, few there be that *f.* it.
10. 39, loseth his life shall *f.* it.
22. 9, as many as ye shall *f.*
Mk. 11. 13, he might *f.* anything thereon.
13. 36, he *f.* you sleeping.
Lu. 15. 4, 8, till he *f.* it.
18. 8, shall he *f.* faith on earth.
John 1. 41, first *f.* his brother.
Rom. 7. 21, I *f.* a law that when I would.
Heb. 4. 16, *f.* grace to help.
See John 7. 34; 2 Tim. 1. 18; Rev. 9. 6.

FINE. Ps. 19. 10, more to be desired than *f.* gold.
81. 16; 147. 14, the *f.* of the wheat.
Prov. 25. 12, as an ornament of *f.* gold.
Lam. 4. 1, how is the *f.* gold changed.
Mk. 15. 46, Joseph brought *f.* linen.
See Job 28. 1, 17; Lu. 16. 19; Rev. 18. 12; 19. 8.

FINGER. Ex. 8. 19, this is the *f.* of God.
31. 18; Deut. 9. 10, written with the *f.* of God.
1 Kings 12. 10; 2 Chron. 10. 10, little *f.* thicker.
Prov. 7. 3, bind them on thy *f.*
Isa. 58. 9, the putting forth of the *f.*
Dan. 5. 5, the *f.* of a man's hand.
Mat. 23. 4; Lu. 11. 46, not move with *f.*
Lu. 16. 24, the tip of his *f.*
John 8. 6, with his *f.* wrote on ground.
20. 25, put my *f.* into print of nails.
27, reach hither thy *f.*
See Ps. 8. 3; Prov. 6. 13; Isa. 2. 8; 59. 3.

FINISH. 1 Chron. 28. 20, till thou hast *f.*
Neh. 6. 15, so the wall was *f.*

Lu. 14. 28, 29, 30, whether sufficient to *f.*
John 4. 34, to do his will and *f.* his work.
5. 36, which the Father hath given me to *f.*
17. 4, I have *f.* the work.
19. 30, it is *f.*
Acts 20. 24; 2 Tim. 4. 7, that I might *f.* my course.
2 Cor. 8. 6, *f.* in you the same grace.
Heb. 12. 2, Jesus, author and *f.* of our faith.
Jas. 1. 15, sin when it is *f.*
See Dan. 9. 24; Rev. 10. 7; 11. 7; 20. 5.

FIRE. Gen. 22. 7, behold the *f.* and the wood.
Ex. 3. 2, bush burned with *f.*
22. 6, he that kindled *f.* shall make restitution.
Lev. 10. 2, *f.* from the Lord.
18. 21; Deut. 18. 10; 2 Kings 17. 17; 23. 10, pass through *f.*
Judg. 15. 5, brands on *f.* and burnt corn.
1 Kings 18. 24, that answereth by *f.*
19. 12, the Lord was not in the *f.*
1 Chron. 21. 26, Lord answered him by *f.*
Ps. 39. 3, musing, the *f.* burned.
74. 7, they have cast *f.* into thy sanctuary.
Prov. 6. 27, can a man take *f.*
26. 18, mad man who casteth *f.*-brands.
20, no wood the *f.* goeth out.
21, as wood is to *f.*, so is a contentious man.
Isa. 9. 19, as the fuel of the *f.*
24. 15, glorify the Lord in the *f.*
43. 2, walkest through *f.* not be burned.
44. 16, I have seen the *f.*
64. 2, the melting *f.* burneth.
66. 15, the Lord will come with *f.*
16, by *f.* will the Lord plead.
24; Mk. 9. 44, neither their *f.* quenched.
Jer. 20. 9, word as a *f.* in my bones.
Ezek. 36. 5, in the *f.* of my jealousy.
Dan. 3. 27, the *f.* had no power.
Amos 4. 11, as a *f.*-brand plucked out.
Nah. 1. 6, fury poured out like *f.*
Zech. 2. 5, a wall of *f.* round about.
3. 2, a brand plucked out of the *f.*
Mal. 3. 2, like a refiner's *f.*
Mat. 3. 10; 7. 19; Lu. 3. 9; John 15. 6, tree cast into *f.*
11; Lu. 3. 16, baptize with *f.*
13. 42, cast them into furnace of *f.*
18. 8; 25. 41; Mk. 9. 43, 46, everlasting *f.*
Lu. 9. 54, wilt thou that we command *f.*
12. 49, come to send *f.* on earth.
17. 29, same day it rained *f.* and brimstone.
Acts 2. 3, cloven tongues like as of *f.*
1 Cor. 3. 13, revealed by *f.* and the *f.* shall try.
15, saved, yet so as by *f.*
2 Thess. 1. 8, in flaming *f.* taking vengeance.
Heb. 1. 7, his ministers a flame of *f.*
11. 34, quenched violence of *f.*
Jas. 3. 5, a little *f.* kindleth.
6, the tongue is a *f.*
1 Pet. 1. 7, gold tried with *f.*
2 Pet. 3. 7, reserved unto *f.*
12, heavens being on *f.*
Jude 7, vengeance of eternal *f.*
23, pulling them out of the *f.*
Rev. 3. 18, buy gold tried in the *f.*
20. 9, *f.* came down from God.
10, devil cast into lake of *f.*
14, death and hell cast into *f.*
21. 8, the lake that burneth with *f.*
See Isa. 33. 14; Jer. 23. 29; Heb. 12. 29.

FIRM. Josh. 3. 17; Job 41. 24; Ps. 73. 4; Heb. 3. 6.

FIRST. 1 Kings 17. 13, make a little cake *f.*
Ezra 3. 12; Hag. 2. 3, the glory of the *f.* house.
Job 15. 7, art thou the *f.* man born.
Prov. 3. 9, honour the Lord with *f.*-fruits.
18. 17, *f.* in his own cause.
Isa. 43. 27, thy *f.* father hath sinned.
Mat. 5. 24, *f.* be reconciled.
6. 33, seek ye *f.* the kingdom.
7. 5, *f.* cast out the beam.
12. 29; Mk. 3. 27, except he *f.* bind strong man.
Mat. 12. 45, last state of man worse than *f.*
17. 10, 11; Mk. 9. 12, Elias must *f.* come.
20. 10, when the *f.* came, they supposed.
22. 38; Mk. 12. 28, 29, 30, the *f.* commandment.
Mk. 4. 28, *f.* the blade.
9. 35, any desire to be *f.* shall be last.
13. 10, gospel must *f.* be published.
Lu. 14. 28, sitteth not down *f.*
17. 25, but *f.* must he suffer many things.
John 1. 41, *f.* findeth his brother Simon.
5. 4, whosoever *f.* stepped in.
8. 7, let him *f.* cast a stone.
Acts 11. 26, called Christians *f.* at Antioch.
Rom. 2. 9, 10, of the Jew *f.*
8. 23, the *f.*-fruits of the Spirit.
Rom. 8. 29, *f.*-born among many brethren.
11. 16, if the *f.*-fruit be holy.
1 Cor. 12. 28, *f.* apostles, secondarily prophets.
14. 30, let the *f.* hold peace.
15. 20, 23, Christ the *f.*-fruits.
45, the *f.* man was made a living soul.
46, not *f.* which is spiritual.
47, *f.* man is of the earth.
2 Cor. 8. 5, *f.* gave their own selves.
12, if there be *f.* a willing mind.
Eph. 6. 2, the *f.* commandment with promise.
Col. 1. 15, 18, the *f.*-born of every creature.
1 Thess. 4. 16, dead in Christ shall rise *f.*
2 Thess. 2. 3, a falling away *f.*
1 Tim. 1. 16, that in me *f.*
2. 13, Adam was *f.* formed.
3. 10, let these *f.* be proved.
5. 4, learn *f.* to show piety at home.
12, cast off their *f.* faith.
2 Tim. 4. 16, at my *f.* answer no man.
Tit. 3. 10, after *f.* and second admonition.
Heb. 5. 12, which be the *f.* principles.
7. 27, *f.* for his own sins.
10. 9, taketh away the *f.*
Jas. 3. 17, *f.* pure, then peaceable.
1 Pet. 4. 17, if judgment *f.* begin at us.
1 John 4. 19, because he *f.* loved us.
Jude 6, kept not their *f.* estate.
Rev. 2. 4, left thy *f.* love.
5, do thy *f.* works.
20. 5, this is the *f.* resurrection.
21. 1, *f.* heaven and *f.* earth passed away.
See Ex. 4. 8; Num. 18. 13; John 12. 16.

FISH. Eccl. 9. 12, *f.* taken in an evil net.
Hab. 1. 14, men as the *f.* of the sea.
Mat. 7. 10, if he ask a *f.*
14. 17; Mk. 6. 38; Lu. 9. 13, five loaves and two *f.*
John 21. 3, Peter saith, I go a *f.*
1 Cor. 15. 39, one flesh of beasts, another of *f.*
See Jer. 16. 16; Mat. 4. 19; Mk. 1. 17; Lu. 24. 42.

FIT. Job 34. 18, is it *f.* to say to a king.
Lu. 9. 62, is *f.* for the kingdom.
14. 35, it is not *f.* for the dunghill.
Col. 3. 18, submit as it is *f.* in the Lord.
See Lev. 16. 21; Prov. 24. 27; Ezek. 15. 5; Rom. 9. 22.

FITLY. Prov. 25. 11; Eph. 2. 21; 4. 16.

FIXED. Ps. 57. 7; 108. 1; 112. 7; Lu. 16. 26.

FLAME. Gen. 3. 24, at garden of Eden a *f.* sword.
Judg. 13. 20, angel ascended in *f.*
Isa. 5. 24, as the *f.* consumeth chaff.
29. 6, a *f.* of devouring fire.
43. 2, neither shall *f.* kindle.
66. 15, rebuke with *f.* of fire.
Ezek. 20. 47, the *f.* of shall not be quenched.
Lu. 16. 24, tormented in this *f.*
See Ps. 29. 7; Heb. 1. 7; Rev. 1. 14; 2. 18.

FLATTER. Job 17. 5, he speaketh *f.* to his friends.
32. 21, 22, give *f.* titles to man.
Ps. 5. 9, they *f.* with their tongue.
12. 2, *f.* lips and double heart.
Prov. 20. 19, meddle not with him that *f.*
26. 28, a *f.* mouth worketh ruin.
1 Thess. 2. 5, neither used we *f.* words.
See Prov. 28. 23; 29. 5; Dan. 11. 21, 32, 34.

FLEE. Lev. 26. 17, 36, ye shall *f.* when none pur-
sueth.
Num. 10. 35, them that hate thee *f.* before thee.
Neh. 6. 11, should such a man as I *f.*
Job 14. 2, he *f.* as a shadow.
Ps. 139. 7, whither shall I *f.*
Prov. 28. 1, the wicked *f.* when no man.
17, he shall *f.* to the pit.
Cant. 2. 17; 4. 6, till shadows *f.* away.
Isa. 35. 10; 51. 11, sighing shall *f.* away.
Mat. 3. 7; Lu. 3. 7, to *f.* from wrath to come.
10. 23, in one city, *f.* to another.
24. 16; Mk. 13. 14; Lu. 21. 21, *f.* to mountains.
26. 56; Mk. 14. 50, forsook him and *f.*
John 10. 5, not follow, but will *f.* from him.
12, 13, an hireling *f.*
1 Tim. 6. 11, *f.* these things.
2 Tim. 2. 22, *f.* youthful lusts.
Jas. 4. 7, he will *f.* from you.
See 1 Cor. 6. 18; 10. 14; Rev. 12. 6, 14.

FLESH. Gen. 2. 24; Mat. 19. 5; Mk. 10. 8; 1 Cor.
6. 16; Eph. 5. 31, one *f.*
6. 12, all *f.* had corrupted his way.
13, end of all *f.* is come.
7. 21, all *f.* died.
Ex. 16. 3, when we sat by the *f.* pots.
Lev. 17. 14, the life of all *f.* is the blood.
19. 28, cuttings in your *f.*
Num. 11. 33, while *f.* was between teeth.
16. 22; 27. 16, God of spirits of all *f.*
1 Kin. 17. 6, bread and *f.* in morning and evening.
2 Chron. 32. 8, with him is an arm of *f.*
Neh. 5. 5, our *f.* is as the *f.* of our brethren.
Job 19. 26, in my *f.* shall I see God.
33. 21, his *f.* is consumed away.
Ps. 16. 9; Acts 2. 26, my *f.* shall rest in hope.
65. 2, to thee shall all *f.* come.
78. 20, can he provide *f.*
Prov. 5. 11, mourn when *f.* consumed.
11. 17, the cruel troubleth his own *f.*
23. 20, among riotous eaters of *f.*
Eccl. 4. 5, the fool eateth his own *f.*
12. 12, weariness of the *f.*
Isa. 40. 5, all *f.* shall see it.
6; 1 Pet. 1. 24, all *f.* is grass.
Ezek. 11. 19; 36. 26, a heart of *f.*
Joel 2. 28; Acts 2. 17, pour Spirit on all *f.*
Mat. 16. 17, *f.* and blood hath not revealed it.
24. 22; Mk. 13. 20, there should no *f.* be saved.
26. 41; Mk. 14. 38, spirit willing, *f.* weak.
Lu. 24. 39, spirit hath not *f.* and blood.
John 1. 14, Word made *f.* and dwelt.
6. 51, 54, 55, bread I give is my *f.*
52, can this man give us his *f.*
63, the *f.* profiteth nothing.
8. 15, ye judge after the *f.*
17. 2, power over all *f.*
Rom. 6. 19, because of the infirmity of your *f.*
8. 3, condemned sin in the *f.*
8, they that are in *f.* cannot please God.
9, not in the *f.*, but the Spirit.
12, 13, to live after the *f.*
9. 3, kinsmen according to the *f.*
5, of whom as concerning the *f.*
13. 14, make not provision for the *f.*
1 Cor. 1. 29, that no *f.* should glory.
15. 39, all *f.* not the same *f.*
50, *f.* and blood cannot inherit.
2 Cor. 12. 7, a thorn in the *f.*
Gal. 1. 16, I conferred not with *f.* and blood.
2. 20, life I now live in the *f.*
5. 17, *f.* lusteth against the Spirit.
Eph. 2. 3, lusts of *f.*, desires of *f.*
Phil. 3. 3, 4, no confidence in the *f.*
1 Tim. 3. 16, manifest in the *f.*
1 Pet. 3. 18, Christ put to death in *f.*
1 John 4. 2; 2 John 7, denieth that Christ is come
in *f.*
Jude 8, dreamers defile the *f.*
23, hating garments spotted by *f.*
See John 1. 13; 3. 6; Gal. 5. 19; Heb. 2. 14.

FLESHLY. 2 Cor. 1. 12; 3. 3; Col. 2. 18; 1 Pet. 2. 11.

FLIGHT. Isa. 52. 12; Amos 2. 14; Mat. 24. 20; Heb.
11. 34.

FLINT. Deut. 32. 13; Isa. 5. 28; 50. 7; Ezek. 3. 9.

FLOCK. Jer. 13. 20, where is the *f.*, thy beautiful *f.*
Ezek. 34. 31, the *f.* of my pasture are mon.
Zech. 11. 7, the poor of the *f.*
Lu. 12. 32, fear not, little *f.*
Acts 20. 28, take heed to the *f.*
29, not sparing the *f.*
1 Pet. 5. 2, feed the *f.* of God.
3, being ensamples to the *f.*
See Ezek. 36. 37; Mal. 1. 14; Mat. 26. 31.

FLOOD. Josh. 24. 2, on other side of the *f.*
Job 28. 11, he bindeth *f.* from overflowing.
Ps. 32. 6, in *f.* of great waters.
Cant. 8. 7, neither can *f.* drown love.
Isa. 44. 3, *f.* upon the dry ground.
59. 19, enemy come in like a *f.*
Mat. 7. 25, the *f.* came, and the winds blew.
24. 38, in days before the *f.*
39; Lu. 17. 27, knew not till *f.* came.
See Gen. 9. 11; Ps. 90. 5; 2 Pet. 2. 5; Rev. 12. 15.

FLOOR. 1 Sam. 23. 1, they rob the threshing-*f.*
2 Sam. 24. 21, to buy the threshing-*f.* of thee.
Hos. 9. 1, loved a reward on every corn *f.*
Mic. 4. 12, gather as sheaves into the *f.*
Mat. 3. 12; Lu. 3. 17, purge his *f.*
See Deut. 15. 14; Dan. 2. 35; Joel 2. 24.

FLOURISH. Ps. 72. 7, in his days shall the right-
eous *f.*
90. 6, in the morning it *f.*
92. 12, righteous shall *f.* like a palm tree.
103. 15, as flower so he *f.*
Prov. 11. 28, righteous shall *f.* as branch.
14. 11, tabernacle of upright *f.*
Eccl. 12. 5, when the almond tree shall *f.*
Cant. 6. 11; 7. 12, whether the vine *f.*
Ezek. 17. 24, have made dry tree to *f.*
Phil. 4. 10, your care of me hath *f.*
See Ps. 92. 14; Dan. 4. 4.

FLOW. Ps. 147. 18, wind to blow, and waters *f.*
Cant. 4. 16, that the spices may *f.* out.
Isa. 2. 2, all nations shall *f.* unto it.
64. 1, 3, mountains *f.* at thy presence.
Jer. 31. 12, shall *f.* to the goodness of the Lord.
John 7. 38, shall *f.* living water.
See Job 20. 28; Isa. 60. 5; Joel 3. 18; Mic. 4. 1.

FLOWER. 1 Sam. 2. 33, shall die in *f.* of age.
Job 14. 2, cometh forth as a *f.*
Cant. 2. 12, the *f.* appear on earth.
Isa. 28. 1, 4, glorious beauty is a fading *f.*
40. 6, as the *f.* of the field.
7; Nah. 1. 4; Jas. 1. 10; 1 Pet. 1. 24, *f.* fadeth.
See Job 15. 33; Isa. 18. 5; 1 Cor. 7. 36.

FLY. Job 5. 7, as sparks *f.* upward.
Ps. 55. 8, then would I *f.* away.
90. 10, and we *f.* away.
Prov. 23. 5, riches *f.* away.
Isa. 60. 8, that *f.* as a cloud.
See Dan. 9. 21; Rev. 14. 6; 19. 17.

FOAM. Hos. 10. 7; Mk. 9. 18; Lu. 9. 39; Jude 13.

FOES. Ps. 27. 2; 30. 1; 89. 23; Mat. 10. 36; Acts
2. 35.

FOLD. Prov. 6. 10; 24. 33, *f.* of the hands to sleep.
Eccl. 4. 5, fool *f.* his hands and eateth.
Hab. 3. 17, flock out off from the *f.*
John 10. 16, one *f.* and one shepherd.
See Isa. 13. 20; 65. 10; Nah. 1. 10.

FOLK. Prov. 30. 26; Jer. 51. 58; Mk. 6. 5; John
5. 3.

FOLLOW. Num. 14. 24, Caleb hath *f.* me fully.
1 Kings 18. 21, God *f.* him.
Ps. 23. 6, goodness and mercy shall *f.* me.
63. 8, my soul *f.* hard after thee.
68. 25, the players *f.* after.
Prov. 12. 11; 28. 19, that *f.* vain persons.
Isa. 5. 11, that they may *f.* strong drink.
Hos. 6. 3, if we *f.* on to know the Lord.

Amos 7. 15, took me as I *f.* the flock.
Mat. 4. 19; 8. 22; 9. 9; 16. 24; 19. 21; Mk. 2. 14; 8. 34; 10. 21; Lu. 5. 27; 9. 23, 59; John 1. 43; 21, 22, Jesus said, *f.* me.
8. 19; Lu. 9. 57, 61, Master, I will *f.* thee.
Mk. 10. 28; Lu. 18. 28, we left all and *f.* thee.
32, as they *f.* they were afraid.
Lu. 22. 54, Peter *f.* afar off.
John 10. 27, sheep hear my voice, and *f.* me.
13. 36, thou canst not *f.* me now.
Rom. 14. 19, *f.* things that make for peace.
1 Cor. 10. 4, the rock that *f.* them.
14. 1, *f.* after charity.
Phil. 3. 12, 1 *f.* after.
1 Thess. 5. 15, ever *f.* that which is good.
1 Tim. 5. 24, some men they *f.* after.
6. 11; 2 Tim. 2. 22, *f.* righteousness.
Heb. 12. 14, *f.* peace with all men.
13. 7, whose faith *f.*
1 Pet. 1. 11, the glory that should *f.*
2. 21, that ye should *f.* his steps.
2 Pet. 2. 15, *f.* the way of Balaam.
Rev. 14. 4, they that *f.* the Lamb.
13, their works do *f.* them.
See Mk. 9. 38; 1 Pet. 3. 13; 2 Pet. 1. 16; Rev. 6. 8.

FOLLOWER. Eph. 5. 1, *f.* of God as dear children.
Heb. 6. 12, *f.* of them who through faith.

FOLLY. 1 Sam. 25. 25, and *f.* is with him.
Job 4. 18, his angels he charged with *f.*
24. 12, yet God layeth not *f.* to them.
42. 8, lest I deal with you after *f.*
Ps. 49. 13, this their way is their *f.*
85. 8, let them not turn again to *f.*
Prov. 13. 16, a fool layeth open his *f.*
14. 8, the *f.* of fools is deceitful.
18, simple inherit *f.*
16. 22, instruction of fools is *f.*
17. 12, rather than a fool in his *f.*
26. 4, answer not a fool according to his *f.*
26. 5, answer fool according to *f.*
Eccl. 1. 17, to know wisdom and *f.*
2. 13, wisdom excelleth *f.*
7. 25, the wickedness of *f.*
10. 6, *f.* is set in great dignity.
2 Cor. 11. 1, bear with me a little in my *f.*
2 Tim. 3. 9, their *f.* shall be manifest.
See Josh. 7. 15; Prov. 14. 24; Isa. 9. 17.

FOOD. Gen. 3. 6, tree good for *f.*
Ex. 21. 10, her *f.* shall not be diminished.
Deut. 10. 18, in giving him *f.* and raiment.
Job 23. 12, more than my necessary *f.*
24. 5, wilderness yieldeth *f.*
Ps. 78. 25, did eat angels' *f.*
104. 14, bring forth *f.* out of the earth.
136. 25, giveth *f.* to all flesh.
Prov. 6. 8, gathereth her *f.* in harvest.
13. 23, much *f.* in tillage of poor.
30. 8, with *f.* convenient for me.
31. 14, she bringeth her *f.* from far.
2 Cor. 9. 10, minister bread for your *f.*
1 Tim. 6. 8, having *f.* and raiment.
Jas. 2. 15, destitute of daily *f.*
See Gen. 2. 9; 6. 21; 41. 35; Lev. 22. 7.

FOOL. 2 Sam. 3. 33, died Abner as a *f.* dieth?
Ps. 14. 1; 53. 1, *f.* said in his heart.
75. 4, to *f.* deal not foolishly.
Prov. 1. 7, *f.* despise wisdom.
3. 35, shame the promotion of *f.*
10. 8, 10, a prating *f.* shall fall.
21, *f.* die for want of wisdom.
23, sport to a *f.* to do mischief.
11. 29, the *f.* shall be servant to the wise.
12. 15, way of *f.* right in own eyes.
16, *f.* wrath presently known.
13. 16, *f.* layeth open his folly.
20, companion of *f.* shall be destroyed.
14. 8, folly of *f.* is deceit.
9, *f.* make a mock at sin.
16, the *f.* rageth and is confident.
15. 2, mouth of *f.* poureth out foolishness.
Prov. 15. 5, a *f.* despiseth his father's instruction.
16. 22, the instruction of *f.* is folly.
17. 28, a *f.*, when he holdeth his peace, counted wise.
20. 3, every *f.* will be meddling.
29. 11, a *f.* uttereth all his mind.
Eccl. 2. 14, *f.* walketh in darkness.
16, how dieth wise man? as the *f.*
19, who knoweth whether wise or a *f.*
5. 3, a *f.* voice is known by multitude of words.
10. 14, *f.* is full of words.
Isa. 35. 8, wayfaring men, though *f.*
Jer. 17. 11, at his end he shall be a *f.*
Hos. 9. 7, the prophet is a *f.*
Mat. 5. 22, shall say, thou *f.*
23. 17, ye *f.* and blind.
Lu. 12. 20, thou *f.*, this night.
24. 25, O *f.* and slow of heart.
1 Cor. 3. 18, let him become a *f.*
2 Cor. 11. 16, let no man think me a *f.*
12. 11, I am a *f.* in glorying.
Eph. 5. 15, walk not as *f.* but as wise.
See Prov. 10. 18; 19. 1; 28. 26; Eccl. 10. 3.

FOOLISH. Deut. 32. 6, O *f.* people.
2 Sam. 24. 10; 1 Chron. 21. 8, I have done very *f.*
Job 2. 10, as one of the *f.* women.
Ps. 73. 3, I was envious at the *f.*
Prov. 9. 6, forsake the *f.* and live.
13, a *f.* woman is clamorous.
14. 1, the *f.* plucketh it down.
17. 25; 19. 13, a *f.* son is grief.
Eccl. 7. 17, neither be thou *f.*
Jer. 4. 22, my people are *f.*
Mat. 7. 26, unto a *f.* man.
Rom. 1. 21, their *f.* heart was darkened.
1 Cor. 1. 20, hath not God made *f.*
Gal. 3. 1, O *f.* Galatians.
3. 3, are ye so *f.*
Eph. 5. 4, nor *f.* talking.
1 Tim. 6. 9, rich fall into *f.* lusts.
2 Tim. 2. 23; Tit. 3. 9, *f.* questions avoid.
Tit. 3. 3, we were sometimes *f.*
1 Pet. 2. 15, ignorance of *f.* men.
See Job 5. 3; Lam. 2. 14; Ezek. 13. 3.

FOOLISHNESS. Ps. 69. 5, thou knowest my *f.*
Prov. 22. 15, *f.* is bound in heart of child.
24. 9, thought of *f.* is sin.
1 Cor. 1. 18, to them that perish *f.*
21, by the *f.* of preaching.
23, Christ crucified to Greeks *f.*
25, the *f.* of God is wiser than men.
2. 14, things of Spirit are *f.* to him.
3. 19, wisdom of world *f.* with God.
See 2 Sam. 15. 31; Prov. 27. 22.

FOOT. Gen. 41. 44, without thee no man lift *f.*
Deut. 2. 5, not so much as *f.* breadth.
11. 10, wateredst it with thy *f.*
Ps. 36. 16, when my *f.* slippeth.
91. 12; Mat. 4. 6; Lu. 4. 11, dash *f.* against stone.
94. 18, my *f.* slippeth, thy mercy.
121. 3, not suffer *f.* to be moved.
Prov. 3. 23, thy *f.* shall not stumble.
25. 17, withdraw *f.* from neighbour's house.
Eccl. 5. 1, keep thy *f.* when thou goest.
Isa. 1. 6, from sole of *f.* to head no soundness.
Mat. 14. 13, people followed on *f.*
18. 8; Mk. 9. 45, if thy *f.* offend thee.
1 Cor. 12. 15, if the *f.* say, because I am not.
Heb. 10. 29, trodden under *f.* the Son of God.
See Jer. 12. 5; Mat. 5. 35; Jas. 2. 3.

FORBADE. Mat. 3. 14; Mk. 9. 38; Lu. 9. 49.

FORBEAR. Ex. 23. 5, wouldest *f.* to help.
2 Chron. 35. 21, *f.* from meddling with God.
Neh. 9. 30, many years didst thou *f.* them.
Ezek. 2. 5; 3. 11, whether hear or *f.*
1 Cor. 9. 6, power to *f.* working.
Eph. 4. 2; Col. 3. 13, *f.* one another in love.
6. 9, *f.* threatening.
See Prov. 24. 11; Ezek. 3. 27; Zech. 11. 12.

FORBID. Num. 11. 28, Joshua said, *f.* them.

Mk. 9. 39; Lu. 9. 50, *f.* him not.
10. 14; Lu. 18. 16, children, *f.* them not.
Lu. 6. 29, *f.* not to take coat.
23. 2, *f.* to give tribute.
Acts 10. 47, can any *f.* water.
1 Cor. 14. 29, *f.* not to speak with tongues.
1 Tim. 4. 3, *f.* to marry.
See Acts 16. 6; 28. 31; 1 Thess. 2. 16.

FORCE. Deut. 34. 7, nor natural *f.* abated.
Ezra 4. 23, made them cease by *f.*
Mat. 11. 12, violent take it by *f.*
John 6. 15, perceived they would take him by *f.*
Heb. 9. 17, a testament is of *f.* after.
See Deut. 20. 19; Prov. 30. 33; Amos 2. 14.

FORCIBLE. Job 6. 25.

FOREFATHERS. Jer. 11. 10; 2 Tim. 1. 3.

FOREHEAD. Ex. 28. 38, it shall always be on his *f.*
1 Sam. 17. 49, smote Philistine in his *f.*
Ezek. 3. 8, made thy *f.* strong.
9. 4, set a mark on *f.* of them that sigh.
Rev. 7. 3; 9. 4, sealed in their *f.*
22. 4, his name shall be in their *f.*
See Rev. 13. 16; 14. 1; 17. 5; 20. 4.

FOREIGNER. Ex. 12. 45; Deut. 15. 3; Eph. 2. 19.

FOREKNOW. Rom. 8. 29; 11. 2; 1 Pet. 1. 2.

FOREMOST. Gen. 32. 17; 33. 2; 2 Sam. 18. 27.

FOREORDAINED. 1 Pet. 1. 20.

FORERUNNER. Heb. 6. 20.

FORESEE. Prov. 22. 3; 27. 12; Gal. 3. 8.

FOREST. Ps. 50. 10, every beast of *f.* is mine.
Isa. 29. 17; 32. 15, field esteemed as *f.*
Jer. 5. 6, lion out of *f.* shall slay them.
26. 18; Mic. 3. 12, high places of the *f.*
46. 23, they shall cut down her *f.*
Amos 3. 4, will lion roar in the *f.*
See Ezek. 15. 6; 20. 46; Hos. 2. 12.

FORETELL. Mk. 13. 23; Acts 3. 24; 2 Cor. 13. 2.

FOREWARN. Lu. 12. 5; 1 Thess. 4. 6.

FORGAT. Judg. 3. 7, they *f.* the Lord.
Ps. 78. 11, they *f.* his works.
106. 13, soon *f.* his works.
Lam. 3. 17, I *f.* prosperity.
See Gen. 40. 23; Hos. 2. 13.

FORGAVE. Mat. 18. 27, 32, and *f.* him the debt.
Lu. 7. 42, he frankly *f.* them both.
43, he to whom he *f.* most.
2 Cor. 2. 10, if I *f.* anything.
Col. 3. 13, even as Christ *f.* you.
See Ps. 32. 5; 78. 38; 99. 8.

FORGE. Job 13. 4; Ps. 119. 69.

FORGET. Deut. 4. 9, lest thou *f.* things eyes have seen.
23, lest ye *f.* the covenant.
6. 12; 8. 11, beware lest thou *f.* the Lord.
Job 8. 13, so are the paths of all that *f.* God.
Ps. 9. 17, all nations that *f.* God.
10. 12, *f.* not the humble.
45. 10, *f.* thine own people.
50. 22, consider, ye that *f.* God.
78. 7, that they might not *f.* works of God.
88. 12, in the land of *f.*
102. 4, I *f.* to eat my bread.
103. 2, *f.* not all his benefits.
119. 16, I will not *f.* thy word.
137. 5, if I *f.* thee, O Jerusalem.
Prov. 2. 17, *f.* the covenant of her God.
3. 1, *f.* not my law.
31. 5, lest they drink and *f.*
7, let him drink, and *f.* his poverty.
Isa. 49. 15, can a woman *f.*
51. 13, and *f.* the Lord thy Maker.
65. 11, *f.* my holy mountain.
Jer. 2. 32, maid *f.* her ornaments.
23. 27, cause my people to *f.* my name.
Amos 8. 7, I will never *f.* their works.
Phil. 3. 13, *f.* things behind.
Heb. 6. 10, not unrighteous to *f.*
13. 2, not *f.* to entertain.
Heb. 13. 16, to communicate *f.* not.
Jas. 1. 24, *f.* what manner of man.
See Gen. 41. 51; Lam. 5. 20; Hos. 4. 6.

FORGIVE. Ex. 32. 32, if thou wilt *f.* their sin.
34. 7; Num. 14. 18, *f.* iniquity, transgression.
1 Kings 8. 30, 39; 2 Chron. 6. 21, 30, hearest, *f.*
2 Chron. 7. 14, then will I hear and *f.*
Ps. 32. 1; Rom. 4. 7, whose transgression is *f.*
86. 5, good and ready to *f.*
103. 3, who *f.* all thine iniquities.
Mat. 6. 12; Lu. 11. 4, *f.* us, as we *f.*
14, if ye *f.*
15, if ye *f.* not.
9. 6; Mk. 2. 10; Lu. 5. 24, power to *f.* sin.
18. 21, how oft, and I *f.* him.
35, if ye from your hearts *f.*
Mk. 2. 7, who can *f.* sins.
11. 25, *f.* that your Father may *f.*
26, not *f.* Father will not *f.*
Lu. 6. 37, *f.* and ye shall be *f.*
7. 47, her sins which are many are *f.*
49, who is this *f.* sins also.
17. 3, 4, if brother repent, *f.* him.
23. 34, Father *f.* them, they know not.
Acts 8. 22, thought of thine heart be *f.*
2 Cor. 2. 7, ye ought rather to *f.*
10, to whom ye *f.* I *f.* also.
12. 13, *f.* me this wrong.
Eph. 4. 32, as God for Christ's sake hath *f.*
Col. 2. 13, quickened, having *f.*
1 John 1. 9, faithful and just to *f.*
See Mat. 9. 2; 12. 31; Mk. 3. 28; Lu. 12. 10.

FORGIVENESS. Ps. 130. 4, *f.* with thee, that thou mayest be feared.
Mk. 3. 29, hath never *f.*
Acts 5. 31, exalted to give *f.*
Eph. 1. 7; Col. 1. 14, in whom we have *f.*
See Dan. 9. 9; Acts 13. 38; 26. 18.

FORGOTTEN. Deut. 24. 19, and hast *f.* a sheaf.
32. 18, *f.* God that formed thee.
Ps. 9. 18, needy not always *f.*
10. 11, said, God hath *f.*
31. 12, *f.* as a dead man.
42. 9, why hast thou *f.* me.
44. 20, if we have *f.* name of our God.
77. 9, hath God *f.* to be gracious.
Eccl. 2. 16, in days to come all *f.*
8. 10, wicked were *f.* in city.
9. 5, the memory of them is *f.*
Isa. 17. 10, *f.* the God of thy salvation.
44. 21, thou shalt not be *f.* of me.
49. 14, my Lord hath *f.* me.
65. 16, former troubles are *f.*
Jer. 2. 32; 13. 25; 18. 15, my people have *f.*
3. 21, *f.* the Lord their God.
44. 9, *f.* the wickedness of your fathers.
50. 6, *f.* their restingplace.
Ezek. 22. 12; 23. 35, thou hast *f.* me.
Mat. 16. 5; Mk. 8. 14, *f.* to take bread.
Lu. 12. 6, not one *f.* before God.
2 Pet. 1. 9, *f.* that he was purged.
See Lam. 2. 6; Hos. 4. 6; 8. 14; 13. 6.

FORM (*n.*). Gen. 1. 2; Jer. 4. 23, without *f.*, and void.
Job 4. 16, could not discern the *f.*
Isa. 52. 14, *f.* more than sons of men.
Ezek. 10. 8, the *f.* of a man's hand.
Dan. 3. 19, *f.* of visage changed.
25, *f.* of fourth like Son of God.
Mk. 16. 12, appeared in another *f.*
Rom. 2. 20, hast *f.* of knowledge and truth.
Phil. 2. 6, being in the *f.* of God.
7, the *f.* of a servant.
2 Tim. 1. 13, *f.* of sound words.
3. 5, having *f.* of godliness.
See 1 Sam. 28. 14; Ezek. 43. 11; Rom. 6. 17.

FORM (*v.*). Deut. 32. 18, forgotten God that *f.* thee.
2 Kings 19. 25; Isa. 37. 26, that I have *f.* it.
Job 26. 5, dead things are *f.*
13, hath *f.* crooked serpent.

Job 33. 6, I also am *f.* of clay.
Ps. 90. 2, or ever thou hadst *f.*
94. 9, he that *f.* the eye.
Prov. 28. 10, great God that *f.* all things.
Isa. 43. 1, he that *f.* thee, O Israel.
7; 44. 21, I have *f.* him.
10, before me no god *f.*
21, people have I *f.* for myself.
44. 10, who hath *f.* a god.
54. 7, no weapon *f.* against thee.
Amos 7. 1, he *f.* grasshoppers.
Rom. 9. 20, shall thing *f.* say.
Gal. 4. 19, till Christ be *f.* in you.
See Gen. 2. 7, 19; Ps. 95. 5; Jer. 1. 5.

FORMER. Ruth 4. 7, manner in *f.* time.
Job 8. 8, enquire of the *f.* age.
Ps. 89. 49, where *f.* lovingkindnesses.
Eccl. 1. 11, no remembrance of *f.* things.
7. 10, *f.* days better than these.
Isa. 43. 18, remember not the *f.* things.
46. 9, remember the *f.* things of old.
48. 3, declared *f.* things from beginning.
65. 7, measure their *f.* work.
16, *f.* troubles are forgotten.
Jer. 5. 24; Hos. 6. 3; Joel 2. 23, *f.* and latter rain.
10. 16; 51. 19, the *f.* of all things.
Hag. 2. 9, glory of *f.* house.
Zech. 1. 4; 7. 7, 12, *f.* prophets have cried.
8. 11, I will not be as in *f.* days.
14. 8, half of them toward *f.* sea.
Mal. 3. 4, pleasant as in *f.* years.
Eph. 4. 22, concerning the *f.* conversation.
Rev. 21. 4, for the *f.* things have passed away.
See Gen. 40. 13; Dan. 11. 13; Acts 1. 1.

FORSAKE. Deut. 4. 31; 31. 6; 1 Chron. 28. 20, he will not *f.*
12. 19, *f.* not the Levite.
32. 15, he *f.* God which made him.
Josh. 1. 5; Heb. 13. 5, I will not fail nor *f.*
Judg. 9. 11, *f.* my sweetness and fruit.
1 Chron. 28. 9, if thou *f.* him, will cast.
2 Chron. 15. 2, if ye *f.* him, he will *f.* you.
Neh. 10. 39, we will not *f.* house of our God.
13. 11, why is house of God *f.*
Job 3. 14, be *f.* the fear of the Almighty.
20. 19, oppressed and *f.* the poor.
Ps. 22. 1; Mat. 27. 46; Mk. 15. 34, why hast thou *f.* me.
37. 25, yet have I not seen righteous *f.*
28, the Lord *f.* not his saints.
119. 8, *f.* me not utterly.
138. 8, *f.* not work of thine own hands.
Prov. 1. 8; 6. 20, *f.* not law of thy mother.
2. 17, *f.* the guide of her youth.
4. 6, *f.* her not, and she shall preserve thee.
27. 10, friend and father's friend *f.* not.
Isa. 6. 12, a great *f.* in the land.
17. 9, as a *f.* bough.
32. 14; Jer. 4. 29; Ezek. 36. 4, a *f.* city.
54. 6, as a woman *f.*
54. 7, for a small moment *f.*
62. 4, no more be termed *f.*
12, a city not *f.*
Jer. 2. 13; 17. 13, *f.* fountain of living waters.
Mat. 19. 27; Lu. 5. 11, we have *f.* all.
29, that hath *f.* houses.
26. 56; Mk. 14. 50, disciples *f.* him, and fled.
Mk. 1. 18, they *f.* their nets.
Lu. 14. 33, whosoever *f.* not all.
2 Cor. 4. 9, persecuted but not *f.*
2 Tim. 4. 10, Demas hath *f.* me.
16, all men *f.* me.
Heb. 10. 25, not *f.* assembling of ourselves.
11. 27, by faith Moses *f.* Egypt.
See Ps. 71. 11; Isa. 49. 14; Jer. 5. 7; 22. 9; Ezek. 8. 12.

FORSWEAR. Mat. 5. 33.

FORWARD. Jer. 7. 24, backward, and not *f.*
Zech. 1. 15, helped *f.* the affliction.
See 2 Cor. 8. 8; 9. 2; 3 John 6.

FOUL. Job 16. 16; Mat. 16. 3; Mk. 9. 25; Rev. 18. 2.

FOUND. Gen. 27. 20, *f.* it so quickly.
37. 32, this have we *f.*
44. 16, hath *f.* out iniquity.
1 Kings 20. 35, a lion *f.* him.
21. 20, hast thou *f.* me.
2 Kings 22. 8, I *f.* book of the law.
2 Chron. 19. 3, good things *f.* in thee.
Job 28. 12, 13, where shall wisdom be *f.*
33. 24, I have *f.* a ransom.
Ps. 32. 6, when thou mayest be *f.*
36. 2, iniquity *f.* to be hateful.
84. 3, sparrow hath *f.* an house.
Prov. 25. 16, hast thou *f.* honey.
Eccl. 7. 28, one among a thousand have I *f.*
29, this only have I *f.*
Cant. 3. 4, but I *f.* him whom my soul loveth.
Isa. 65. 1; Rom. 10. 20, *f.* of them that sought me not.
Jer. 2. 26, thief ashamed when he is *f.*
34, in thy skirts is *f.*
41. 8, ten men were *f.*
Ezek. 22. 30, I sought for a man but *f.* none.
Dan. 5. 27, weighed and *f.* wanting.
Mal. 2. 6, iniquity not *f.* in his lips.
Mat. 7. 25; Lu. 6. 48, it was *f.* on a rock.
8. 10; Lu. 7. 9, have not *f.* so great faith.
13. 46, *f.* one pearl of great price.
20. 6, *f.* others standing idle.
21. 19; Mk. 14. 40; Lu. 22. 45, *f.* nothing thereon.
Mk. 7. 2, they *f.* fault.
30, she *f.* the devil gone out.
Lu. 2. 46, they *f.* him in the temple.
8. 35, they *f.* the man clothed.
15. 5, 6, *f.* the sheep.
9, *f.* the piece of money.
24. 32, was lost and is *f.*
23. 14, I have *f.* no fault.
24. 2, *f.* the stone rolled away.
3, 23, *f.* not the body.
John 1. 41, 45, we have *f.* the Messias.
Acts 7. 11, our fathers *f.* no sustenance.
9. 2, if he *f.* any of this way.
17. 23, I *f.* an altar.
Rom. 7. 10, I *f.* to be unto death.
Gal. 2. 17, we ourselves also are *f.* sinners.
Phil. 2. 8, *f.* in fashion as a man.
Heb. 11. 5, Enoch was not *f.*
12. 17, he *f.* no place of repentance.
Rev. 3. 2, not *f.* thy works perfect.
12. 8, nor was their place *f.* any more.
Rev. 16. 20, mountains were not *f.*
See Gen. 6. 8; 2 Chron. 15. 4; 2 Cor. 5. 3; Phil. 3, 9.

FOUNDATION. Josh. 8. 26; 1 Kings 16. 34, lay the *f.* in his firstborn.
Job 4. 19, them whose *f.* is in dust.
Ps. 11. 3, if *f.* be destroyed.
82. 5, all the *f.* of earth out of course.
102. 25, of old laid *f.* of earth.
137. 7, rase it even to the *f.*
Prov. 10. 25, righteous an everlasting *f.*
Isa. 28. 16, I lay in Zion a *f.*
58. 12, the *f.* of many generations.
Lu. 6. 48, laid the *f.* on a rock.
49, without a *f.*
Rom. 15. 20, on another man's *f.*
1 Cor. 3. 10, I laid the *f.*
11, other *f.* can no man lay.
12, if any man build on this *f.*
Eph. 2. 20, on *f.* of apostles and prophets.
1 Tim. 6. 19, laying up for themselves good *f.*
2 Tim. 2. 19, the *f.* of God standeth sure.
Heb. 6. 1, not laying the *f.* of repentance.
11. 10, a city that hath *f.*
Rev. 21. 14, the wall had twelve *f.*
See Mat. 13. 35; John 17. 24; Acts 18. 26.

FOUNTAIN. Gen. 7. 11; 8. 2, *f.* of great deep.
Deut. 8. 7, a land of *f.*
2 Chron. 32. 3, took counsel to stop *f.* of water.
Ps. 36. 9, the *f.* of life.

Prov. 5. 16, let thy *f.* be dispersed.
8. 24, no *f.* abounding with water.
13. 14, law of the wise a *f.* of life.
14. 27, fear of the Lord a *f.* of life.
25. 26, a troubled *f.* and corrupt spring.
Eccl. 12. 6, pitcher broken at the *f.*
Cant. 4. 12, a *f.* sealed.
15, a *f.* of gardens.
Jer. 2. 13; 17. 13, forsaken *f.* of living waters.
9. 1, eyes a *f.* of tears.
Hos. 13. 15, his *f.* shall be dried up.
Zech. 13. 1, in that day a *f.* opened.
Jas. 3. 11, 12, doth a *f.* send forth.
Rev. 7. 17, to living *f.*
14. 7, worship him that made *f.*
21. 6, of the *f.* of life freely.
See Jer. 6. 7; Joel 3. 18; Mk. 5. 29.

FRAGMENTS. John 6. 12, 13, gather up *f.* that remain.
See Mat. 14. 20; Mk. 6. 43; 8. 19; Lu. 9. 17.

FRAIL. Ps. 39. 4.

FRAME. Judg. 12. 6, he could not *f.* to pronounce.
Ps. 94. 20, *f.* mischief by a law.
103. 14, he knoweth our *f.*
Isa. 29. 16, shall thing *f.* say to him that *f.*
Eph. 2. 21, building fitly *f.* together.
See Ezek. 40. 2; Hos. 5. 4; Heb. 11. 3.

FRANKLY. Lu. 7. 42.

FRAUD. Ps. 10. 7; Jas. 5. 4.

FRAY. Deut. 28. 26; Jer. 7. 33; Zech. 1. 21.

FREE. Geo. 2. 16, of every tree eat *f.*
Deut. 24. 5, shall be *f.* at home one year.
Josh. 9. 23, there shall none of you be *f.*
1 Sam. 14. 30, if people had eaten *f.*
2 Chron. 29. 31, of *f.* heart offered.
Ezra 2. 68, chief fathers offered *f.*
7. 15, king offered *f.* to God.
Ps. 51. 12, with thy *f.* spirit.
88. 5, *f.* among the dead.
Isa. 58. 6, let the oppressed go *f.*
Hos. 14. 4, I will love them *f.*
Mat. 10. 8, *f.* ye have received, *f.* give.
17. 26, then are the children *f.*
Mk. 7. 11, if a man say Corban, he shall be *f.*
John 8. 32, the truth shall make you *f.*
33, how sayest thou ye shall be *f.*
36, Son make you *f.*, ye shall be *f.* indeed.
Acts 22. 28, I was *f.* born.
Rom. 3. 24, justified *f.* by his grace.
5. 15, the *f.* gift.
6. 18, 22, being made *f.* from sin.
20, servants of sin *f.* from righteousness.
8. 2, *f.* from the law of sin and death.
32, with him *f.* give us all things.
1 Cor. 9. 1, am I not *f.*
19, though *f.* from all men.
12. 13; Eph. 6. 8, whether bond or *f.*
Gal. 3. 28; Col. 3. 11, there is neither bond nor *f.*
5. 1, wherewith Christ hath made us *f.*
2 Thess. 3. 1, word have *f.* course.
1 Pet. 2. 16, as *f.* and not using liberty.
Rev. 21. 6, give of fountain of life *f.*
22. 17, let him take water of life *f.*
See Ex. 21. 2; Deut. 15. 13; Jer. 34. 9; Gal. 4. 22.

FRESH. Num. 11. 8; Job 29. 20; 33. 25; Jas. 3. 12.

FRET. Ps. 37. 1, 7, 8; Prov. 24. 19, *f.* not thyself.
Prov. 19. 3, his heart *f.* against the Lord.
See 1 Sam. 1. 6; Isa. 8. 21; Ezek. 16. 43.

FRIEND. Ex. 33. 11, as a man to his *f.*
2 Sam. 19. 6, lovest thine enemies and batest *f.*
Job 6. 27, ye dig a pit for your *f.*
42. 10, when he prayed for his *f.*
Ps. 35. 14, as though he had been my *f.*
41. 9, my familiar *f.* hath lifted.
88. 18, lover and *f.* hast thou put.
Prov. 6. 1, if thou be surety for thy *f.*
3, make sure thy *f.*
14. 20, the rich hath many *f.*
16. 28; 17. 9, whisperer separateth chief *f.*
Prov. 17. 17, *f.* loveth at all times.
18. 24, a *f.* that sticketh closer.
19. 4, wealth maketh many *f.*
27. 6, faithful are wounds of a *f.*
10, thine own *f.* and father's *f.* forsake not.
17, sharpeneth countenance of his *f.*
Cant. 5. 16, this is my *f.*
Isa. 41. 8, seed of Abraham my *f.*
Jer. 20. 4, a terror to thy *f.*
Mic. 7. 5, trust not in a *f.*
Zech. 13. 6, wounded in house of my *f.*
Mat. 11. 19; Lu. 7. 34, a *f.* of publicans.
20. 13, *f.*, I do thee no wrong.
22. 12, *f.*, how camest thou hither?
26. 50, *f.*, wherefore art thou come?
Mk. 5. 19, go home to thy *f.*
Lu. 11. 5, which of you shall have a *f.*
8, though he give not because he is his *f.*
14. 12, call not thy *f.*
15. 6, 9, calleth his *f.* and neighbours.
16. 9, *f.* of the mammon.
John 11. 11, our *f.* Lazarus sleepeth.
15. 13, lay down his life for his *f.*
14, ye are my *f.* if ye do.
15, not servants but *f.*
19. 12, thou art not Cæsar's *f.*
Jas. 2. 23, Abraham was called the *f.* of God.
4. 4, a *f.* of the world.
See Prov. 22. 24; Lu. 14. 10; 3 John 14.

FROWARD. Deut. 32. 20, a very *f.* generation.
Prov. 2. 12, man that speaketh *f.* things.
3. 32, the *f.* is abomination.
4. 24, put away *f.* mouth.
11. 20; 17. 20, of a *f.* heart.
16. 28, a *f.* man soweth strife.
21. 8, the way of a man is *f.*
22. 5, snares are in way of the *f.*
See Prov. 10. 32; Isa. 57. 17; 1 Pet. 2. 18.

FRUIT. Num. 13. 26, showed them the *f.* of the land.
Deut. 28. 2, take the first of all *f.*
33. 14, precious *f.* brought forth.
Ps. 107. 37, yield *f.* of increase.
127. 3, the *f.* of the womb is his reward.
Prov. 8. 19, my *f.* is better than gold.
11. 30, *f.* of the righteous a tree of life.
12. 14; 18. 20, satisfied by the *f.* of his mouth.
Cant. 2. 3, his *f.* was sweet to my taste.
4. 13, 16, orchard with pleasant *f.*
Isa. 3. 10; Mic. 7. 13, the *f.* of their doings.
27. 6, fill face of the world with *f.*
28. 4, the hasty *f.* before summer.
57. 19, I create the *f.* of the lips.
Jer. 17. 10; 21. 14; 32. 19, according to *f.* of doings.
Hos. 10. 13, eaten the *f.* of lies.
Amos 8. 1, basket of summer *f.*
Mic. 6. 7, *f.* of body for sin of soul.
Hab. 3. 17, neither shall *f.* be in vines.
Hag. 1. 10, earth is stayed from her *f.*
Mat. 3. 8; Lu. 3. 8, *f.* meet for repentance.
7. 16, 20, by their *f.* ye shall know them.
12. 33, make tree good and *f.* good.
13. 23, is he who beareth *f.*
21. 19, let no *f.* grow on thee.
34, when time of *f.* drew near.
26. 29; Mk. 14. 25, drink of *f.* of vine.
Mk. 4. 28, earth bringeth forth *f.* of herself.
12. 2, receive the *f.* of the vineyard.
Lu. 13. 6, he sought *f.* thereon.
7, I come seeking *f.* on this fig tree.
9, if it bear *f.*, well.
John 4. 36, *f.* to life eternal.
15. 2, branch that beareth *f.*
4, branch cannot bear *f.* of itself.
8, that ye bear much *f.*
16, ordained that ye should bring forth *f.*
Rom. 1. 13, have some *f.* among you.
6. 21, what *f.* had ye then.
7. 4, bring forth *f.* unto God.
2 Cor. 9. 10; Phil. 1. 11, the *f.* of righteousness.

Gal. 5. 22; Eph. 5. 9, the *f.* of the Spirit.
Phil. 1. 22, this is the *f.* of my labour.
4. 17, I desire *f.* that may abound.
Col. 1. 6, the gospel bringeth forth *f.* in you.
2 Tim. 2. 6, first partaker of the *f.*
Heb. 12. 11, peaceable *f.* of righteousness.
13. 15, the *f.* of our lips.
Jas. 3. 17, wisdom full of good *f.*
5. 7, waiteth for the precious *f.*
Jude 12, whose *f.* withereth, without *f.*
Rev. 22. 2, yielded her *f.* every month.
See Gen. 30. 2; Pa. 92. 14; Jer. 12. 2; Col. 1. 10.

FRUSTRATE. Ezra 4. 5; Isa. 44. 25; Gal. 2. 21.

FUEL. Isa. 9. 5; Ezek. 15. 4; 21. 32.

FULFIL. Pa. 20. 4, the Lord *f.* all thy counsel.
5, *f.* all thy petitions.
145. 19, he will *f.* the desire of them.
Mat. 3. 15, to *f.* all righteousness.
5. 17, not to destroy but to *f.*
18; 24. 34, till all be *f.*
Mk. 13. 4, sign when these shall be *f.*
Lu. 1. 20, my words shall be *f.* in season.
21. 24, times of the Gentiles be *f.*
22. 16, till it be *f.* in kingdom of God.
John 3. 29; 17. 13, this my joy is *f.*
Acts 13. 25, and as John *f.* his course.
33, God hath *f.* the same to us.
Rom. 13. 10, love is the *f.* of the law.
Gal. 5. 14, all the law is *f.* in one word.
6. 2, so *f.* the law of Christ.
Eph. 2. 3, *f.* the desires of the flesh.
Phil. 2. 2, *f.* ye my joy.
Col. 4. 17, take heed thou *f.* the ministry.
2 Thess. 1. 11, *f.* good pleasure of his will.
Jas. 2. 8, if ye *f.* the royal law.
See Ex. 5. 13; 23. 26; Gal. 5. 16; Rev. 17. 17.

FULL. Lev. 19. 29, land became *f.* of wickedness.
Deut. 6. 11, houses *f.* of good things.
34. 9, Joshua was *f.* of spirit of wisdom.
Ruth 1. 21, I went out *f.*
2 Kings 6. 17, mountain was *f.* of horses.
1 Chron. 21. 22, 24, for the *f.* price.
Job 5. 26, come to grave in *f.* age.
11. 2, a man *f.* of talk.
14. 1, *f.* of trouble.
20. 11, *f.* of the sins of youth.
21. 23, dieth in his *f.* strength.
32. 18, I am *f.* of matter.
Pa. 10. 7; Rom. 3. 14, mouth *f.* of cursing.
65. 9, which is *f.* of water.
74. 20, *f.* of habitations of cruelty.
88. 3, soul *f.* of troubles.
119. 64, earth is *f.* of thy mercy.
127. 5, happy that hath his quiver *f.*
Prov. 27. 7, the *f.* soul loatheth an honeycomb.
20, hell and destruction are never *f.*
30. 9, lest I be *f.* and deny thee.
Eccl. 1. 7, yet the sea is not *f.*
Hab. 3. 3, earth *f.* of his praise.
Zech. 8. 5, streets *f.* of boys and girls.
Mat. 6. 22; Lu. 11. 36, *f.* of light.
Lu. 6. 25, woe unto you that are *f.*
11. 39, *f.* of ravening.
John 1. 14, *f.* of grace and truth.
15. 11; 16. 24, that your joy may be *f.*
Acts 6. 3; 7. 55; 11. 24, men *f.* of the Holy Ghost.
9. 36, *f.* of good works.
Rom. 15. 14, ye also are *f.* of goodness.
1 Cor. 4. 8, now ye are *f.*
Phil. 4. 12, I am instructed to be *f.*
18, I am *f.*
2 Tim. 4. 5, make *f.* proof of thy ministry.
Heb. 5. 14, meat to them of *f.* age.
1 Pet. 1. 8, with joy unspeakable and *f.* of glory.
Rev. 15. 7, *f.* of the wrath of God.
See Lev. 2. 14; 2 Kings 4. 6; 10. 21; Amos 2. 13.

FULLY. Num. 14. 24, Caleb hath followed me *f.*
Eccl. 8. 11, heart is *f.* set to do evil.
Rom. 14. 5, let every man be *f.* persuaded.
15. 19, I have *f.* preached the gospel.
Rev. 14. 18, grapes are *f.* ripe.
See 1 Kings 11. 6; Acts 2. 1; Rom. 4. 21.

FULNESS. Pa. 16. 11, *f.* of joy.
John 1. 16, of his *f.* have we received.
Rom. 11. 25, the *f.* of the Gentiles.
Eph. 1. 23, the *f.* of him that filleth.
3. 19, filled with the *f.* of God.
4. 13, the stature of the *f.* of Christ.
Col. 1. 19, in him should all *f.* dwell.
2. 9, the *f.* of the Godhead bodily.
See Num. 18. 27; Pa. 98. 11; Rom. 11. 12.

FURNACE. Deut. 4. 20, Lord hath taken you out of *f.*
Pa. 12. 6, as silver tried in a *f.*
Isa. 48. 10, in the *f.* of affliction.
Mat. 13. 42, into a *f.* of fire.
See Gen. 15. 17; 19. 28; 1 Kings 8. 51.

FURNISH. Pa. 78. 19; Mat. 22. 10; 2 Tim. 3. 17.

FURROWS. Pa. 65. 10; 129. 3; Hos. 10. 4; 12. 11.

FURTHER. Ezra 8. 36, they *f.* the people.
Job 38. 11, hitherto, but no *f.*
Lu. 24. 28, as though he would have gone *f.*
Acts 4. 17, that it spread no *f.*
2 Tim. 3. 9, they shall proceed no *f.*
See Mk. 5. 35; Phil. 1. 12, 25.

FURIOUS. Prov. 22. 24, with a *f.* man thou shalt not go.
29. 22, a *f.* man aboundeth in transgression.
Nah. 1. 2, the Lord is *f.*
See 2 Kings 9. 20; Ezek. 5. 15; 23. 25.

FURY. Gen. 21. 44, till thy brother's *f.* turn.
Isa. 27. 4, *f.* is not in me.
63. 5, my *f.* upheld me.
Jer. 21. 5, I will fight against thee in *f.*
25. 15, the wine cup of this *f.*
Ezek. 21. 17, I will cause my *f.* to rest.
See Dan. 3. 13, 19; 8. 6; 9. 16; 11. 44.

G.

GAIN. Job 22. 3, is it *g.* to him that thou makest thy way.
Prov. 1. 19; 15. 27; Ezek. 22. 12, greedy of *g.*
3. 14, the *g.* thereof better than gold.
28. 8, by usury and unjust *g.*
Ezek. 22. 13, 27, at thy dishonest *g.*
Dan. 11. 39, he shall divide the land for *g.*
Mic. 4. 13, consecrate their *g.* to the Lord.
Mat. 16. 26; Mk. 8. 36; Lu. 9. 25, if he *g.* the world.
18. 15, thou hast *g.* thy brother.
25. 17, 22, had also *g.* other two.
Lu. 19. 15, 16, 18, had *g.* by trading.
Acts 16. 19, hope of their *g.* was gone.
19. 24, no small *g.* to the craftsmen.
1 Cor. 9. 19, that I might *g.* the more.
20, that I might *g.* the Jews.
2 Cor. 12. 17, 18, did I make a *g.* of you.
Phil. 1. 21, to die is *g.*
3. 7, *g.* to me, I counted loss.
1 Tim. 6. 5, supposing that *g.* is godliness.
6, godliness with contentment is great *g.*
See Judg. 5. 19; Job 27. 8; Jas. 4. 13.

GAINSAY. Lu. 21. 15; Tit. 1. 9; Jude 11.

GALL. Ps. 69. 21; Lam. 3. 19; Mat. 27. 34; Acts 8. 23.

GAP. Ezek. 13. 5; 22. 30.

GARDEN. Gen. 13. 10, as the *g.* of the Lord.
Deut. 11. 10; 1 Kings 21. 2, as a *g.* of herbs.
Cant. 4. 12, a *g.* enclosed.
16, blow upon my *g.*
5. 1, I am come into my *g.*
6. 2, 11, gone down into his *g.*
Isa. 1. 8, as a lodge in a *g.*
30, as a *g.* that hath no water.
51. 3, her desert like the *g.* of the Lord.
58. 11; Jer. 31. 12, like a watered *g.*
61. 11, as the *g.* causeth things sown.
Jer. 29. 5, plant *g.* and eat the fruit.
Ezek. 28. 13, in Eden the *g.* of God.

Ezek. 31. 8, 9, cedars in *g.* of God.
36. 35, is become like the *g.* of Eden.
Joel 2. 3, land as the *g.* of Eden before them.
John 18. 26, did not I see thee in the *g.*
19. 41, there was a *g.* and in the *g.*
See Gen. 2. 15; Amos 4. 9; 9. 14; John 20. 15.
GARMENT. Gen. 39. 12, he left his *g.* and fled.
49. 11, washed his *g.* in wine.
Josh. 7. 21, a goodly Babylonish *g.*
9. 5, Gibeonites took old *g.*
2 Kings 5. 26, is it a time to receive *g.*
7. 15, all the way was full of *g.*
Job 37. 17, how thy *g.* are warm.
Ps. 22. 16, they part my *g.* among them.
102. 26; Isa. 50. 9; 51. 6; Heb. 1. 11, wax old as a *g.*
104. 2, with light as with a *g.*
6, with the deep as with a *g.*
109. 18, with cursing as with his *g.*
Prov. 20. 16, take his *g.* that is surety.
25. 20, a *g.* in cold weather.
30. 4, bound the waters in a *g.*
Eccl. 9. 8, let thy *g.* be always white.
Isa. 52. 1, put on thy beautiful *g.*
61. 3, *g.* of praise for spirit of heaviness.
10, the *g.* of salvation.
Joel 2. 13, rend your heart and not your *g.*
Zech. 13. 4, a rough *g.* to deceive.
Mat. 9. 16; Mk. 2. 21; Lu. 5. 36, new cloth old *g.*
20. 14, 36; Mk. 5. 27; Lu. 8. 44, hem of *g.*
21. 8; Mk. 11. 8, spread *g.* in way.
22. 11, 12, wedding *g.*
23. 5, enlarge borders of *g.*
27. 35; Mk. 15. 24, parted *g.*, casting lots.
Mk. 11. 7; Lu. 19. 35, cast *g.* on colt.
13. 16, not turn back again to take *g.*
Lu. 22. 36, let him sell his *g.*
24. 4, in shining *g.*
Acts 9. 39, showing coats and *g.*
Jas. 5. 2, your *g.* are motheaten.
Jude 23, the *g.* spotted by the flesh.
Rev. 3. 4, not defiled their *g.*
16. 15, that watcheth and keepeth his *g.*
GARNER. Ps. 144. 13; Joel 1. 17; Mat. 3. 12.
GARNISH. Job 26. 13; Mat. 12. 44; 23. 29.
GATE. Gen. 28. 17, the *g.* of heaven.
Deut. 6. 9; 11. 20, write them on thy *g.*
Ps. 116. 19, the *g.* of righteousness.
Prov. 17. 19, exalteth *g.* seeketh destruction.
31. 23, her husband known in the *g.*
Isa. 26. 2, open the *g.*, that righteous may enter.
38. 10, the *g.* of the grave.
45. 1, open the two-leaved *g.*
60. 11, thy *g.* shall be open continually.
18, walls Salvation and *g.* Praise.
Mat. 7. 13; Lu. 13. 24, strait *g.*, wide *g.*
16. 18, *g.* of hell shall not prevail.
Heb. 13. 12, also suffered without the *g.*
Rev. 21. 25, *g.* not shut at all by day.
See Ps. 24. 7; Isa. 28. 6; Nah. 2. 6.
GATHER. Gen. 41. 35, let them *g.* all the food.
49. 10, to him shall *g.* of the people be.
Ex. 16. 17, *g.* some more, some less.
Deut. 28. 38, carry much out and *g.* little in.
30. 3; Ezek. 36. 24, will *g.* thee from all nations.
2 Sam. 14. 14, spilt which cannot be *g.* up.
Job 11. 10, if he *g.* together, who can hinder.
Ps. 26. 9, *g.* not my soul with sinners.
39. 6, knoweth not who shall *g.* them.
Prov. 6. 8, the ant *g.* her food.
10. 5, he that *g.* in summer.
13. 11, he that *g.* by labour shall increase.
Isa. 27. 12, ye shall be *g.* one by one.
40. 11, he shall *g.* the lambs.
56. 8, yet will I *g.* others.
62. 10, *g.* out the stones.
Mat. 3. 12; Lu. 3. 17, *g.* wheat into garner.
6. 26, nor *g.* into barns.
7. 16; Lu. 6. 44, do men *g.* grapes of thorns.
12. 30; Lu. 11. 23, he that *g.* not scattereth.
Mat. 13. 28, wilt thou that we *g.* them up.
29, lest while ye *g.* up the tares.
41, shall *g.* out of his kingdom.
25. 32, before him shall he *g.* all nations.
John 6. 12, *g.* up fragments.
15. 6, men *g.* them and cast.
1 Cor. 16. 2, that there be no *g.* when I come.
2 Thess. 2. 1, by our *g.* together unto him.
See Mat. 23. 37; John 4. 36; 11. 52.
GAVE. Gen. 3. 12, the woman *g.* me.
Josh. 21. 44; 2 Chron. 15. 15; 20. 30, Lord *g.* them rest.
1 Sam. 10. 9, *g.* to Saul another heart.
Neh. 8. 8, read and *g.* the sense.
Job 1. 21, the Lord *g.*
Ps. 21. 4, he asked life, and thou *g.* it.
68. 11, the Lord *g.* the word.
Eccl. 12. 7, to God who *g.* it.
Amos 2. 12, ye *g.* the Nazarites wine.
Mat. 21. 23; Mk. 11. 28; Lu. 20. 2, who *g.* thee this authority.
25. 35, 42, ye *g.* me meat.
Lu. 15. 16, no man *g.* unto him.
John 10. 29, my Father who *g.* them.
Acts 2. 4, as the Spirit *g.* them utterance.
26. 10, I *g.* my voice against them.
Rom. 2. 28, God *g.* them over.
1 Cor. 3. 6, God *g.* the increase.
Eph. 4. 8, *g.* gifts unto men.
11, he *g.* some apostles.
See 2 Cor. 8. 5; Gal. 1. 4; Tit. 2. 14.
GAY. Jas. 2. 3.
GAZE. Ex. 19. 21; Neh. 3. 6; Acts 1. 11; Heb. 10. 33.
GENERATION. Deut. 1. 35, not one of this evil *g.*
32. 5, 20, a perverse and crooked *g.*
Ps. 14. 5, God is in the *g.* of the righteous.
22. 30, it shall be accounted for a *g.*
102. 18, written for the *g.* to come.
145. 4, one *g.* shall praise thy works.
Prov. 27. 24, crown endure to every *g.*
30. 11, there is a *g.* that curseth.
Eccl. 1. 4, one *g.* passeth away.
Isa. 34. 10, from *g.* to *g.* it shall lie waste.
Joel 1. 3, children tell another *g.*
Mat. 3. 7; 12. 34; 23. 33; Lu. 3. 7, *g.* of vipers.
12. 41, in judgment with this *g.*
17. 17; Mk. 9. 19; Lu. 21. 32, perverse *g.*
23. 36, shall come on this *g.*
24. 34; Mk. 13. 30; Lu. 21. 32, this *g.* shall not pass.
Lu. 16. 8, are in their *g.* wiser.
17. 25, rejected of this *g.*
1 Pet. 2. 9, a chosen *g.*
See Isa. 53. 8; Dan. 4. 3; Mat. 1. 1; Lu. 11. 30.
GENTILES. Mat. 10. 5, go not in way of the *G.*
John 7. 35, to the dispersed among *G.*
Acts 9. 15, bear my name before the *G.*
13. 42, *G.* besought that these words.
46, we turn to the *G.*
15. 3, declaring conversion of the *G.*
18. 6, from henceforth I will go to the *G.*
Rom. 3. 29, is he not also of the *G.*
11. 11, salvation is come to the *G.*
13, as the apostle of the *G.*
1 Cor. 5. 1, not so much as named among *G.*
Eph. 4. 17, walk not as other *G.*
2 Tim. 1. 11, I am ordained a teacher of *G.*
3 John 7, taking nothing of the *G.*
See Rom. 2. 9; 1 Pet. 2. 12; Rev. 11. 2.
GENTLE. 1 Thess. 2. 7, we were *g.* among you.
2 Tim. 2. 24, servant of Lord he *g.*
Tit. 3. 2, *g.* showing all meekness.
Jas. 3. 17, wisdom is pure and *g.*
1 Pet. 2. 18, not only to the good and *g.*
See 2 Sam. 16. 5; 22. 36; Gal. 5. 22.
GETTETH. Prov. 3. 13; 4. 7; 19. 8; Jer. 17. 11.
GIFT. Ex. 23. 8; Deut. 16. 19, a *g.* blindeth.
2 Sam. 19. 42, hath he given us any *g.*
2 Chron. 19. 7, with the Lord no taking of *g.*
Ps. 66. 16; Eph. 4. 8, *g.* unto men.

Ps. 72. 10, kings of Sheba and Seba offer *g.*
Prov. 6. 35, not content, though many *g.*
15. 27, he that hateth *g.* shall live.
17. 8, a *g.* is as a precious stone.
18. 16, man's *g.* maketh room for him.
21. 14, a *g.* in secret pacifieth anger.
Eccl. 3. 13; 5. 19, enjoy good, it is God's *g.*
7. 7, a *g.* destroyeth the heart.
Is. 1. 23, every one loveth *g.*
Mat. 5. 23, bring thy *g.* to the altar.
24, leave *g.* before altar.
7. 11; Lu. 11. 13, know how to give good *g.*
Lu. 21. 1, casting *g.* into treasury.
John 4. 10, if thou knewest the *g.* of God.
Acts 8. 20, thought the *g.* of God may be purchased.
Rom. 1. 11, some spiritual *g.*
5. 15, free *g.*, *g.* by grace.
6. 23, the *g.* of God is eternal life.
11. 29, *g.* of God without repentance.
12. 6, *g.* differing according to grace.
1 Cor. 7. 7, his proper *g.* of God.
12. 4, diversities of *g.*
31, covet best *g.*
14. 1, 12, desire spiritual *g.*
2 Cor. 9. 15, unspeakable *g.*
Eph. 2. 8, faith the *g.* of God.
Phil. 4. 17, not because I desire a *g.*
1 Tim. 4. 14, neglect not the *g.*
2 Tim. 1. 6, stir up the *g.*
Jas. 1. 17, good and perfect *g.*
See Num. 18. 29; Mat. 15. 5; Acts 2. 28; 1 Cor. 13. 2.

GIRD. 2 Sam. 22. 40; Ps. 18. 39, hast *g.* me with strength.
Isa. 45. 5, I *g.* thee, though thou hast not.
Joel 1. 13, *g.* yourselves and lament.
Eph. 6. 14, having your loins *g.*
See Prov. 31. 17; John 13. 4; 21. 18; Rev. 15. 6.

GIRDLE. Isa. 11. 5; Mat. 3. 4; Mk. 1. 6.

GIRL. Joel 3. 3; Zech. 8. 5.

GIVE. Gen. 28. 22, I will *g.* the tenth.
Ex. 30. 15, rich shall not *g.* more, poor not *g.* less.
Deut. 15. 10, thou shalt *g.* him thine heart.
16. 17; Ezek. 46. 5, *g.* as he is able.
1 Chron. 29. 14, of thee own have we *g.* thee.
Ezra 9. 9, to *g.* us a reviving.
Ps. 2. 8, I shall *g.* thee the heathen.
6. 5, in the grave who shall *g.* thanks.
29. 11, Lord will *g.* strength.
37. 4, *g.* thee the desires of thy heart.
21, the righteous showeth mercy and *g.*
84. 11, Lord will *g.* grace and glory.
109. 4, I *g.* myself unto prayer.
Prov. 23. 26, *g.* me thine heart.
Isa. 55. 10, *g.* seed to the sower.
Mat. 5. 42, *g.* to him that asketh.
6. 11; Lu. 11. 3, *g.* daily bread.
7. 9, will he *g.* him a stone?
10. 8, freely *g.*
13. 11; Mk. 4. 11, it is *g.* to you to know.
16. 26; Mk. 8. 37, *g.* in exchange.
19. 21; Mk. 10. 21, go sell, and *g.* to the poor.
20. 23; Mk. 10. 40, not mine to *g.*
26. 9; Mk. 14. 5, sold and *g.* to the poor.
Lu. 6. 38, *g.* and it shall be *g.*
John 4. 7, 10, *g.* me to drink.
6. 37, all that the Father *g.* me.
65, no man can come except it were *g.* him.
10. 28, I *g.* to them eternal life.
13. 29, that he should *g.* something to poor.
14. 27, not as the world *g.*, *g.* I.
Acts 3. 6, such as I have *g.* I thee.
6. 4, we will *g.* ourselves to prayer.
20. 35, more blessed to *g.*
Rom. 12. 8, he that *g.* let him do it.
19, rather *g.* place unto wrath.
1 Cor. 3. 7, God *g.* the increase.
2 Cor. 9. 7, *g.* not grudgingly, a cheerful *g.*
Phil. 4. 15, concerning *g.* and receiving.
1 Tim. 4. 13, *g.* attendance to reading.
1 Tim. 4. 15, *g.* thyself wholly to them.
6. 17, who *g.* us richly.
Jas. 1. 5, that *g.* to all men liberally.
4. 6, *g.* more grace, *g.* grace to humble.
2 Pet. 1. 5, *g.* all diligence.
See Mk. 12. 15; Lu. 12. 48; John 3. 34.

GLAD. Ex. 4. 14, he will be *g.* in heart.
Job 3. 22, *g.* when they can find the grave.
Ps. 16. 9, therefore my heart is *g.*
34. 2; 69. 32, humble shall hear and be *g.*
46. 4, make *g.* the city of God.
104. 15, maketh *g.* the heart of man.
122. 1, I was *g.* when they said.
126. 3, whereof we are *g.*
Prov. 10. 1; 15. 20, wise son *g.* father.
24. 17, let not thine heart be *g.*
Lam. 1. 21, they are *g.* that thou hast done it.
Lu. 15. 32, make merry and be *g.*
John 8. 56, saw my day and was *g.*
11. 15, I am *g.* for your sakes.
Acts 11. 23, seen grace of God, was *g.*
See Mk. 6. 20; 12. 37; Lu. 1. 19; 8. 1.

GLADNESS. Num. 10. 10, in day of your *g.*
Deut. 28. 47, servedst not with *g.* of heart.
Neh. 8. 17, there was very great *g.*
Ps. 4. 7, thou hast put *g.* in my heart.
45. 7; Heb. 1. 9, the oil of *g.*
97. 11, *g.* is sown for the upright.
Isa. 35. 10; 51. 11, they shall obtain joy, and *g.*
Acts 2. 46, did eat with *g.* of heart.
12. 14, opened not for *g.*
14. 17, filling our hearts with food and *g.*
See Ps. 100. 2; Prov. 10. 28; Isa. 51. 3.

GLEAN. Lev. 19. 10; Jer. 6. 9; 49. 9.

GLISTERING. 1 Chron. 29. 2; Lu. 9. 29.

GLITTERING. Deut. 32. 41; Job 20. 25; 39. 23; Nah. 3. 3.

GLOOMINESS. Joel 2. 2; Zeph. 1. 15.

GLORIFY. Lev. 10. 3, before all people I will be *g.*
Ps. 50. 23, whoso offereth praise *g.* me.
86. 9, all nations shall *g.* thy name.
12, I will *g.* thy name for evermore.
Isa. 24. 15, *g.* the Lord in the fires.
60. 7, I will *g.* house of my glory.
Ezek. 28. 22, I will be *g.* in midst of thee.
Dan. 5. 23, God hast thou not *g.*
Mat. 5. 16, *g.* your Father in heaven.
15. 31, they *g.* God of Israel.
Lu. 4. 15, being *g.* of all.
John 7. 39, because Jesus was not yet *g.*
11. 4, that the Son of God might be *g.*
12. 16, but when Jesus was *g.* they remembered.
28, Father, *g.* thy name: I have both *g.*
13. 32, God shall also *g.* him.
15. 8, herein is my Father *g.*
17. 1, *g.* thy Son.
4, I have *g.* thee on earth.
21. 19, by what death he should *g.* God.
Rom. 1. 21, they *g.* him not as God.
8. 17, suffer with him that we may be *g.*
30, them he also *g.*
1 Cor. 6. 20, *g.* God in body and spirit.
Gal. 1. 24, they *g.* God in me.
2 Thess. 1. 10, to be *g.* in his saints.
Heb. 5. 5, so Christ *g.* not himself.
See Isa. 25. 5; Mat. 9. 8; 15. 31; Lu. 7. 16.

GLORIOUS. Ex. 15. 11, *g.* in holiness.
Deut. 28. 58; 1 Chron. 29. 13, thie *g.* name.
Ps. 45. 13, all *g.* within.
66. 2, make his praise *g.*
72. 19, blessed be his *g.* name.
87. 3, *g.* things are spoken.
Isa. 11. 10, his rest shall be *g.*
28. 1, whose *g.* beauty is a fading flower.
60. 13, place of my feet *g.*
63. 1, *g.* in his apparel.
14, to make thyself a *g.* name.
Jer. 17. 12, a *g.* high throne.
Dan. 11. 16, 41, stand in the *g.* land.

Dan. 11. 45, in the *g.* holy mountain.
Lu. 13. 17, rejoiced for *g.* things done.
Rom. 8. 21, *g.* liberty of children of God.
2 Cor. 3. 7, 8, ministration *g.*
4. 4, light of *g.* gospel.
Eph. 5. 27, a *g.* church.
Phil. 3. 21, like to his *g.* body.
1 Tim. 1. 11, the *g.* gospel of the blessed God.
Tit. 2. 13, the *g.* appearing of great God.
See Ex. 15. 1; 2 Sam. 6. 20; Isa. 24. 23.

GLORY. Ex. 33. 18, show me thy *g.*
Num. 14. 21; Ps. 72. 19; Isa. 6. 3, earth filled with *g.*
Ps. 8. 1, thy *g.* above the heavens.
16. 9, my *g.* rejoiceth.
24. 7, 10, the King of *g.*
73. 24, afterward receive me to *g.*
84. 11, will give grace and *g.*
108. 1, will give praise with my *g.*
145. 11, the *g.* of thy kingdom.
Prov. 3. 35, the wise shall inherit *g.*
17. 6, the *g.* of children are their fathers.
20. 29, the *g.* of young men is their strength.
25. 2, *g.* of God to conceal.
27, for men to search own *g.* is not *g.*
Isa. 10. 3, where will ye leave your *g.*
24. 16, even *g.* to the righteous.
42. 8, my *g.* will I not give to another.
43. 7, have created him for my *g.*
60. 7, will glorify house of my *g.*
Jer. 2. 11, my people have changed their *g.*
Ezek. 20. 6, 15, the *g.* of all lands.
31. 18, to whom art thou thus like in *g.*
Dan. 2. 37; 7. 14, God hath given power and *g.*
Hos. 4. 7, change *g.* into shame.
Hag. 2. 7, 1 will fill this house with *g.*
Mat. 6. 2, that ye may have *g.* of men.
29; Lu. 12. 27, Solomon in all his *g.*
16. 27; Mk. 8. 38, in *g.* of his Father.
19. 28; Lu. 9. 26, Son of man sit in his *g.*
24. 30; Mk. 13. 26; Lu. 21. 27, power and great *g.*
Lu. 2. 14; 19. 38, *g.* to God in the highest.
9. 31, appeared in *g.* and spake of his decease.
32, they saw his *g.*
24. 26, to enter into his *g.*
John 1. 14, we beheld his *g.*
2. 11, thus did Jesus, and manifested his *g.*
8. 50, I seek not mine own *g.*
17. 5, the *g.* I had with thee.
24, that they may behold my *g.*
Acts 12. 23, he gave not God the *g.*
Rom. 3. 23, come short of *g.* of God.
8. 18, not worthy to be compared with *g.*
11. 36; Gal. 1. 5; 2 Tim. 4. 18; Heb. 13. 21; 1 Pet. 5. 11, to whom be *g.*
1 Cor. 2. 8, crucified the Lord of *g.*
10. 31, do all to *g.* of God.
11. 7, woman is the *g.* of the man.
15, long hair, it is a *g.* to her.
15. 40, *g.* of celestial, *g.* of terrestrial.
43, raised in *g.*
2 Cor. 3. 18, beholding as in a glass the *g.*
4. 17, eternal weight of *g.*
Eph. 1. 17, the Father of *g.*
3. 21, to him be *g.* in the church.
Phil. 3. 19, whose *g.* is in their shame.
4. 19, according to his riches in *g.*
Col. 1. 27, Christ in you, the hope of *g.*
3. 4, appear with him in *g.*
2 Thess. 1. 9, the *g.* of his power.
1 Tim. 3. 16, received up into *g.*
Heb. 1. 3, the brightness of his *g.*
2. 10, in bringing many sons to *g.*
3. 3, this man worthy of more *g.*
1 Pet. 1. 8, joy unspeakable and full of *g.*
11, the *g.* that should follow.
24, the *g.* of man as flower of grass.
4. 14, the Spirit of *g.* and of God.
1 Pet. 5. 10, called to eternal *g.*
2 Pet. 1. 17, voice from the excellent *g.*
Rev. 4. 11; 5. 12, worthy to receive *g.*
7. 12, blessing and *g.* and wisdom.
Rev. 18. 1, earth lightened with his *g.*
21. 23, *g.* of God did lighten it.
See Lu. 17. 18; 2 Cor. 3. 18; Jas. 2. 1; Jude 25.

GLORYING. 1 Cor. 5. 6; 9. 15; 2 Cor. 7. 4; 12. 11.

GNASH. Mat. 8. 12; 13. 42; 22. 13; 24. 51; 25. 30; Lu. 13. 28, *g.* of teeth.
Mk. 9. 18, he foameth and *g.* with his teeth.
See Job 16. 9; Ps. 35. 16; Acts 7. 54.

GNAT. Mat. 23. 24.

GO. Gen. 32. 26, let me *g.*, for the day breaketh.
Ex. 14. 15; Job 23. 8, *g.* forward.
23. 23; 32. 34, angel shall *g.* before thee.
33. 15, presence *g.* not with me.
Ruth 1. 16, whither thou *g.* I will *g.*
Ps. 139. 7, whither shall I *g.*
Prov. 22. 6, the way he should *g.*
30. 29, three things which *g.* well.
Mat. 5. 41; to *g.* a mile, *g.* twain.
21. 30, I *g.* sir, and went not.
Lu. 10. 37, *g.* and do likewise.
John 14. 12, I *g.* to the Father.
See Mat. 8. 9; Lu. 7. 8; 1 Cor. 9. 7; Rev. 14. 4.

GOD. Gen. 5. 22; 6. 9, walked with *G.*
16. 13, thou *G.* seest me.
32. 28, hath power with *G.*
48. 21, I die, but *G.* shall be with you.
Num. 23. 19, *G.* is not a man that he should lie.
23, what hath *G.* wrought.
Deut. 3. 24, what *G.* is there that can do.
33. 27, the eternal *G.* is thy refuge.
1 Sam. 17. 46, may know there is a *G.* in Israel.
1 Kings 18. 21, if the Lord be *G.*, follow him.
39, he is the *G.*, he is the *G.*
Job 22. 13; Ps. 73. 11, how doth *G.* know.
Ps. 14. 1; 53. 1, hath said, there is no *G.*
22. 1; Mat. 27. 46, my *G.*, my *G.*, why hast.
56. 9, this I know, for *G.* is for me.
86. 10; Isa. 37. 16, thou art *G.* alone.
Eccl. 5. 2, *G.* is in heaven.
Isa. 44. 8, is there a *G.* beside me.
45. 22; 46. 9, I am *G.*, there is none else.
Hos. 11. 9, I am *G.* and not man.
Amos 5. 27, whose name is the *G.* of hosts.
Jonah 1. 6, arise, call upon thy *G.*
Mic. 6. 8, walk humbly with thy *G.*
Mat. 1. 23, *G.* with us.
22. 32, *G.* is not *G.* of dead.
Mk. 12. 32, one *G.* and none other.
John 3. 33, that *G.* is true.
4. 24, *G.* is a spirit.
13. 3, come from *G.* and went to *G.*
20. 17, ascend to my *G.* and your *G.*
Rom. 3. 4, let *G.* be true.
8. 31, if *G.* be for us.
1 Cor. 1. 9; 10. 13, *G.* is faithful.
14. 25, that *G.* is in you.
33, *G.* is not author of confusion.
Gal. 3. 20, but *G.* is one.
6. 7, *G.* is not mocked.
2 Thess. 2. 4, above all that is called *G.*
1 Tim. 3. 16, *G.* manifest in the flesh.
Heb. 8. 10, I will be to them a *G.*
11. 16, not ashamed to be called their *G.*
Heb. 12. 23, but ye are come to *G.*
1 John 1. 5, *G.* is light.
4. 8, 16, *G.* is love.
12, no man hath seen *G.*
5. 19, we know that we are of *G.*
Rev. 21. 3, *G.* himself shall be with them.
4, *G.* shall wipe away all tears.
7, I will be his *G.*
See Job 33. 12; 35. 5; Ps. 10. 4; 33. 12.

GOD (*an idol*). Gen. 31. 30, stolen my *g.*
Ex. 32. 1, make us *g.* to go before us.
4, these be thy *g.*
Judg. 5. 8, they chose new *g.*
6. 31, if he be a *g.* let him plead.
10. 14, go and cry to the *g.* ye have chosen.
17. 5, Micah had a house of *g.*
18. 24, ye have taken away my *g.*

2 Kings 17. 29, every nation made *g.*
33, they feared the Lord and served own *g.*
Isa. 44. 15, maketh a *g.* and worshippeth it.
45. 20, pray to a *g.* that cannot save.
Jonah 1. 5, cried every man to his *g.*
Acts 12. 22, the voice of a *g.*, not a man.
14. 11, the *g.* are come down.
1 Cor. 6. 5, there be *g.* many.
See Ex. 12. 12; 20. 23; Jer. 2. 11; Dan. 3. 28.

GODDESS. 1 Kings 11. 5; Acts 19. 27, 35, 37.

GODHEAD. Acts 17. 29; Rom. 1. 20; Col. 2. 9.

GODLINESS. 1 Tim. 3. 16, the mystery of *g.*
4. 7, exercise thyself to *g.*
8, *g.* is profitable.
6. 3, doctrine according to *g.*
5, supposing that gain is *g.*
2 Tim. 3. 5, a form of *g.*
Tit. 1. 1, the truth which is after *g.*
2 Pet. 1. 3, pertain to life and *g.*
6, and to patience, *g.*
3. 11, in all holy conversation and *g.*
See 1 Tim. 2. 2, 10; 6. 6, 11.

GODLY. Ps. 12. 1, the *g.* man ceaseth.
Mal. 2. 15, seek a *g.* seed.
2 Cor. 1. 12, in *g.* sincerity.
7. 9, 10, *g.* sorrow worketh repentance.
2 Tim. 3. 12, all that will live *g.* in Christ.
Tit. 2. 12, live *g.* in this world.
Heb. 12. 28, reverence and *g.* fear.
2 Pet. 2. 9, how to deliver the *g.*
3 John 6, bring forward after a *g.* sort.
See Ps. 4. 3; 32. 6; 2 Cor. 7. 9; 11. 2.

GOING. Josh. 23. 14, I am *g.* the way of all the earth.
2 Sam. 5. 24; 1 Chron. 14. 15, sound of *g.* in trees.
Job 33. 24, 28, from *g.* down to pit.
Ps. 17. 5, hold up my *g.*
40. 2, established my *g.*
Prov. 5. 21, pondereth all his *g.*
20. 24, man's *g.* are of the Lord.
Dan. 6. 14, laboured till *g.* down of the sun.
Mic. 5. 2, whose *g.* forth have been of old.
Mat. 26. 46, rise, let us be *g.*
Rom. 10. 3, *g.* about to establish.
1 Tim. 5. 24, *g.* before to judgment.
See Prov. 7. 27; 14. 15; Isa. 59. 6; Hos. 6. 3.

GOLD. Num. 31. 22, only *g.* that may abide fire.
Deut. 8. 13, when thy *g.* is multiplied.
17. 17, nor shall he greatly multiply *g.*
1 Kings 20. 3, silver and *g.* is mine.
Job 28. 1, a vein for silver, a place for *g.*
19, wisdom not valued with *g.*
31. 24, if I made *g.* my hope.
Ps. 19. 10, more to be desired than *g.*
Prov. 25. 11, like apples of *g.*
Isa. 46. 6, they lavish *g.* out of the bag.
60. 17, for brass I will bring *g.*
Hag. 2. 8, the silver is mine and the *g.* is mine.
Zech. 13. 9, try them as *g.* is tried.
Mat. 10. 9, provide neither *g.* nor silver.
Acts 3. 6, silver and *g.* have I none.
17. 29, not think Godhead like to *g.*
20. 33, coveted no man's *g.*
2 Tim. 2. 20, in great house vessels of *g.*
Jas. 2. 2, man with a *g.* ring.
5. 3, your *g.* is cankered.
1 Pet. 1. 7, trial more precious than of *g.*
18, not redeemed with *g.*
Rev. 21. 18, city was pure *g.*
See Gen. 2. 11; Eccl. 12. 6; Isa. 13. 12.

GONE. Deut. 23. 23, that which is *g.* out of thy lips.
1 Kings 20. 40, busy here and there, he was *g.*
Ps. 42. 4, I had *g.* with the multitude.
73. 2, my feet were almost *g.*
77. 8, mercy clean *g.* for ever.
103. 16, wind passeth, and it is *g.*
109. 23, I am *g.* like the shadow.
119. 176; Isa. 53. 6, *g.* astray like sheep.
Eccl. 8. 10, come and *g.* from place of the holy.
Jer. 15. 9, sun *g.* down while yet day.
Mat. 12. 43; Lu. 11. 24, spirit *g.* out.
25. 8, lamps are *g.* out.
Mk. 5. 30; Lu. 6. 46, virtue had *g.* out of him.
John 12. 19, the world is *g.* after him.
Acts 16. 19, hope of gains *g.*
Rom. 3. 12, they are all *g.* out of the way.
Jude 11, *g.* in the way of Cain.
See Ps. 89. 34; Cant. 2. 11; Isa. 45. 23.

GOOD (*n.*). Gen. 14. 21, take the *g.* to thyself.
24. 10, the *g.* of his master in his hand.
50. 20, God meant it unto *g.*
Neh. 5. 19; 13. 31, think upon me for *g.*
Job 2. 10, shall we receive *g.*
22. 21, thereby *g.* shall come.
Ps. 4. 6, who will show us any *g.*
14. 1; 53. 1; Rom. 3. 12, none doeth *g.*
34. 12, loveth days that he may see *g.*
39. 2, held my peace even from *g.*
86. 17, a token for *g.*
Prov. 3. 27, withhold not *g.*
Eccl. 3. 12, I know there is no *g.* in them.
5. 11, when *g.* increase.
9. 18, destroyeth much *g.*
Mat. 12. 29; Mk. 3. 27, spoil his *g.*
24. 47, ruler over all his *g.*
26. 24, been *g.* for that man.
Lu. 6. 30, that taketh away thy *g.*
12. 19, much *g.* laid up.
15. 12, the portion of *g.*
16. 1, accused that he had wasted his *g.*
19. 8, half of my *g.* I give.
Acts 10. 38, went about doing *g.*
Rom. 3. 12, work together for *g.*
13. 4, minister of God for *g.*
1 Cor. 13. 3, bestow all my *g.* to feed.
Heb. 10. 34, joyfully the spoiling of your *g.*
1 John 3. 17, this world's *g.*
Rev. 3. 17, rich and increased with *g.*
See Job 5. 27; 7. 7; Prov. 11. 17; 13. 21.

GOOD (*adj.*). Gen. 1. 4, 10, 12, 18, 21, 25, 31, God saw it was *g.*
Gen. 2. 18, not *g.* that man should be alone.
27. 46, what *g.* shall my life do me.
Deut. 2. 4; Josh. 23. 11, take *g.* heed.
1 Sam. 2. 24, no *g.* report I hear.
12. 23, I will teach you the *g.* way.
25. 15, men were very *g.* to us.
Ezra 7. 9; Neh. 2. 8, the *g.* hand of God on him.
Neh. 9. 20, thy *g.* spirit to instruct.
Ps. 34. 6, taste and see that the Lord is *g.*
41. 5, my heart is inditing a *g.* matter.
112. 5, a *g.* man showeth favour.
119. 66, thou art *g.* and doest *g.*
145. 9, the Lord is *g.* to all.
Prov. 12. 25, a *g.* word maketh heart glad.
15. 23, in season, how *g.* is it.
20. 16, with *g.* advice make war.
22. 1, a *g.* name rather to be chosen.
25. 25, *g.* news from a far country.
Eccl. 6. 12, who knoweth what is *g.*
Isa. 55. 2, eat ye that which is *g.*
Lam. 3. 26, it is *g.* that a man hope.
27, *g.* that a man bear yoke.
Zech. 1. 13, answered with *g.* words.
Mat. 5. 13, it is *g.* for nothing.
7. 11; Lu. 11. 13, how to give *g.* gifts.
9. 22; Lu. 8. 48, be of *g.* comfort.
19. 16, what *g.* thing shall I do.
17; Lu. 18. 19, none *g.*, save one.
20. 15, is thine eye evil because I am *g.*?
25. 21, *g.* and faithful servant.
Mk. 9. 50; Lu. 14. 34, salt is *g.*, but.
Lu. 1. 53, filled the hungry with *g.* things.
6. 38, *g.* measure, pressed down.
10. 42, chosen that *g.* part.
12. 32, your Father's *g.* pleasure.
16. 25, in lifetime receivedst *g.* things.
23. 50, Joseph was a *g.* man and just.
John 1. 46, any *g.* thing out of Nazareth.

John 2. 10, kept *g.* wine until now,
7. 12, some said, he is a *g.* man.
10. 11, I am the *g.* shepherd.
33, for a *g.* work we stone thee not.
Rom. 7. 12, commandment holy, just, and *g.*
18, in my flesh dwelleth no *g.* thing.
12. 2, that *g.* and perfect will of God.
14. 21, it is *g.* neither to eat.
1 Cor. 7. 26, this is *g.* for the present.
15. 33, corrupt *g.* manners.
2 Cor. 9. 8, abound in every *g.* work.
Gal. 6. 6, communicate in all *g.* things.
Phil. 1. 6, hath begun a *g.* work.
Col. 1. 10, fruitful in every *g.* work.
1 Thess. 5. 15; 3 John 11, follow that which is *g.*
21, hold fast that which is *g.*
1 Tim. 1. 8, the law is *g.*
3. 1, desireth a *g.* work.
4. 4, every creature of God is *g.*
2 Tim. 3. 3, despisers of *g.*
Tit. 2. 7, a pattern in *g.* works.
14, zealous of *g.* works.
Heb. 6. 5, tasted the *g.* word of God.
13. 9, *g.* thing that heart be established.
Jas. 1. 17, every *g.* gift.
See 2 Thess. 2. 17; Tit. 1. 16; 3. 8.

GOODLINESS. Isa. 40. 6.

GOODLY. Gen. 49. 21, giveth *g.* words.
Ex. 2. 2, a *g.* child.
Deut. 3. 12, when thou hast built *g.* houses.
1 Sam. 9. 2, a choice young man and *g.*
16. 12, ruddy and *g.* to look to.
Ps. 16. 6; Jer. 3. 19, a *g.* heritage.
Zech. 11. 13, a *g.* price I was prized at.
Mat. 13. 45, *g.* pearls.
Jas. 2. 2, a man in *g.* apparel.
See 1 Sam. 8. 16; 1 Kings 20. 3; Lu. 21. 5.

GOODNESS. Ex. 33. 19, make all my *g.* pass.
34. 6, abundant in *g.* and truth.
Ps. 16. 2, my *g.* extendeth not to thee.
23. 6, *g.* and mercy shall follow.
27. 13, believed to see the *g.* of the Lord.
31. 19; Zech. 9. 17, how great is thy *g.*
33. 5, earth full of thy *g.*
65. 11, crownest the year with thy *g.*
145. 7, the memory of thy *g.*
Prov. 20. 6, proclaim every one his own *g.*
Hos. 6. 4, your *g.* is as a morning cloud.
Rom. 2. 4, the riches of his *g.*
11. 22, the *g.* and severity of God.
See Neh. 9. 25; Isa. 63. 7; Gal. 5. 22; Eph. 5. 9.

GOSPEL. Rom. 2. 16, according to my *g.*
2 Cor. 4. 3, if our *g.* be hid.
Gal. 1. 8, 9, any other *g.*
2. 7, the *g.* of uncircumcision *g.* of circumcision.
Col. 1. 23, the hope of the *g.*
1 Tim. 1. 11, *g.* of the blessed God.
Rev. 14. 6, everlasting *g.*
See Mat. 4. 23; Mk. 16. 15; Acts 20. 24.

GOVERNMENT. Isa. 9. 6; 1 Cor. 12. 28; 2 Pet. 2. 10.

GRACE. Ps. 45. 2, *g.* is poured into thy lips.
Prov. 1. 9, an ornament of *g.*
3. 22, life and *g.* to thy neck.
34; Jas. 4. 6, giveth *g.* to the lowly.
Zech. 4. 7, crying, *g. g.* unto it.
12. 10, spirit of *g.* and supplications.
John 1. 14, full of *g.* and truth.
16, all received, and *g.* for *g.*
17, *g.* and truth came by Jesus Christ.
Acts 4. 33, great *g.* was upon them all.
11. 23, when he had seen the *g.*
14. 3, the word of his *g.*
Rom. 1. 7; 1 Cor. 1. 3; 2 Cor. 1. 2; Gal. 1. 3; Eph. 1. 2; Phil. 1. 2; Col. 1. 2; 1 Thess. 1. 1; 2 Thess. 1. 2; Philem. 3; 1 Pet. 1. 2; 2 Pet. 1. 2; Rev. 1. 4, *g.* and peace.
3. 24, justified freely by his *g.*
4. 4, not reckoned of *g.* but of debt.
5. 2, access into this *g.*
17, abundance of *g.*
Rom. 5. 20, where sin abounded, *g.* did much.
6. 14, 15, under *g.*
11. 5, the election of *g.*
2 Cor. 8. 9, know the *g.* of our Lord.
9. 8, able to make all *g.* abound.
12. 9, my *g.* is sufficient.
Gal. 1. 6, 15, who called you by his *g.*
5. 4, ye are fallen from *g.*
Eph. 2. 5, 8, by *g.* ye are saved.
3. 8, to me is this *g.* given.
4. 29, minister *g.* to hearers.
6. 24, *g.* be with all that love our Lord.
Col. 4. 6, let your speech he alway with *g.*
2 Thess. 2. 16, good hope through *g.*
1 Tim. 1. 2; 2 Tim. 1. 2; Tit. 1. 4; 2 John 3, *g.*, mercy, and peace.
Heb. 4. 16, the throne of *g.*
10. 29, despite to the Spirit of *g.*
12. 28, *g.* to serve God acceptably.
13. 9, heart established with *g.*
Jas. 1. 11, the *g.* of the fashion of it.
4. 6, he giveth more *g.*
1 Pet. 3. 7, heirs of *g.*
5. 5, giveth *g.* to the humble.
2 Pet. 3. 18, grow in *g.*
Jude 4, turning *g.* of God into lasciviousness.
See Acts 20. 24; 2 Cor. 6. 1; Gal. 2. 21.

GRACIOUS. Gen. 43. 29, God be *g.* to thee.
Ex. 22. 27, I will hear, for I am *g.*
33. 19, I will be *g.* to whom I will be *g.*
Neh. 9. 17, 31, ready to pardon, *g.*, merciful.
Ps. 77. 9, hath God forgotten to be *g.*
Prov. 11. 16, a *g.* woman retaineth honour.
Isa. 30. 18, wait that he may be *g.*
Amos 5. 15, may be the Lord will be *g.*
Jonah 4. 2, I know thou art a *g.* God.
Lu. 4. 22, wondered at the *g.* words.
1 Pet. 2. 3, tasted that the Lord is *g.*
See Ex. 34. 6; 2 Chron. 30. 9; Hos. 14. 2.

GRAFT. Rom. 11. 17, 19, 23, 24.

GRAIN. Mat. 13. 31; 17. 20; Mk. 4. 31; Lu. 13. 19; 17. 6, *g.* of mustard seed.
See Amos 9. 9; 1 Cor. 15. 37.

GRANT. Ruth 1. 9, *g.* that you may find rest.
1 Chron. 4. 10, God *g.* him that which he requested.
Job 6. 8, *g.* the thing I long for.
Mat. 20. 21; Mk. 10. 37, *g.* that my two sons.
Rev. 3. 21, will I *g.* to sit with me.
See Ps. 20. 4; 85. 7; Acts 4. 29.

GRAPE. Gen. 49. 11, washed clothes in the blood of *g.*
Deut. 32. 14, drink the blood of the *g.*
Cant. 2. 13, 15, vines with tender *g.*
Isa. 5. 2, looked it should bring forth *g.*
17. 6; 24. 13, yet gleaning *g.*
Jer. 8. 13, there shall be no *g.*
31. 29, 30; Ezek. 18. 2, have eaten a sour *g.*
Amos 9. 13, treador of *g.* shall overtake.
See Lev. 19. 10; 25. 5; Lu. 6. 44; Rev. 14. 18.

GRASS. Deut. 32. 2, as showers upon the *g.*
2 Kings 19. 26; Ps. 129. 6, as *g.* on housetops.
72. 6, like rain upon mown *g.*
90. 5, like *g.* which groweth up.
102. 4, 11, withered like *g.*
103. 15, days are as *g.*
Isa. 40. 6; 1 Pet. 1. 24, all flesh is *g.*
Mat. 6. 30; Lu. 12. 28, if God so clothe the *g.*
See Prov. 27. 25; John 6. 10; Rev. 6. 7; 9. 4.

GRAVE (*n.*). Gen. 42. 38; 44. 31, with sorrow to the *g.*
Ex. 14. 11, no *g.* in Egypt.
Job 5. 26, come to *g.* in full age.
7. 9, he that goeth to the *g.*
14. 13, hide me in the *g.*
17. 1, the *g.* are ready for me.
13, if I wait the *g.* is mine house.
33. 22, his soul draweth near to the *g.*
Ps. 6. 5, in *g.* who shall give thee thanks.
31. 17, let wicked he silent in the *g.*

Ps. 49. 14, like sheep laid in the *g.*
15; Hos. 13. 14, the power of the *g.*
Eccl. 9. 10, no wisdom in the *g.*
Isa. 38. 18, the *g.* cannot praise thee.
53. 9, made his *g.* with the wicked.
Hos. 13. 14, O *g.* I will be thy destruction.
John 5. 28, all in the *g.* shall hear.
11. 31, she goeth to the *g.*
1 Cor. 15. 55, O *g.*, where is thy victory?
See Mat. 27. 52; Lu. 11. 44; Rev. 11. 9.

GRAVE (*v.*). Isa. 49. 16, I have *g.* thee upon the palms.
Heb. 2. 18, that the maker hath *g.* it.
See Ex. 28. 9; 2 Chron. 2. 7; 3. 7.

GRAVE (*adj.*). 1 Tim. 3. 8; Tit. 2. 2.

GRAVEL. Prov. 20. 17; Isa. 48. 19; Lam. 3. 16.

GRAVITY. 1 Tim. 3. 4; Tit. 2. 7.

GRAY. Ps. 71. 18; Prov. 20. 29; Hos. 7. 9.

GREAT. Gen. 12. 2; 18. 18; 46. 3, make a *g.* nation.
48. 19, he also shall be *g.*
Deut. 29. 24, the heat of his *g.* anger.
1 Sam. 12. 24, consider how *g.* things.
2 Kings 5. 13, bid thee do some *g.* thing.
2 Chron. 2. 5, house is *g.* for *g.* is our God.
Neh. 6. 3, I am doing a *g.* work.
Job 32. 9, *g.* men not always wise.
36. 18, a *g.* ransom.
Ps. 14. 5; 53. 5, there were they in *g.* fear.
19. 11, there is *g.* reward.
31. 19, how *g.* is thy goodness.
92. 5, how *g.* are thy works.
139. 17, how *g.* is the sum of them.
Prov. 18. 16, gift bringeth before *g.* men.
25. 6, stand not in place of *g.* men.
Mat. 5. 12, *g.* is your reward.
19, called *g.* in kingdom of heaven.
13. 46, pearl of *g.* price.
15. 28, *g.* is thy faith.
20. 26, whosoever will be *g.* among you.
22. 36, 38, the *g.* commandment.
Lu. 10. 2, harvest is *g.*
16. 26, a *g.* gulf fixed.
Acts 8. 9, giving out he was some *g.* one.
19. 28, 34, *g.* is Diana.
1 Tim. 3. 16, *g.* is the mystery.
Heb. 2. 3, so *g.* salvation.
12. 1, so *g.* a cloud of witnesses.
Jas. 3. 5, how *g.* a matter a little fire.
See Deut. 9. 2; Eccl. 2. 9; Rev. 7. 9.

GREATER. Gen. 4. 13, punishment *g.* than I can bear.
1 Chron. 11. 9; Esth. 9. 4, waxed *g.* and *g.*
Hag. 2. 9, glory of latter house *g.*
Mat. 11. 11; Lu. 7. 28, *g.* than he.
12. 6, one *g.* than the temple.
Mk. 12. 31, no commandment *g.* than these.
John 1. 50; 5. 20; 14. 12, shalt see *g.* things.
4. 12; 8. 53, art thou *g.* than our father.
10. 29; 14. 28, my Father is *g.* than all.
13. 16; 15. 20, servant not *g.* than his lord.
15. 13, *g.* love hath no man.
1 Cor. 15. 6, the *g.* part remain.
Heb. 6. 13, he could swear by no *g.*
1 John 3. 20, God is *g.* than our hearts.
4. 4, *g.* is he in you than he in world.
3 John 4, no *g.* joy.
See Gen. 41. 40; 48. 19; Heb. 9. 11.

GREATEST. Mat. 13. 32, it is *g.* among herbs.
18. 1, 4, who is *g.* in kingdom.
Mk. 9. 34; Lu. 9. 46, disputed who should be *g.*
1 Cor. 13. 13, the *g.* of these is charity.
See Job 1. 3; Jer. 31. 34; Lu. 22. 24.

GREATLY. 2 Sam. 24. 10; 1 Chron. 21. 8, I have sinned *g.*
1 Kings 18. 3, Obadiah feared the Lord *g.*
Ps. 28. 7, my heart *g.* rejoiceth.
47. 9, God is *g.* exalted.
89. 7, *g.* to be feared in the assembly.
116. 10, I was *g.* afflicted.
Dan. 9. 23; 10. 11, thou art *g.* beloved.
Obad. 2, thou art *g.* despised.
Mk. 12. 27, ye do *g.* err.
See Ps. 62. 2; Mk. 9. 15; Acts 3. 11; 6. 7.

GREATNESS. 1 Chron. 29. 11, thine is the *g.*, power, and glory.
Ps. 145. 3, his *g.* is unsearchable.
Prov. 5. 23, in the *g.* of his folly.
Isa. 63. 1, travelling in *g.* of strength.
Eph. 1. 19, the exceeding *g.* of his power.
See 2 Chron. 9. 6; Ps. 66. 3; 79. 11; 150. 2.

GREEDILY. Prov. 21. 26; Ezek. 22. 12.

GREEDINESS. Eph. 4. 19.

GREEDY. Prov. 1. 19; 15. 27, *g.* of gain.
Isa. 56. 11, they are *g.* dogs.
See Ps. 17. 12; 1 Tim. 3. 3.

GREEN. Lev. 23. 14; Judg. 16. 7; Lu. 23. 31.

GRIEF. 2 Chron. 6. 29, every one shall know his own *g.*
Job 6. 2, Oh that my *g.* were weighed.
Ps. 31. 10, life spent with *g.*
Eccl. 1. 18, in much wisdom is much *g.*
Isa. 53. 3, acquainted with *g.*
Jer. 10. 19, this is a *g.* and I must bear it.
See Jonah 4. 6; Heb. 13. 17; 1 Pet. 2. 19.

GRIEVE. Gen. 6. 6, it *g.* him at his heart.
45. 5, be not *g.* that ye sold me.
1 Sam. 2. 33, the man shall be to *g.* thine heart.
Ps. 78. 40, they *g.* him in the desert.
95. 10, forty years was I *g.*
Lam. 3. 33, doth not willingly *g.*
Mk. 3. 5, being *g.* for the hardness.
10. 22, he went away *g.*
John 21. 17, Peter was *g.*
Rom. 14. 15, brother *g.* with meat.
Eph. 4. 30, *g.* not the holy Spirit of God.
See Neh. 2. 10; 13. 8; Ps. 119. 158; 139. 21.

GRIEVOUS. Gen. 21. 11, thing was *g.* in Abraham's sight.
50. 11, a *g.* mourning.
Ps. 10. 5, his ways are always *g.*
Prov. 15. 1, *g.* words stir up anger.
Isa. 15. 4, his life shall be *g.*
Jer. 30. 12; Nah. 3. 19, thy wound is *g.*
Mat. 23. 4; Lu. 11. 46, burdens *g.* to be borne.
Phil. 3. 1, to me is not *g.*
Heb. 12. 11, chastening *g.*
1 John 5. 3, commandments not *g.*
See Eccl. 2. 17; Jer. 16. 4; Acts 20. 29.

GRIND. Isa. 3. 15, *g.* faces of the poor.
Lam. 5. 13, took young men to *g.*
Mat. 24. 44; Lu. 20. 18, it will *g.* him to powder.
See Eccl. 12. 3; Mat. 24. 41; Lu. 17. 35.

GROAN. Ex. 2. 24, God heard their *g.*
Job 24. 12, men *g.* from out the city.
Joel 1. 18, how do the beasts *g.*
Rom. 8. 23, we ourselves *g.*
2 Cor. 5. 2, 4, in this we *g.*
See Job 23. 2; Ps. 6. 6; John 11. 33, 38.

GROPE. Deut. 28. 29; Job 5. 14; 12. 25; Isa. 59. 10.

GROSS. Isa. 60. 2; Jer. 13. 16; Mat. 13. 15; Acts 28. 27.

GROUND. Ex. 3. 5; Acts 7. 33, holy *g.*
Job 5. 6, nor trouble spring out of the *g.*
Isa. 35. 7, parched *g.* become a pool.
Jer. 4. 3; Hos. 10. 12, break up fallow *g.*
Mat. 13. 8; Lu. 8. 8, good *g.*
Mk. 4. 16, stony *g.*
Lu. 13. 7, why cumbereth it the *g.*?
14. 18, bought a piece of *g.*
19. 44, lay thee even with the *g.*
John 8. 6, he wrote on the *g.*
See Zech. 8. 12; Mal. 3. 11; John 12. 24.

GROUNDED. Eph. 3. 17; Col. 1. 23.

GROW. Gen. 48. 16, let them *g.* into a multitude.
2 Sam. 23. 5, though he make it not to *g.*
Ps. 92. 12, *g.* like a cedar.
Isa. 53. 2, he shall *g.* up before him.

Hos. 14. 5, he shall *g.* as the lily.
Mal. 4. 2, *g.* up as calves of the stall.
Mat. 13. 30, let both *g.* together.
Mk. 4. 27, seed should *g.* up, he knoweth not.
Acts 5. 24, whereunto this would *g.*
Eph. 2. 21, *g.* unto an holy temple.
4. 15, may *g.* up into him.
2 Thess. 1. 3, your faith *g.* exceedingly.
1 Pet. 2. 2, that ye may *g.* thereby.
2 Pet. 3. 18, *g.* in grace.
See 2 Kings 19. 26; Jer. 12. 2; Zech. 6. 12.

GRUDGE. Lev. 19. 18; 2 Cor. 9. 7; Jas. 5. 9; 1 Pet. 4. 9.

GUESTS. Zeph. 1. 7; Mat. 22. 10; Lu. 19. 7.

GUIDE. Ps. 25. 9, meek will he *g.* in judgment.
32. 8, I will *g.* thee with mine eye.
48. 14, our *g.* even unto death.
73. 24, *g.* me with thy counsel.
Prov. 6. 7, having no *g.*, overseer, or ruler.
Isa. 58. 11, the Lord shall *g.* thee.
Jer. 3. 4, the *g.* of my youth.
Mat. 23. 16, 24, ye blind *g.*
Lu. 1. 79, *g.* our feet into the way of peace.
John 16. 13, *g.* you into all truth.
See Gen. 48. 14; Prov. 11. 3; 23. 19.

GUILE. Ps. 32. 2, in whose spirit is no *g.*
34. 13; 1 Pet. 3. 10, keep lips from speaking *g.*
John 1. 47, in whom is no *g.*
2 Cor. 12. 16, I caught you with *g.*
1 Pet. 2. 1, laying aside *g.*
22, nor was *g.* found in his mouth.
See Ex. 21. 14; 1 Thess. 2. 3; Rev. 14. 5.

GUILTLESS. Ex. 20. 7; Deut. 5. 11, will not hold him *g.*
Josh. 2. 19, we will he *g.*
2 Sam. 3. 28, are *g.* of blood.
Mat. 12. 7, ye would not have condemned *g.*
See Num. 5. 31; 1 Sam. 26. 9; 1 Kings 2. 9.

GUILTY. Gen. 42. 21, verily *g.* concerning our brother.
Ex. 34. 7; Num. 14. 18, by no means clear *g.*
Lev. 5. 3, when he knoweth he shall be *g.*
Rom. 3. 19, all the world *g.* before God.
1 Cor. 11. 27, *g.* of the body and blood.
Jas. 2. 11, he is *g.* of all.
See Num. 35. 27; Prov. 30. 10; Mat. 26. 66.

GULF. Lu. 16. 26.

GUSHED. 1 Kings 18. 28; Ps. 78. 20; 105. 41; Jer. 9. 18.

H.

HABITATION. Ex. 15. 13, guided them to thy holy *h.*
2 Chron. 6. 2, have built an house of *h.*
Ps. 26. 8, have loved the *h.*
33. 14, from the place of his *h.*
69. 25, let their *h.* be desolate.
74. 20, full of *h.* of cruelty.
89. 14, and judgment the *h.* of thy throne.
107. 7, 36, a city of *h.*
132. 13, the Lord desired it for his *h.*
Prov. 3. 33, he blesseth the *h.* of the just.
Isa. 32. 18, dwell in a peaceable *h.*
Jer. 21. 13, who shall enter into our *h.*
25. 37, the peaceable *h.* are cut down.
Lu. 16. 9, into everlasting *h.*
Eph. 2. 22, an *h.* of God through the Spirit.
Jude 6, angels which left their own *h.*
See Prov. 8. 31; Acts 1. 20; 17. 26; Rev. 18. 2.

HAIL. Job 38. 22, the treasures of the *h.*
Isa. 28. 17, *h.* sweep away refuge of lies.
See Ex. 9. 18; Josh. 10. 11; Rev. 8. 7; 11. 19; 16. 21.

HAIR. Gen. 42. 38; 44. 29, bring down gray *h.* with sorrow.
Judg. 20. 16, sling stones at *h.* breadth.
Job 4. 15, the *h.* of my flesh stood up.
Ps. 40. 12, more than the *h.* of my head.
Mat. 3. 4; Mk. 1. 6, raiment of camel's *h.*
Mat. 5. 36, make one *h.* white or black.
10. 30, *h.* of head numbered.
1 Cor. 11. 14, 15, long *h.*, it is a shame.
1 Tim. 2. 9, broided *h.*
1 Pet. 3. 3, plaiting the *h.*
See 2 Sam. 14. 26; Hos. 7. 9; John 11. 2; Rev. 1. 14.

HALE. Lu. 12. 58; Acts 8. 3.

HALLOW. Lev. 22. 32, I am the Lord which *h.* you.
25. 10, shall *h.* the fiftieth year.
Num. 5. 10, every man's *h.* things.
1 Kings 9. 3, I have *h.* this house.
Jer. 17. 22; 24. 27, but *h.* ye the sabbath day.
Ezek. 20. 20; 44. 24, and *h.* my sabbaths.
Mat. 6. 9; Lu. 11. 2, *h.* be thy name.

HALT. 1 Kings 18. 21, how long *h.* ye.
Ps. 38. 17, I am ready to *h.*
Jer. 20. 10, watched for my *h.*
See Gen. 32. 31; Mic. 4. 6; Zeph. 3. 19.

HAND. Gen. 16. 12, *h.* against every man.
24. 2; 47. 29, put thy *h.* under my thigh.
27. 22, the *h.* are the *h.* of Esau.
31. 29, in the power of my *h.* to do you hurt.
Ex. 21. 24; Deut. 19. 21, *h.* for *h.*, foot for foot.
33. 22, cover with my *h.* while I pass.
Num. 11. 23; Isa. 59. 1, Lord's *h.* waxed short.
22. 29, would there were sword in mine *h.*
Deut. 8. 17, my *h.* hath gotten this wealth.
33. 2, from right *h.* went fiery law.
Judg. 7. 2, saying, my own *h.* hath saved me.
1 Sam. 5. 11, *h.* of God was heavy.
6. 9, not his *h.* that smote us, but a chance.
12. 3, of whose *h.* received any bribe.
19. 5; 28. 21, put his life in his *h.*
23. 16, Jonathan streogthened his *h.* in God.
26. 18, what evil is in mine *h.*
2 Sam. 14. 19, is not *h.* of Joab in this?
24. 14; 1 Chron. 21. 13, let us fall into *h.* of Lord.
1 Kings 18. 44, cloud like a man's *h.*
2 Kings 5. 11, strike his *h.* over the place.
1 Chron. 12. 2, could use right *h.* and left.
Ezra 7. 9; 8. 18; Neh. 2. 8, good *h.* of God.
10. 19, they gave their *h.* that they would.
Neh. 2. 18, strengthened their *h.* for work.
6. 5, with open letter in his *h.*
Job 12. 10, in whose *h.* is the soul.
19. 21, the *h.* of God hath touched me.
40. 14, that thine own *h.* can save.
Ps. 16. 11, at right *h.* pleasures for evermore.
24. 4, clean *h.* and pure heart.
68. 31, stretch out her *h.* unto God.
90. 17, establish work of our *h.*
137. 5, let my right *h.* forget her cunning.
Prov. 3. 16, in left *h.* riches and honour.
6. 10; 24. 33, folding of *h.* to sleep.
10. 4, that dealeth with slack *h.*
11. 21; 16. 5, though *h.* join *h.*
12. 24, *h.* of diligent shall bear rule.
19. 24; 26. 15, slothful man hideth his *h.*
22. 26, be not of them that strike *h.*
Eccl. 2. 24, this I saw was from *h.* of God.
9. 10, whatsoever thy *h.* findeth.
11. 6, in evening withhold not thine *h.*
Isa. 1. 12, who hath required this at your *h.*
5. 25; 9. 12; 10. 4; 14. 27, his *h.* stretched out still.
14. 26, this is the *h.* that is stretched out.
40. 12, measured waters in hollow of *h.*
44. 5, subscribe with his *h.* to the Lord.
53. 10, pleasure of Lord shall prosper in *h.*
56. 2, keepeth his *h.* from evil.
Jer. 23. 14, strengthen *h.* of evil doers.
33. 13, shall pass under *h.* of him that telleth.
Lam. 2. 4, with his right *h.* as adversary.
4. 10, *h.* of pitiful women have sodden.
Ezek. 7. 17; 21. 7, all *h.* shall be feeble.
10. 2, fill *h.* with coals of fire.
17. 18, lo, he had given his *h.*
Dan. 4. 35, none can stay his *h.*
Hos. 7. 5, stretched out *h.* with scorners.
Mic. 7. 3, do evil with both *h.* earnestly.

Zeph. 3. 16, let not thine *h.* be slack.
Zech. 13. 6, what are these wounds in thine *h.*?
Mat. 3. 2; 4. 17; 10. 7, kingdom of heaven at *h.*
12; Lu. 3. 17, whose fan is in his *h.*
6. 3, let not left *h.* know.
18. 8; Mk. 9. 43, if thy *h.* or foot offend.
20. 18, my time is at *h.*
46; Mk. 14. 42, he is at *h.* that doth betray.
Mk. 14. 62, sitting on right *h.* of power.
16. 19, sat on right *h.* of God.
Lu. 9. 44, delivered into *h.* of men.
John 10. 28, nor pluck out of my *h.*
29, my Father's *h.*
20. 27, reach hither thy *h.*
Acts 20. 34, these *h.* have ministered.
2 Cor. 5. 1, house not made with *h.*
Phil. 4. 5, moderation be known, Lord at *h.*
1 Thess. 4. 11, work with your own *h.*
2 Thess. 2. 2, the day of Christ is at *h.*
1 Tim. 2. 8, lifting up holy *h.*
Heb. 10. 31, the *h.* of living God.
Jas. 4. 8, cleanse your *h.*
1 Pet. 4. 7, end of all things at *h.*
1 John 1. 1, our *h.* have handled of word.
See Isa. 49. 16; Lu. 9. 62; John 18. 22; Col. 2. 14.

HANDLE. Judg. 5. 14, that *h.* pen of the writer.
Ps. 115. 7, hands, but they *h.* not.
Prov. 16. 20, that *h.* a matter wisely.
Jer. 2. 8, they that *h.* the law.
Mk. 12. 4, sent away shamefully *h.*
Lu. 24. 39, *h.* me and see.
2 Cor. 4. 2, not *h.* word deceitfully.
Col. 2. 21, taste not, *h.* not.
1 John 1. 1, have *h.*, of Word of life.
See Gen. 4. 21; 1 Chron. 12. 8; Ezek. 27. 29.

HANDMAID. Ps. 86. 16; 116. 16; Prov. 30. 23; Lu. 1. 38.

HANG. Deut. 21. 23; Gal. 3. 13, he that is *h.* is accursed.
Job 26. 7, *h.* the earth on nothing.
Ps. 137. 2, we *h.* our harps on the willows.
Mat. 18. 6; Mk. 9. 42; Lu. 17. 2, millstone *h.* about neck.
22. 40, on these *h.* law and prophets.
27. 5, went and *h.* himself.
Heb. 12. 12, lift up hands which *h.* down.
See Gen. 40. 22; Esth. 7. 10; Lu. 23. 39.

HAPLY. 1 Sam. 14. 30; Mk. 11. 13; Acts 5. 39; 17. 27.

HAPPEN. 1 Sam. 6. 9, it was a chance that *h.*
Prov. 12. 21, there shall no evil *h.* to just.
Isa. 41. 22, let them show us what shall *h.*
Jer. 44. 23, therefore this evil is *h.*
Mk. 10. 32, to tell what should *h.*
Lu. 24. 14, talked of things that had *h.*
Rom. 11. 25, blindness is *h.* to Israel.
1 Cor. 10. 11, things *h.* for ensamples.
Phil. 1. 12, things which *h.* to me.
1 Pet. 4. 12, as though some strange thing *h.*
2 Pet. 2. 22, it is *h.* according to proverb.
See Eccl. 2. 14; 8. 14; 9. 11; Acts 3. 10.

HAPPY. Gen. 30. 13, *h.* am I.
Deut. 33. 29, *h.* art thou.
Job 5. 17, *h.* is the man whom God correcteth.
Ps. 127. 5, *h.* is the man that hath quiver full.
128. 2, *h.* shalt thou be.
144. 15, *h.* is that people.
Prov. 3. 13, 18, *h.* that findeth wisdom.
14. 21, he that hath mercy, *h.* is he.
28. 14, *h.* is the man that feareth alway.
Jer. 12. 1, why are they *h.* that deal treacherously?
Mal. 3. 15, now we call proud *h.*
John 13. 17, if ye know, *h.* if ye do them.
Rom. 14. 22, *h.* is he that condemneth not.
Jas. 5. 11, we count them *h.* that endure.
1 Pet. 3. 14; 4. 14, *h.* are ye.
See Ps. 146. 5; Prov. 29. 18; 1 Cor. 7. 40.

HARD. Gen. 18. 14, is anything too *h.* for the Lord?
Deut. 1. 17; 17. 8, cause that is too *h.*
Deut. 15. 18, it shall not seem *h.* to thee.
1 Kings 10. 1; 2 Chron. 9. 1, prove with *h.* questions.
Job 41. 24, *h.* as nether millstone.
Prov. 13. 15, way of transgressors is *h.*
18. 19, brother offended *h.* to be won.
Jer. 32. 17, 27, there is nothing too *h.* for thee.
Ezek. 3. 5, 6, to a people of *h.* language.
Mat. 25. 24, thou art an *h.* man.
John 6. 60, this is *h.* saying.
Acts 9. 5; 26. 14, *h.* to kick against pricks.
Heb. 5. 11, many things *h.* to be uttered.
2 Pet. 3. 16, things *h.* to be understood.
See Deut. 15. 18; 2 Kings 2. 10; Mk. 10. 24.

HARDEN. Ex. 4. 21; 7. 3; 14. 4, 1 will *h.* Pharaoh's heart.
14. 17, *h.* hearts of Egyptians.
Job 6. 10, I would *h.* myself in sorrow.
9. 4, who hath *h.* himself against him?
Prov. 21. 29, a wicked man *h.* his face.
28. 14, he that *h.* his heart.
29. 1, being often reproved *h.* his neck.
Isa. 63. 17, why hast thou *h.* our heart.
Mk. 6. 52; 8. 17, their heart was *h.*
John 12. 40, he hath *h.* their heart.
Acts 19. 9, when divers were *h.*
Rom. 9. 18, whom he will he *h.*
Heb. 3. 13, lest any of you be *h.*
See Deut. 15. 7; 2 Kings 17. 14; Job 39. 16.

HARDLY. Gen. 16. 6; Mat. 19. 23; Mk. 10. 23; Lu. 18. 24.

HARDNESS. Mk. 3. 5, grieved for *h.* of their hearts.
16. 14, upbraided them for *h.* of heart.
2 Tim. 2. 3, endure *h.* as good soldier.
See Job 38. 38; Mat. 19. 8; Mk. 10. 5; Rom. 2. 5.

HARM. Lev. 5. 16, make amends for *h.*
Num. 35. 23, nor sought his *h.*
1 Sam. 26. 21, I will no more do thee *h.*
2 Kings 4. 41, no *h.* in the pot.
1 Chron. 16. 22; Ps. 105. 15, do prophets no *h.*
Prov. 3. 30, if he have done thee no *h.*
Acts 16. 28, do thyself no *h.*
28. 5, he felt no *h.*
1 Pet. 3. 13, who will *h.* you?
See Gen. 31. 52; Jer. 39. 12; Acts 27. 21.

HARMLESS. Mat. 10. 16; Phil. 2. 15; Heb. 7. 26.

HARP. 1 Sam. 16. 16, cunning player on an *h.*
Ps. 49. 4, dark sayings on the *h.*
137. 2, hanged *h.* on the willows.
Isa. 5. 12, *h.* and viol are in their feasts.
24. 8, joy of the *h.* ceaseth.
1 Cor. 14. 7, what is piped or *h.*, except they give.
Rev. 14. 2, harping with their *h.*
See Gen. 4. 21; Ezek. 26. 13; Dan. 3. 5.

HARROW. 2 Sam. 12. 31; 1 Chron. 20. 3; Job 39. 10.

HART. Ps. 42. 1; Isa. 35. 8.

HARVEST. Gen. 8. 22, *h.* shall not cease.
Ex. 23. 16; 34. 22, the feast of *h.*
Lev. 19. 19; 23. 10; Deut. 24. 19, when ye reap *h.*
1 Sam. 12. 17, is it not wheat *h.* to-day?
Job 5. 5, whose *h.* the hungry eateth up.
Prov. 6. 8, the ant gathereth food in *h.*
10. 5, he that sleepeth in *h.*
25. 13, cold of snow in time of *h.*
26. 1, as rain in *h.*
Isa. 9. 3, according to joy in *h.*
16. 9, thy *h.* is fallen.
18. 4, dew in heat of *h.*
Jer. 5. 17, they shall eat up thine *h.*
24, appointed weeks of *h.*
8. 20, the *h.* is past.
51. 33, the time of her *h.* shall come.
Joel 3. 13; Rev. 14. 15, the *h.* is ripe.
Mat. 9. 37, the *h.* is plenteous.
38; Lu. 10. 2, the Lord of the *h.*
13. 30, in the time of *h.* I will say.
Mk. 4. 29, putteth in sickle, for *h.* is come.

Lu. 10. ?, the *h.* truly is great.
John 4. 35, the fields are white to *h.*
See Josh. 3. 15; Isa. 23. 3; Mat. 13. 39.

HASTE. Ex. 12. 11, shall eat it in *h.*
1 Sam. 21. 8, king's business required *h.*
Ps. 31. 22; 116. 11, I said in my *h.*
Prov. 19. 2, he that *h.* with feet sinneth.
28. 22, he that *h.* to be rich.
Isa. 51. 14, captive exile *h.*
60. 22, will *h.* it in his time.
Jer. 1. 12, I will *h.* my word.
Zeph. 1. 14, day of the Lord *h.* greatly.
See 2 Kings 7. 15; Ps. 16. 4; 55. 8; Eccl. 1. 5.

HASTILY. Prov. 20. 21; 25. 8.

HASTY. Prov. 14. 29; 21. 5; 29. 20; Eccl. 5. 2; 7. 9.

HATE. Gen. 37. 4, 5, 6, *h.* Joseph yet the more.
Lev. 19. 17, shall not *h.* thy brother.
1 Kings 22. 6; 2 Chron. 18. 7, one man, but I *h.* him.
2 Chron. 19. 2, and love them that *h.* the Lord.
Ps. 34. 21, they that *h.* righteous shall be desolate.
97. 10, that love the Lord *h.* evil.
139. 21, I *h.* them that *h.* thee.
Prov. 1. 22, how long will ye *h.* knowledge?
13. 24, he that spareth rod *h.* his son.
14. 20, the poor is *h.* of his neighbour.
15. 10, he that *h.* reproof shall die.
27, he that *h.* gifts shall live.
Eccl. 2. 17, I *h.* life.
3. 8, a time to *h.*
Isa. 1. 14, your feasts my soul *h.*
61. 8, I *h.* robbery for burnt offering.
Amos 5. 15, *h.* the evil, and love the good.
Mic. 3. 2, who *h.* the good and love evil.
Zech. 8. 17, these are things that I *h.*
Mal. 1. 3; Rom. 9. 13, I loved Jacob and *h.* Esau.
Mat. 5. 44; Lu. 6. 27, do good to them that *h.*
5. 24, either he will *h.* the one.
10. 22; Mk. 13. 13; Lu. 21. 17, ye shall be *h.*
24. 10, and shall *h.* one another.
Lu. 6. 22, blessed are ye when men shall *h.*
14. 26, and *h.* not his father.
John 3. 20, *h.* the light.
7. 7, the world cannot *h.* you.
12. 25, he that *h.* his life.
15. 18; 1 John 3. 13, marvel not if world *h.* you.
24, they have both seen and *h.*
Eph. 5. 29, no man yet *h.* his own flesh.
1 John 2. 9, 11; 3. 15; 4. 20, *h.* his brother.
See Gen. 27. 41; Deut. 1. 27; Prov. 6. 16; Rev. 2. 6.

HATEFUL. Ps. 36. 2; Ezek. 23. 29; Tit. 3. 3.

HATERS. Ps. 81. 15; Rom. 1. 30.

HAUGHTY. 2 Sam. 22. 28, thine eyes are upon *h.*
Ps. 131. 1, my heart is not *h.*
Prov. 16. 18, a *h.* spirit before a fall.
21. 24, proud and *h.* scorner.
Isa. 10. 33, the *h.* shall be humbled.
Zeph. 3. 11, no more *h.* because.
See Isa. 2. 11; 13. 11; 24. 4; Ezek. 16. 50.

HEAD. Gen. 3. 15, it shall bruise thy *h.*
Josh. 2. 19, blood be on his *h.*
Judg. 11. 9, shall I be your *h.*
2 Kings 2. 3, take master from thy *h.* to-day.
4. 19, he said, My *h.*, my *h.*
Ps. 24. 7, 9, lift up your *h.*
66. 12, caused men to ride over our *h.*
110. 7, therefore shall he lift up the *h.*
141. 5, oil which shall not break my *h.*
Prov. 10. 6, blessings on *h.* of the just.
11. 26, on *h.* of him that selleth corn.
25. 22; Rom. 12. 20, coals of fire on *h.*
Eccl. 2. 14, wise man's eyes are in his *h.*
Isa. 1. 5, whole *h.* is sick.
35. 10; 51. 11, everlasting joy on *h.*
58. 5, to bow down *h.* as bulrush.
59. 17; Eph. 5. 17, helmet of salvation on *h.*
Jer. 9. 1, Oh that my *h.* were waters.
14. 3, 4, ashamed and covered their *h.*
Dan. 2. 38, thou art this *h.* of gold.
Amos 2. 7, that pant after dust on *h.*
9. 1, cut them in the *h.*
Zech. 1. 21, no man did lift up his *h.*
4. 7, the *h.*-stone with shoutings.
Mat. 5. 36, neither swear by *h.*
27. 39; Mk. 15. 29, reviled, wagging their *h.*
Lu. 7. 46, my *h.* thou didst not anoint.
21. 18, not hair of *h.* perish.
28, then look up and lift up your *h.*
John 13. 9, also my hands and my *h.*
1 Cor. 11. 3, the *h.* of every man is Christ.
4, dishonoureth his *h.*
10, woman to have power on her *h.*
Eph. 1. 22; 4. 15; Col. 1. 18, the *h.* of the church.
5. 23, husband is *h.* of the wife.
Col. 2. 19, not holding the *h.*
See Num. 6. 5; Josh. 7. 6; Acts 18. 6; Rev. 13. 1.

HEAL. Ex. 15. 26, I am the Lord that *h.* thee.
Deut. 32. 39, I wound, I *h.*
2 Kings 2. 22, waters were *h.*
20. 5, 8, I will *h.* thee.
Ps. 6. 2, O Lord, *h.* me.
41. 4, *h.* my soul, for I have sinned.
103. 3, who *h.* all thy diseases.
107. 20, sent his word and *h.* them.
Isa. 6. 10, lest they convert and be *h.*
53. 5, with his stripes we are *h.*
Jer. 6. 14; 8. 11, they have *h.* the hurt slightly.
15. 18, wound refuseth to be *h.*
17. 14, *h.* me and I shall be *h.*
Lam. 2. 13, who can *h.* thee?
Hos 5. 13, yet could he not *h.* thee.
6. 1, he hath torn and will *h.* us.
14. 4, I will *h.* their backslidings.
Mat. 8. 7, I will come and *h.* him.
8, speak, and my servant shall be *h.*
10. 1, to *h.* all manner of sickness.
8; Lu. 9. 2; 10. 9, *h.* the sick.
12. 10; Lu. 14. 3, is it lawful to *h.*
Mk. 3. 2; Lu. 6. 7, whether he would *h.* on the sabbath.
Lu. 4. 18, to *h.* broken-hearted.
23, physician, *h.* thyself.
5. 17, power of the Lord present to *h.*
John 4. 47, that he would come and *h.*
5. 13, he that was *h.* wist not.
Acts 4. 14, beholding the man which was *h.*
5. 15, they were *h.* every one.
14. 9, he had faith to be *h.*
Heb. 12. 13, let it rather be *h.*
Jas. 5. 16, pray that ye may be *h.*
1 Pet. 2. 24, by whose stripes ye were *h.*
Rev. 13. 3, his deadly wound was *h.*
See Eccl. 3. 3; Isa. 3. 7; Mat. 4. 24; 14. 14.

HEALING. Jer. 14. 19, there is no *h.* for us.
Nah. 3. 19, no *h.* of thy bruise.
Mal. 4. 2, with *h.* in his wings.
Mat. 4. 23, went about *h.* all.
Lu. 9. 11, that had need of *h.*
1 Cor. 12. 9, 28, 30, the gift of *h.*
Rev. 22. 2, for the *h.* of the nations.
See Jer. 30. 13; Lu. 9. 6; Acts 4. 22; 10. 38.

HEALTH. 2 Sam. 20. 9, art thou in *h.*, my brother?
Ps. 42. 11; 43. 5, the *h.* of my countenance.
67. 2, thy saving *h.*
Prov. 3. 8, *h.* to thy navel.
4. 22, they are *h.* to all their flesh.
16. 24, *h.* to the bones.
Isa. 58. 8, thy *h.* shall spring forth.
Jer. 8. 15, looked for a time of *h.*
22, why is not *h.* recovered?
3 John 2, mayest be in *h.*
See Gen. 43. 28; Jer. 30. 17; Acts 27. 34.

HEAP. Deut. 32. 23, *h.* mischiefs upon them.
Job 16. 4, I could *h.* up words.
27. 16, though he *h.* up silver.
Ps. 39. 6, he *h.* up riches.
Prov. 25. 22; Rom. 12. 20, *h.* coals of fire.

Ezek. 24. 10, *h.* on wood.
Heb. 1. 10, they shall *h.* dust.
Mic. 3. 12, Jerusalem shall become *h.*
2 Tim. 4. 3, *h.* to themselves teachers.
Jas. 5. 3, ye have *h.* treasure for last days.
See Judg. 15. 16; Neh. 4. 2; Eccl. 2. 26.

HEAR. Ex. 6. 12, how shall Pharaoh *h.* me.
1 Sam. 15. 14, lowing of oxen which I *h.*
1 Kings 8. 42, they shall *h.* of thy great name.
18. 26, O Baal, *h.* us.
2 Kings 18. 28; Isa. 36. 13, *h.* words of the great king.
1 Chron. 14. 15, when thou *h.* a sound of going.
Neh. 8. 2, all that could *h.* with understanding.
Job 31. 35, Oh that one would *h.* me.
Ps. 4. 1; 39. 12; 54. 2; 64. 8; 102. 1; 143. 1; Dan. 9. 17, *h.* my prayer.
3; 17. 6; Zech. 10. 6, the Lord will *h.*
10. 17, cause thine ear to *h.*
49. 1, *h.* this, all ye people.
59. 7, who, say they, doth *h.*?
66. 18, iniquity, Lord will not *h.* me.
85. 8, I will *h.* what God the Lord will speak.
102. 20, *h.* groaning of the prisoner.
Prov. 13. 8, the poor *h.* not rebuke.
18. 13, answereth a matter before he *h.*
22. 17, *h.* the words of the wise.
Eccl. 5. 1, more ready to *h.* than give.
7. 5, better to *h.* rebuke of wise.
12. 13, *h.* conclusion of the whole matter.
Isa. 1. 2, *h.*, O heavens, and give ear.
15; Jer. 7. 16; 11. 14; 14. 12; Ezek. 8. 18, make many prayers, I will not *h.*
6. 9; Mk. 4. 12, *h.* but understand not.
29. 18, shall deaf *h.* words of the book.
33. 13, *h.* ye that are afar off.
34. 1, let the earth *h.*
42. 20, opening ears, but he *h.* not.
55. 3; John 5. 25, *h.* and your soul shall live.
Ezek. 3. 27, he that *h.* let him *h.*
33. 31, they *h.* words but will not do them.
Mat. 7. 24; Lu. 6. 47, whoso *h.* these sayings.
11. 4, show things ye *h.* and see.
6; Mk. 7. 37; Lu. 7. 22, the deaf *h.*
13. 17; Lu. 10. 24, those things which ye *h.*
17. 5; Mk. 9. 7, my beloved Son, *h.* him.
18. 16, if he will not *h.* thee.
Mk. 4. 24; Lu. 8. 18, take heed what ye *h.*
Lu. 9. 9, of whom I *h.* such things.
10. 16, he that *h.* you, *h.* me.
John 5. 25, dead shall *h.* voice of Son of God.
30, as I *h.* I judge.
6. 60, who can *h.* it?
8. 47, he that is of God *h.* God's words.
9. 31, God *h.* not sinners.
11. 42, I know thou *h.* me always.
12. 47, if any man *h.* my words.
14. 24, the word ye *h.* is not mine.
Acts 2. 8, how *h.* we every man.
13. 44, whole city came to *h.*
Rom. 10. 14, *h.* without a preacher.
1 Cor. 11. 18, I *h.* there be divisions.
1 Tim. 4. 16, save thyself and them that *h.*
Jas. 1. 19, swift to *h.*
1 John 4. 5, the world *h.* them.
6, he that knoweth God *h.* us.
5. 15, we know that he *h.* us.
Rev. 2. 7; 3. 6, 13, 22, let him *h.*
3. 20, if any man *h.* my voice.
See Deut. 30. 17; 2 Kings 19. 16; 2 Chron. 6. 21.

HEARD. Gen. 3. 8, they *h.* voice of the Lord.
21. 17, God *h.* voice of the lad.
45. 2, Joseph wept, and the Egyptians *h.*
Ex. 3. 7, I have *h.* their cry.
Num. 11. 1; 12. 2, the Lord *h.* it.
Deut. 4. 12, only he *h.* a voice.
1 Kings 6. 7, nor any tool of iron *h.*
10. 7; 2 Chron. 9. 6, exceedeth the fame I *h.*
2 Kin. 19. 25; Isa. 37. 26, hast thou not *h.* long ago?
Ezra 3. 13; Neh. 12. 43, the noise was *h.* afar off.
Job 15. 8, hast thou *h.* the secret of God?
16. 2, I have *h.* many such things.
19. 7, but I am not *h.*
26. 14, how little a portion is *h.*
29. 11, when the ear *h.* me, it blessed me.
Ps. 6. 9, the Lord hath *h.* my supplication.
10. 17, hast *h.* desire of the humble.
34. 4, I sought the Lord, and he *h.*
38. 13, I was as a deaf man and *h.* not.
61. 5, thou hast *h.* my vows.
81. 5, I *h.* language I understood not.
116. 1, I love the Lord because he hath *h.*
Cant. 2. 12, voice of turtle is *h.*
Isa. 40. 21, 28, have ye not *h.*?
64. 4, not *h.* what he hath prepared.
65. 19, weeping no more be *h.*
66. 8, who hath *h.* such a thing?
Jer. 7. 13, rising early, but ye *h.* not.
8. 6, I *h.*, but they spake not aright.
51. 46; Obad. 1, a rumour that shall be *h.*
Dan. 12. 8, I *h.*, but understood not.
Zech. 8. 23, we have *h.* God is with you.
Mal. 3. 16, the Lord hearkened and *h.* it.
Mat. 6. 7, *h.* for much speaking.
26. 65; Mk. 14. 64, ye have *h.* the blasphemy.
Lu. 12. 3, shall be *h.* in the light.
John 4. 42, we have *h.* him ourselves.
8. 6, as though he *h.* them not.
11. 41, I thank thee thou hast *h.* me.
Acts 4. 4, many which *h.* believed.
20, cannot but speak things we have *h.*
16. 25, the prisoners *h.* them.
22. 15, witness of what thou hast seen and *h.*
Rom. 10. 14, of whom they have not *h.*
18, have they not *h.*?
1 Cor. 2. 9, eye hath not seen, nor ear *h.*
2 Cor. 12. 4, *h.* unspeakable words.
Eph. 4. 21, if so be ye have *h.* him.
Phil. 4. 9, things ye have *h.* and seen in me.
2 Tim. 2. 2, things thou hast *h.* of me.
Heb. 2. 3, confirmed by them that *h.*
4. 2, with faith in them that *h.*
Heb. 5. 7, was *h.* in that he feared.
1 John 1. 1, 3, that which we have *h.* and seen.
Rev. 3. 3, remember how thou hast *h.*
10. 4; 14. 2; 18. 4, *h.* a voice from heaven.
See Jer. 31. 18; John 5. 37; Rev. 19. 6; 22. 8.

HEARER. Rom. 2. 13; Eph. 4. 29; Jas. 1. 23.

HEARING. Deut. 31. 11, read this law in their *h.*
2 Kings 4. 31, neither voice nor *h.*
Job 42. 5, by the *h.* of the ear.
Prov. 20. 12, the *h.* ear.
Eccl. 1. 8, nor ear filled with *h.*
Amos 8. 11, a famine of *h.* the word.
Mat. 13. 13, *h.*, they hear not.
Acts 9. 7, *h.* a voice, but seeing no man.
Rom. 10. 17, faith cometh by *h.*
1 Cor. 12. 17, where were the *h.*?
Heb. 5. 11, ye are dull of *h.*
See Acts 28. 27; Gal. 3. 2; 2 Pet. 2. 8.

HEARKEN. Deut. 18. 15, unto him ye shall *h.*
Josh. 1. 17, so will we *h.* unto thee.
1 Sam. 15. 22, to *h.* than the fat of rams.
Prov. 29. 12, if a ruler *h.* to lies.
Isa. 55. 2, *h.* diligently unto me.
Dan. 9. 19, O Lord, *h.* and do.
Mk. 7. 14, *h.* to me, every one of you.
See Ps. 103. 20; Prov. 1. 33; 12. 15; Acts 4. 19.

HEART. Ex. 23. 9, ye know the *h.* of a stranger.
Deut. 11. 13; Josh. 22. 5; 1 Sam. 12. 20, 24, serve him with all your *h.*
13. 3; 30. 6; Mat. 22. 37; Mk. 12. 30, 33; Lu. 10. 27, love the Lord with all your *h.*
Judg. 5. 16, great searchings of *h.*
1 Sam. 10. 9, God gave him another *h.*
16. 7, the Lord looketh on the *h.*
1 Kings 3. 9, 12, give an understanding *h.*
4. 29, gave Solomon largeness of *h.*
8. 17; 2 Chron. 6. 7, it was in the *h.* of David.
11. 4, not perfect, as was *h.* of David.

1 Kings 14. 8, followed me with all his *h.*
1 Chron. 12. 33, not of double *h.*
29. 17; Jer. 11. 20, I know thou triest the *h.*
2 Chron. 31. 21, he did it with all his *h.*
32. 25, his *h.* was lifted up.
Neh. 2. 2, nothing else but sorrow of *h.*
Job 23. 16, maketh my *h.* soft.
29. 13, caused widow's *h.* to sing.
Ps. 10. 6; 11. 13; 14. 1; 53. 1, said in his *h.*
19. 8, rejoicing the *h.*
27. 3, my *h.* shall not fear.
28. 7, my *h.* trusted in him.
64. 6, the *h.* is deep.
73. 7, more than *h.* could wish.
78. 37, their *h.* was not right.
97. 11, gladness sown for upright in *h.*
119. 11, thy word hid in my *h.*
80, let my *h.* be sound.
139. 23, search me and know my *h.*
Prov. 4. 23, keep thy *h.* with all diligence.
14. 10, *h.* knoweth own bitterness.
21. 1, king's *h.* is in the hand of the Lord.
23. 7, as he thinketh in his *h.* so is he.
25. 3, king's *h.* is unsearchable.
20, songs to a heavy *h.*
31. 11, *h.* of her husband doth trust.
Eccl. 8. 5, wise man's *h.* discerneth.
Isa. 35. 4, say to them of fearful *h.*
44. 20, a deceived *h.*
57. 1; Jer. 12. 11, no man layeth it to *h.*
57. 15, revive *h.* of contrite.
65. 14, sing for joy of *h.*
Jer. 11. 20; 20. 12, thou triest the *h.*
17. 9, the *h.* is deceitful above all things.
20. 9, in mine *h.* as a burning fire.
24. 7, I will give them a *h.* to know me.
30. 21, that engaged his *h.* to approach.
49. 16; Obad. 3, pride of *h.* deceived thee.
Ezek. 11. 19, take stony *h.*
18. 31, make you a new *h.*
36. 26, will give you a *h.* of flesh.
44. 7; Acts 7. 51, uncircumcised in *h.*
Dan. 1. 8, Daniel purposed in his *h.*
Joel 2. 13, rend your *h.*
Zech. 7. 12, made *h.* as adamant.
Mal. 2. 2, if ye will not lay it to *h.*
4. 6, turn *h.* of fathers to children.
Mat. 5. 8, blessed are the pure in *h.*
6. 21; Lu. 12. 34, there will your *h.* be also.
11. 29, meek and lowly in *h.*
12. 34; Lu. 6. 45, out of abundance of *h.*
15. 19, out of the *h.* proceed evil thoughts.
18. 35, if ye from your *h.* forgive not.
Mk. 2. 8, why reason ye in your *h.*
8. 17, have ye your *h.* yet hardened.
10. 5; 16. 14, hardness of *h.*
Lu. 2. 19, 51, kept them in her *h.*
21. 14, settle it in your *h.*
24. 25, slow of *h.* to believe.
32, did not our *h.* burn.
John 14. 1, 27, let not your *h.* be troubled.
Acts 5. 23; 7. 54, were cut to the *h.*
11. 23, with purpose of *h.*
Rom. 10. 10, with the *h.* man believeth.
1 Cor. 2. 9, neither have entered into *h.*
2 Cor. 3. 3, in fleshy tables of the *h.*
5. 12, glory in appearance, not in *h.*
Eph. 3. 17, Christ dwell in your *h.* by faith.
5. 19, melody in your *h.*
6. 6, doing will of God from the *h.*
Phil. 4. 7, keep your *h.* and minds.
Col. 3. 22, in singleness of *h.*
2 Thess. 3. 5, direct your *h.* into love of God.
Heb. 4. 12, discerner of intents of the *h.*
10. 22, draw near with true *h.*
13. 9, good that the *h.* be established.
Jas. 3. 14, if ye have strife in your *h.*
4. 8, purify your *h.*
1 Pet. 3. 4, the hidden man of the *h.*
15, sanctify the Lord in your *h.*
See Ps. 57. 7; 108. 1; Col. 3. 15; 2 Pet. 1. 19.

HEARTH. Gen. 18. 6; Ps. 102. 3; Isa. 30. 14; Jer. 36. 22.
HEARTILY. Col. 3. 23.
HEAT. Dent. 29. 24, the *h.* of this great anger.
Ps. 19. 6, nothing hid from *h.* thereof.
Eccl. 4. 11, two together, then they have *h.*
Isa. 4, 6; 25. 4, a shadow from *h.*
18. 4, *h.* upon herbs, dew in *h.* of harvest.
49. 10, neither shall *h.* smite them.
Hos. 7. 4, as oven *h.* by the baker.
Mat. 20. 12, burden and *h.* of the day.
Jas. 1. 11, sun risen with burning *h.*
2 Pet. 3. 10, melt with fervent *h.*
See Dan. 3. 19; Lu. 12. 55; Acts 28. 3.
HEATH. Jer. 17. 6; 48. 6.
HEATHEN. Ps. 2. 1; Acts 4. 25, why do the *h.* rage.
8, give *h.* for inheritance.
102. 15, the *h.* shall fear name of the Lord.
Ezek. 36. 24, I will take you from among *h.*
Zech. 8. 13, ye were a curse among the *h.*
Mat. 6. 7, repetitions as the *h.*
18. 17, let him be as *h.* man.
See Lev. 25. 44; Deut. 4. 27; Neh. 5. 8.
HEAVEN. Gen. 28. 17, the gate of *h.*
Ex. 20. 22, have talked with you from *h.*
Lev. 26. 19, make your *h.* as iron.
Deut. 10. 14; 1 Kings 8. 27; Ps. 115. 16, the *h.* and *h.* of heavens.
33. 13, the precious things of *h.*
2 Kings 7. 2, if the Lord make windows in *h.*
Job 15. 15, the *h.* are not clean in his sight.
22. 12, is not God in the height of *h.*
Ps. 8. 3, when I consider thy *h.*
14. 2; 53. 2, had looked down from *h.*
73. 25, whom have I in *h.*
89. 6, who in *h.* can be compared.
119. 89, thy word is settled in *h.*
Prov. 8. 27, when he prepared the *h.* I was there.
25. 3, the *h.* for height.
Eccl. 5. 2, for God is in *h.*
Isa. 13. 13; Hag. 2. 6, will shake the *h.*
40. 12, meted out *h.* with the span.
65. 17; Rev. 21. 1, new *h.* and new earth.
Jer. 7. 18, make cakes to queen of *h.*
23. 24, do not I fill *h.* and earth.
31. 37, if *h.* can be measured.
Ezek. 1. 1; Mat. 3. 16; Mk. 1. 10, the *h.* were opened.
32. 7, I will cover the *h.*
Dan. 7. 13, with clouds of *h.*
Hag. 1. 10, *h.* over you is stayed from dew.
Mal. 3. 10, if I will not open windows of *h.*
Mat. 5. 18, till *h.* and earth pass.
11. 23, exalted to *h.*
24. 29; Mk. 13. 25, the powers of *h.*
Mk. 13. 32, no, not the angels in *h.*
Lu. 15. 18, I have sinned against *h.*
John 1. 51, ye shall see *h.* open.
6. 31, 32, bread from *h.*
Acts 4. 12, none other name under *h.*
Rom. 1. 18, wrath of God revealed from *h.*
2 Cor. 5. 1, eternal in the *h.*
2, our house that is from *h.*
Gal. 1. 8, though an angel from *h.* preach.
Eph. 1. 10, gather in one, things in *h.*
3. 15, whole family in *h.*
8, 9; Col. 4. 1, your master is in *h.*
Phil. 3. 20, our conversation is in *h.*
Heb. 12. 23, written in *h.*
1 John 5. 7, three that bear record in *h.*
Rev. 4. 1, door opened in *h.*
2, throne set in *h.*
8. 1, silence in *h.*
12. 1, 3, a great wonder in *h.*
See 2 Cor. 12. 2; 1 Thess. 4. 16; 2 Thess. 1. 7.
HEAVENLY. Lu. 2. 13, multitude of the *h.* host.
John 3. 12, I tell you of *h.* things.
Acts 26. 19, the *h.* vision.
1 Cor. 15. 48, as is the *h.* such are they.

Eph. 1. 3 ; 2. 6 ; 3. 10, in *h.* places.
Heb. 3. 1, partakers of the *h.* calling.
8. 5 ; 9. 23, shadow of *h.* things.
11. 16, an *h.* country.
See 2 Tim. 4. 18 ; Heb. 6. 4 ; 12. 22.

HEAVINESS. Ps. 69. 20, I am full of *h.*
Prov. 12. 25, *h.* in the heart maketh it stoop.
14. 13, the end of that mirth is *h.*
Isa. 61. 3, garment of praise for spirit of *h.*
Jas. 4. 9, let your joy be turned to *h.*
See Ezra 9. 5 ; Prov. 10. 1 ; Rom. 9. 2.

HEAVY. Ex. 17. 12, Moses' hands were *h.*
1 Kings 14. 6, sent with *h.* tidings.
Neh. 5. 18, the bondage was *h.*
Job 33. 7 ; Ps. 32. 4, hand *h.*
Prov. 25. 20, songs to a *h.* heart.
31. 6, wine to those of *h.* hearts.
Isa. 58. 6, to undo the *h.* burdens.
Mat. 11. 28, all ye that are *h.* laden.
23. 4, they bind *h.* burdens.
26. 37, he began to be very *h.*
43 ; Mk. 14. 33, their eyes were *h.*
See Prov. 27. 3 ; Isa. 59. 1 ; Lu. 9. 32.

HEDGE. Job 3. 23, whom God hath *h.* in.
Prov. 15. 19, way of slothful an *h.* of thorns.
Eccl. 10. 8, whoso breaketh an *h.*
Lam. 3. 7, he hath *h.* me about.
Hos. 2. 6, I will *h.* up thy way.
Mk. 12. 1, he set a *h.* about it.
Lu. 14. 23, the highways and *h.*
See Isa. 5. 5 ; Ezek. 13. 5 ; 22. 30 ; Nah. 3. 17.

HEED. 2 Sam. 20. 10, took no *h.* to the sword.
Ps. 119. 9, by taking *h.* thereto.
Eccl. 12. 9, preacher gave good *h.*
Isa. 21. 7, hearkened diligently with much *h.*
Jer. 18. 18, let us not give *h.*
1 Tim. 1. 4 ; Tit. 1. 14, neither give *h.* to fables.
4. 1, giving *h.* to seducing spirits.
Heb. 2. 1, give more earnest *h.*
See Prov. 17. 4 ; Acts 3. 5 ; 8. 6.

HEIGHT. Ps. 102. 19, from *h.* of his sanctuary.
Prov. 25. 3, the heaven for *h.*
Isa. 7. 11, ask it in the *h.* above.
Eph. 3. 18, 19, the *h.* of the love of Christ.
See Job 22. 12 ; Ps. 148. 1 ; Amos 2. 9.

HEIR. 2 Sam. 14. 7, we will destroy the *h.*
Prov. 30. 23, handmaid that is *h.* to her mistress.
Mat. 21. 38 ; Mk. 12. 7 ; Lu. 20. 14, this is the *h.*
Rom. 8. 17, *h.* of God, joint-*h.* with Christ.
Gal. 3. 29, *h.* according to the promise.
4. 7, an *h.* of God through Christ.
Eph. 3. 6, Gentiles fellow-*h.*
Tit. 3. 7, *h.* according to hope of eternal life.
Heb. 1. 14, who shall be *h.* of salvation.
6. 17, the *h.* of promise.
11. 7, *h.* of the righteousness.
Jas. 2. 5, *h.* of the kingdom.
1 Pet. 3. 7, as *h.* together of the grace.
See Jer. 49. 1 ; Mic. 1. 15 ; Rom. 4. 13.

HELL. Deut. 32. 22, fire shall burn to lowest *h.*
2 Sam. 22. 6 ; Ps. 18. 5, sorrows of *h.* compassed me.
Job 11. 8, deeper than *h.*
26. 6, *h.* is naked before him.
Ps. 9. 17, wicked turned into *h.*
16. 10 ; Acts 2. 27, not leave soul in *h.*
55. 15, let them go down quick into *h.*
139. 8, if I make my bed in *h.*
Prov. 5. 5, her steps take hold on *h.*
7. 27, house is the way to *h.*
9. 18, her guests are in the depths of *h.*
15. 11, *h.* and destruction before the Lord.
24, that he may depart from *h.* beneath.
23. 14, deliver his soul from *h.*
27. 20, *h.* and destruction never full.
Isa. 14. 9, *h.* from beneath is moved.
28. 15, 18, with *h.* are we at agreement.
Ezek. 31. 16, when I cast him down to *h.*
32. 21, shall speak out of the midst of *h.*
Amos 9. 2, though they dig into *h.*
Jonah 2. 2, out of the belly of *h.*
Hab. 2. 5, enlargeth his desire as *h.*
Mat. 5. 22, in danger of *h.* fire.
29. 30, whole body cast into *h.*
10. 28 ; Lu. 12. 5, destroy soul and body in *h.*
11. 23 ; Lu. 10. 15, brought down to *h.*
16. 18, gates of *h.* shall not prevail.
18. 9 ; Mk. 9. 47, having two eyes cast into *h.*
23. 15, more the child of *h.*
33, how can ye escape damnation of *h.*
Lu. 16. 23, in *h.* he lift up.
Acts 2. 31, soul not left in *h.*
Jas. 3. 6, tongue set on fire of *h.*
2 Pet. 2. 4, cast angels down to *h.*
See Isa. 5. 14 ; Rev. 1. 18 ; 6. 8 ; 20. 13.

HELP. Gen. 2. 18, 20, an *h.* meet for him.
Deut. 33. 29, the shield of thy *h.*
2 Chron. 26. 15, he was marvellously *h.*
Job 6. 13, is not my *h.* in me?
Ps. 22. 11, for there is none to *h.*
33. 20, he is our *h.* and our shield.
42. 5, the *h.* of his countenance.
46. 1, a very present *h.* in trouble.
60. 11 ; 108. 12, vain is the *h.* of man.
89. 19, laid *h.* on one that is mighty.
121. 1, the hills from whence cometh *h.*
124. 8, our *h.* is in the name of the Lord.
Isa. 10. 3, to whom will ye flee for *h.*
41. 6, they *h.* every one his neighbour.
Hos. 13. 9, in me is thine *h.*
Mat. 15. 25, Lord *h.* me.
Mk. 9. 24, *h.* thou mine unbelief.
Acts 21. 28, men of Israel, *h.*
26. 22, having obtained *h.* of God.
Heb. 4. 16, grace to *h.* in time of need.
See Isa. 31. 3 ; Rom. 8. 26 ; 2 Cor. 1. 24.

HELPER. Heb. 13. 16.

HEN. Mat. 23. 37 ; Lu. 13. 34.

HENCEFORTH. 2 Cor. 5. 15 ; Gal. 6. 17 ; 2 Tim. 4. 8.

HERITAGE. Job 20. 29, *h.* appointed by God.
Ps. 16. 6 ; Jer. 3. 19, a goodly *h.*
61. 5, the *h.* of those that fear.
127. 3, children are an *h.* of the Lord.
Isa. 54. 17, this is the *h.* of the servants.
Mic. 7. 14, feed flock of thine *h.*
1 Pet. 5. 3, lords over God's *h.*
See Joel 2. 17 ; 3. 2 ; Mal. 1. 3.

HID. 2 Kings 4. 27, the Lord hath *h.* it from me.
Job 3. 21, more than for *h.* treasures.
Ps. 32. 5, mine iniquity have I not *h.*
69. 5, my sins are not *h.*
119. 11, thy word have I *h.* in mine heart.
Zeph. 2. 3, it may be ye shall be *h.*
Mat. 10. 26 ; Mk. 4. 22, there is nothing *h.*
Lu. 19. 42, now they are *h.* from thine eyes.
1 Cor. 2. 7, even the *h.* wisdom.
2 Cor. 4. 3, if our gospel be *h.*
Col. 3. 3, your life is *h.* with Christ.
1 Pet. 3. 4, the *h.* man of the heart.
Rev. 2. 17, to eat of the *h.* manna.
See Gen. 3. 8 ; Mat. 5. 14 ; Mk. 7. 24.

HIDE. Gen. 18. 17, shall I *h.* from Abraham.
Job 14. 13, *h.* me in the grave.
34. 29, when he *h.* his face.
Ps. 10. 11, he *h.* his face.
17. 8, *h.* me under the shadow.
27. 5, *h.* me in pavilion.
31. 20, *h.* them in secret of thy presence.
89. 46, how long wilt thou *h.* thyself.
139. 12, darkness *h.* not from thee.
Isa. 1. 15, I will *h.* mine eyes from you.
3. 9, they *h.* not their sin.
26. 20, *h.* thyself for a little moment.
32. 2, a man shall be as an *h.* place.
45. 15, thou art a God that *h.* thyself.
Ezek. 28. 3, no secret they can *h.* from thee.
Jas. 5. 20, *h.* a multitude of sins.
Rev. 6. 16, *h.* us from the face.
See Job 13. 24 ; Prov. 28. 28 ; Amos 9. 3.

HIGH. Job 11. 8, It is as *h.* as heaven.
22. 12, behold stars, how *h.* they are.
41. 34, he beholdeth all *h.* things.
Ps. 62. 9, men of *h.* degree are a lie.
68. 18, thou hast ascended on *h.*
103. 11, as the heaven is *h.* above the earth.
131. 1, in things too *h.* for me.
138. 6, though the Lord be *h.*
139. 6, it is *h.* I cannot attain unto it.
Eccl. 12. 5, afraid of that which is *h.*
Isa. 32. 15, spirit poured on us from on *h.*
33. 16, he shall dwell on *h.*
35. 8, an *h.*-way shall he there.
62. 10, cast up the *h.*-way.
Jer. 49. 16, though thou make thy nest *h.*
Mat. 22. 9; Lu. 14. 23, go into the *h.*-ways.
Lu. 1. 78, dayspring from on *h.*
24. 49, power from on *h.*
Rom. 12. 16, mind not *h.* things.
13. 11, it is *h.* time.
Phil. 3. 14, for prize of the *h.* calling.
See Isa. 57. 15; 2 Cor. 10. 5.

HIGHER. Isa. 55. 9, heavens *h.* than the earth.
Lu. 14. 10, friend, go up *h.*
Heb. 7. 26, made *h.* than the heavens.

HILL. Gen. 49. 26, the everlasting *h.*
Deut. 11. 11, a land of *h.* and valleys.
Ps. 2. 6, set my king on holy *h.*
15. 1, who shall dwell in thy holy *h.*
24. 3, who shall ascend the *h.* of the Lord.
43. 3, bring me to thy holy *h.*
50. 10, cattle on a thousand *h.*
95. 4, strength of the *h.* is his.
121. 1, lift up eyes to the *h.*
Prov. 8. 25, before the *h.* was I brought forth.
Isa. 40. 12, weighed the *h.* in balance.
Jer. 3. 23, salvation hoped for from the *h.*
Hos. 10. 8; Lu. 23. 30, to the *h.*, fall on us.
Mat. 5. 14, city set on an *h.*
See Lu. 4. 29; 9. 37; Acts 17. 22.

HINDER. Gen. 24. 56, *h.* me not.
Job 9. 12; 11. 10, who can *h.* him.
Lu. 11. 52, them that were entering ye *h.*
Acts 8. 36, what doth *h.* me to be baptized.
1 Cor. 9. 12, lest we *h.* the gospel.
Gal. 5. 7, who did *h.* you.
1 Thess. 2. 18, but Satan *h.* us.
1 Pet. 3. 7, that your prayers be not *h.*
See Num. 22. 16; Neh. 4. 8; Isa. 14. 6.

HIRE. Deut. 24. 15, thou shalt give him his *h.*
Mic. 3. 11, priests teach for *h.*
Mat. 20. 7, no man hath *h.* us.
8. 9, give them their *h.*
Mk. 1. 20, in ship with *h.* servants.
Lu. 10. 7, labourer worthy of his *h.*
15. 17, how many *h.* servants.
Jas. 5. 4, *h.* of labourers is kept back.
See Ex. 12. 45; Lev. 25. 40; Deut. 15. 18.

HIRELING. Job 7. 1, like the days of an *h.*
2, as *h.* looketh for reward.
14. 6, accomplish as *h.* his day.
Mal. 3. 5, that oppress the *h.*
See Isa. 18. 14; 21. 16; John 10. 12.

HITHERTO. Josh. 17. 14, the Lord hath blessed me *h.*
1 Sam. 7. 12, *h.* hath the Lord helped us.
Joh 38. 11, *h.* shalt thou come.
John 5. 17, my Father worketh *h.*
18. 24, *h.* have ye asked nothing.
1 Cor. 3. 2, *h.* ye were not able to bear it.
See Judg. 18. 13; 2 Sam. 15. 34; Isa. 18. 2.

HOARY. Job 41. 32.

HOLD. Gen. 21. 18, *h.* him in thine hand.
Ex. 20. 7; Deut. 5. 11, will not *h.* him guiltless.
2 Kings 7. 9, good tidings and we *h.* our peace.
Esth. 4. 14, if thou altogether *h.* thy peace.
Joh 36. 8, *h.* in cords of affliction.
Ps. 18. 35, thy right hand hath *h.* me up.
71. 6, by thee have I been *h.*
Ps. 73. 23, thou hast *h.* me by my right hand.
119. 117, *h.* me up and I shall be safe.
Prov. 11. 12, man of understanding *h.* his peace.
17. 28, a fool, when he *h.* his peace.
Isa. 41. 13, the Lord will *h.* thy hand.
62. 1, will I not *h.* my peace.
Jer. 4. 19, I cannot *h.* my peace.
Amos 6. 10, *h.* thy tongue.
Mat. 8. 24; Lu. 16. 13, he will *h.* to the one.
Mk. 1. 25; Lu. 4. 35, *h.* thy peace, come out.
Rom. 1. 18, *h.* the truth in unrighteousness.
1 Cor. 14. 30, let the first *h.* his peace.
Phil. 2. 16, *h.* forth the word of life.
29, *h.* such in reputation.
Col. 2. 19, not *h.* the Head.
1 Thess. 5. 21, *h.* fast that which is good.
1 Tim. 1. 19, *h.* faith and good conscience.
3. 9, *h.* the mystery of faith.
2 Tim. 1. 13, *h.* fast form of sound words.
Tit. 1. 9, *h.* fast faithful word.
Heb. 3. 14, *h.* beginning of confidence.
4. 14; 10. 23, *h.* fast our profession.
Rev. 2. 13, thou *h.* fast my name.
25, *h.* fast till I come.
3. 3, *h.* fast and repent.
11, *h.* that fast which thou hast.
See Job 2. 3; Jer. 2. 13; 51. 30; Ezek. 19. 9.

HOLE. Isa. 11. 8, child shall play on *h.* of the asp.
51. 1, *h.* of pit whence ye are digged.
Jer. 13. 4, hide in a *h.* of the rock.
Ezek. 8. 7, a *h.* in the wall.
Hag. 1. 8, a bag with *h.*
Mat. 8. 20; Lu. 9. 58, foxes have *h.*
See Cant. 5. 4; Mic. 7. 17; Nah. 2. 12.

HOLIER. Isa. 65. 5.

HOLIEST. Heb. 9. 3; 10. 19.

HOLILY. 1 Thess. 2. 10.

HOLINESS. Ex. 15. 11, glorious in *h.*
28. 36; 39. 30; Zech. 14. 20, *h.* to the Lord.
1 Chron. 16. 29; 2 Chron. 20. 21; Ps. 29. 2; 96. 9; 110. 3, beauty of *h.*
Ps. 30. 4; 97. 12, at remembrance of his *h.*
47. 8, the throne of his *h.*
60. 6; 108. 7, God hath spoken in his *h.*
93. 5, *h.* becometh thine house.
Isa. 35. 8, the way of *h.*
63. 15, habitation of thy *h.*
Jer. 23. 9, the words of his *h.*
Obad. 17, upon mount Zion there shall be *h.*
Lu. 1. 75, might serve him in *h.*
Acts 3. 12, as though by our *h.*
Rom. 1. 4, according to the spirit of *h.*
6. 22, fruit unto *h.*
2 Cor. 7. 1, perfecting *h.* in fear of God.
Eph. 4. 24, created in righteousness and *h.*
1 Thess. 3. 13, unblameable in *h.*
4. 7, not called to uncleanness but *h.*
1 Tim. 2. 15, continue in faith and *h.*
Tit. 2. 3, in behaviour as becometh *h.*
Heb. 12. 10, partakers of his *h.*
14, *h.*, without which no man.
See Ps. 89. 35; Isa. 23. 18; Jer. 2. 3.

HOLLOW. Gen. 32. 25; Judg. 15. 19; Isa. 40. 12.

HOLPEN. Ps. 86. 17; Isa. 31. 3; Dan. 11. 34; Lu. 1. 54.

HOLY. Ex. 3. 5; Josh. 5. 15, is *h.* ground.
19. 6; 1 Pet. 2. 9, an *h.* nation.
20. 8; 31. 14, sabbath day to keep it *h.*
Lev. 10. 10, difference between *h.* and unholy.
20. 7, be ye *h.*
Num. 16. 5, Lord will show who is *h.*
2 Kings 4. 9, this is an *h.* man of God.
Ezra 9. 2; Isa. 8. 13, the *h.* seed.
Ps. 20. 6, hear from his *h.* heaven.
22. 3, thou art *h.* that inhabitest.
86. 2, preserve my soul, for I am *h.*
98. 1, his *h.* arm hath gotten victory.
99. 9, worship at his *h.* hill.
145. 17, the Lord is *h.* in all his works.

Prov. 20. 25, who devoureth that which is *h.*
Isa. 6. 3; Rev. 4. 8, *h., h., h.*, is the Lord.
52. 10, make bare his *h.* arm.
64. 10, thy *h.* cities are a wilderness.
11, our *h.* and beautiful house.
Ezek. 22. 26, put no difference between *h.* and profane.
Mat. 1. 16, 20, with child of the *H.* Ghost.
3. 11; Mk. 1. 8; Lu. 3. 16; John 1. 33; Acts 1. 5, baptize with *H.* Ghost.
7. 6, give not that which is *h.*
12. 31; Mk. 3. 29, blasphemy against *H.* Ghost.
Mk. 13. 11, not ye that speak, but *H.* Ghost.
Lu. 1. 15, shall be filled with the *H.* Ghost.
25, *h.* thing born of thee.
3. 22, *H.* Ghost descended in bodily shape.
4. 1, Jesus being full of the *H.* Ghost.
12. 12, *H.* Ghost shall teach you.
John 7. 39, the *H.* Ghost was not yet given.
14. 26, the Comforter, which is the *H.* Ghost.
17. 11, *h.* Father, keep those.
20. 22, receive ye the *H.* Ghost.
Acts 1. 8, after the *H.* Ghost is come.
2. 4; 4. 31, all filled with *H.* Ghost.
4. 27, 30, against thy *h.* child Jesus.
5. 3, to lie to the *H.* Ghost.
6. 3, look out men full of the *H.* Ghost.
7. 51, ye do always resist the *H.* Ghost.
8. 15, prayed that they might receive *H.* Ghost.
9. 31, in comfort of the *H.* Ghost.
10. 44, *H.* Ghost fell on all which heard.
Acts 10. 47, received *H.* Ghost as well as we.
15. 8, giving them *H.* Ghost as he did unto us.
28, seemed good to the *H.* Ghost.
16. 6, forbidden of the *H.* Ghost.
19. 2, have ye received the *H.* Ghost?
20. 28, *H.* Ghost hath made you overseers.
Rom. 1. 2, promised in the *h.* scriptures.
7. 12, commandment is *h.*, just, and good.
9. 1, bearing witness in *H.* Ghost.
11. 16, if firstfruit be *h.*, if root be *h.*
12. 1, sacrifice *h.*, acceptable to God.
14. 17, joy in the *H.* Ghost.
16. 16; 1 Cor. 16. 20; 2 Cor. 13. 12; 1 Thess. 5. 26; 1 Pet. 5. 14, with a *h.* kiss.
1 Cor. 2. 13, words which the *H.* Ghost teacheth.
3. 17, the temple of God is *h.*
7. 14, now are they *h.*
2 Cor. 13. 14, communion of the *H.* Ghost.
Eph. 1. 4; 5. 27, be *h.* and without blame.
2. 21, groweth to an *h.* temple in the Lord.
Col. 1. 22, present you *h.* and unblameable.
3. 12, elect of God, *h.* and beloved.
1 Thess. 5. 27, all the *h.* brethren.
1 Tim. 2. 8, lifting up *h.* hands.
2 Tim. 1. 9, called us with an *h.* calling.
Tit. 1. 8, bishop must be *h.*
3. 5, the renewing of the *H.* Ghost.
Heb. 3. 1, *h.* brethren, partakers.
1 Pet. 1. 12, *H.* Ghost sent down from heaven.
1 Pet. 1. 15, 16; 2 Pet. 3. 11, *h.* in all conversation.
2. 5, an *h.* priesthood.
3. 5, the *h.* women who trusted.
2 Pet. 1. 18, with him in the *h.* mount.
21, *h.* men moved by *H.* Ghost.
Rev. 3. 7, saith he that is *h.*
6. 10, O Lord, *h.* and true.
20. 6, *h.* is he that hath part.
21. 10, the *h.* Jerusalem.
22. 11, be that is *h.* let him be *h.*
See 2 Tim. 3. 15; Heb. 2. 4; 2 Pet. 3. 2; Jude 20.

HOME. Ex. 9. 19, and shall not be brought *h.*
Lev. 18. 9, whether born at *h.* or abroad.
Deut. 24. 5, free at *h.* one year.
Ruth 1. 21, Lord hath brought me *h.* empty.
2 Sam. 14. 13, fetch *h.* his banished.
1 Kings 13. 7, come *h.* with me.
2 Kings 14. 10; 2 Chron. 25. 19, tarry at *h.*
1 Chron. 13. 12, bring ark of God *h.*
Job 39. 12, he will bring *h.* thy seed.
Ps. 68. 12, she that tarried at *h.*
Eccl. 12. 5, man goeth to his long *h.*
Lam. 1. 20, at *h.* there is as death.
Hag. 1. 9, when ye brought it *h.*
Mk. 5. 19, go *h.* to thy friends.
John 19. 27, took her to his own *h.*
20. 10, went away to their own *h.*
1 Cor. 11. 34, let him eat at *h.*
14. 35, ask their husbands at *h.*
2 Cor. 5. 6, at *h.* in the body.
1 Tim. 5. 4, show piety at *h.*
Tit. 2. 5, keepers at *h.*
See Jer. 2. 14; Lu. 9. 61; 15. 6.

HONEST. Lu. 6. 15, an *h.* and good heart.
Acts 6. 3, men of *h.* report.
Rom. 12. 17; 2 Cor. 6. 21, provide things *h.*
13. 13, let us walk *h.* as in the day.
Phil. 4. 8, whatsoever things are *h.*
1 Pet. 2. 12, conversation *h.* among Gentiles.
See 1 Thess. 4. 12; 1 Tim. 2. 2; Heb. 13. 16.

HONOUR (*n.*). Num. 22. 17, I will promote thee to *h.*
24. 11, hath kept thee back from *h.*
2 Sam. 6. 22, of them shall I be had in *h.*
1 Kings 3. 13, also given thee riches and *h.*
1 Chron. 29. 28, died full of riches and *h.*
2 Chron. 1. 11, 12, thou hast not asked *h.*
26. 18, neither shall it be for thy *h.*
Esth. 1. 20, wives give husbands *h.*
Job 14. 21, his sons come to *h.*
Ps. 7. 5, lay mine *h.* in the dust.
8. 5; Heb. 2. 7, crowned him with *h.*
26. 8, place where thine *h.* dwelleth.
49. 12, man being in *h.* abideth not.
96. 6, *h.* and majesty are before him.
149. 9, this *h.* have all his saints.
Prov. 3. 16, in left hand riches and *h.*
4. 8, she shall bring thee to *h.*
5. 9, lest thou give their *h.* to others.
14. 28, in multitude is king's *h.*
20. 3, an *h.* to cease from strife.
25. 2, the *h.* of kings to search out.
26. 1, 6, *h.* is not seemly for a fool.
31. 25, strength and *h.* are her clothing.
Eccl. 6. 2, to whom God hath given *h.*
Mal. 1. 6, where is mine *h.*?
Mat. 13. 57; Mk. 6. 4; John 4. 44, not without *h.*
John 5. 41, I receive not *h.* from men.
44, who receive *h.* one of another.
Rom. 2. 7, in well doing seek for *h.*
10, *h.* to every man that worketh good.
12. 10, in *h.* preferring one another.
13. 7, *h.* to whom *h.*
2 Cor. 6. 8, by *h.* and dishonour.
Col. 2. 23, not in any *h.* to satisfying.
1 Thess. 4. 4, possess his vessel in *h.*
1 Tim. 5. 17, elders worthy of double *h.*
6. 1, count masters worthy of *h.*
16, to whom be *h.* and power everlasting.
2 Tim. 2. 20, 21, some to *h.*, some to dishonour.
Heb. 3. 3, more *h.* than the house.
5. 4, no man taketh this *h.*
1 Pet. 3. 7, giving *h.* to the wife.
Rev. 4. 11; 5. 12, thou art worthy to receive *h.*
See Rev. 5. 13; 7. 12; 19. 1; 21. 24.

HONOUR (*v.*). Ex. 14. 4, I will be *h.* upon Pharaoh.
20. 12; Deut. 5. 16; Mat. 15. 4; 19. 19; Mk. 7. 10; 10. 19; Lu. 16. 20; Eph. 6. 2, *h.* thy father and mother.
Lev. 19. 32, thou shalt *h.* old man.
1 Sam. 2. 30, them that *h.* me I will *h.*
15. 30, *h.* me now before elders.
Esth. 6. 6, the king delighteth to *h.*
Ps. 15. 4, he *h.* them that fear the Lord.
Prov. 3. 9, *h.* the Lord with thy substance.
12. 9, better than he that *h.* himself.
Mal. 1. 6, a son *h.* his father.
Mat. 15. 8; Mk. 7. 6, *h.* me with their lips.
John 5. 23, *h.* the Son as they *h.* the Father.
1 Tim. 5. 3, *h.* widows that are widows indeed.

1 Pet. 2. 17, *h.* all men, *h.* the king.
See Isa. 23. 13; 58. 13; Acts 26. 10.

HONOURABLE. Ps. 45. 9, among thy *h.* women.
Isa. 3. 3, take away the *h.* man.
9. 15, ancient and *h.*, he is the head.
42. 21, magnify the law and make it *h.*
See Lu. 14. 8; 1 Cor. 4. 10; 12. 23; Heb. 13. 4.

HOPE (*n.*). Joh 7. 6, my daye are spent without *h.*
8. 13, the hypocrite's *h.* shall perish.
17. 15, where is now my *h.*?
19. 10, my *h.* hath he removed.
Ps. 16. 9; Acts 2. 26, flesh rest in *h.*
39. 7, my *h.* is in thee.
119. 116, let me not be ashamed of my *h.*
Prov. 13. 12, *h.* deferred maketh heart sick.
14. 32, hath *h.* in his death.
26. 12; 29. 20, more *h.* of a fool.
Eccl. 9. 4, to living there is *h.*
Jer. 17. 7, the man whose *h.* the Lord is.
31. 17, there is *h.* in thine end.
Hos. 2. 15, for a door of *h.*
Zech. 9. 12, ye prisoners of *h.*
Acts 28. 20, for the *h.* of Israel I am bound.
Rom. 4. 18, against *h.* believed in *h.*
8. 24, we are saved by *h.*
12. 12, rejoicing in *h.*
1 Cor. 13. 13, faith, *h.*, charity.
15. 19, if in this life only we have *h.*
Eph. 1. 18, the *h.* of his calling.
2. 12, no *h.* and without God.
Col. 1. 27, Christ in you, the *h.* of glory.
1 Thess. 4. 13, as others who have no *h.*
5. 8, helmet, the *h.* of salvation.
2 Thess. 2. 16, good *h.* through grace.
Tit. 3. 7, the *h.* of eternal life.
Heb. 6. 18, lay hold on *h.* set before us.
19, *h.* as an anchor of the soul.
1 Pet. 1. 3, begotten to a lively *h.*
3. 15, a reason of the *h.* that is in you.
See Lam. 3. 18; Col. 1. 5; 1 John 3. 3.

HOPE (*v.*). Ps. 22. 9, thou didst make me *h.*
31. 24, all ye that *h.* in the Lord.
42. 5, 11; 43. 5, *h.* thou in God.
71. 14, I will *h.* continually.
Lam. 3. 26, good that a man both *h.* and wait.
Rom. 8. 25, if we *h.* for that we see not.
1 Pet. 1. 13, *h.* to the end.
See Jer. 3. 23; Acts 24. 26; Heb. 11. 1.

HORRIBLE. Ps. 11. 6; 40. 2; Jer. 2. 12; Ezek. 32. 10.

HOSPITALITY. Rom. 12. 13; 1 Tim. 3. 2; Tit. 1. 8; 1 Pet. 4. 9.

HOT. Ps. 39. 3; Prov. 6. 28; 1 Tim. 4. 2; Rev. 3. 15.

HOUR. Mat. 10. 19; Lu. 12. 12, shall be given you in that same *h.*
20. 12, have wrought but one *h.*
24. 36; Mk. 13. 32, that *h.* knoweth no man.
26. 40; Mk. 14. 37, could ye not watch one *h.*?
Lu. 12. 39, what *h.* thief would come.
22. 53, but this is your *h.*
John 5. 25; 16. 32, the *h.* is coming and now is.
11. 9, are there not twelve *h.*
12. 27, save me from this *h.*
Acts 3. 1, at the *h.* of prayer.
Gal. 2. 5, give place, no, not for an *h.*
Rev. 3. 10, the *h.* of temptation.
See Acts 2. 15; 1 Cor. 4. 11; 15. 30; Rev. 3. 3.

HOUSE. Gen. 28. 17, the *h.* of God.
Deut. 8. 12, when thou hast built goodly *h.*
2 Kings 20. 1; Isa. 38. 1, set thine *h.* in order.
15, what have they seen in thine *h.*?
Neh. 13. 11, why is the *h.* of God forsaken?
Job 30. 23, *h.* appointed for all living.
Ps. 26. 8, have loved the habitation of thy *h.*
65. 4, satisfied with goodness of thy *h.*
69. 9; John 2. 17, the zeal of thine *h.*
84. 3, the sparrow hath found an *h.*
92. 13, planted in the *h.* of the Lord.
Ps. 116. 26, blessed you out of the *h.* of the Lord.
Prov. 2. 18, her *h.* inclineth to death.
9. 1, wisdom hath builded her *h.*
12. 7, *h.* of righteous shall stand.
19. 14, *h.* and riches are inheritance.
Eccl. 7. 2, *h.* of mourning, *h.* of feasting.
12. 3, keepers of *h.* tremble.
Isa. 3. 14, spoil of poor in your *h.*
5. 8, that join *h.* to *h.*
64. 11, our holy and beautiful *h.* is burned.
Hos. 9. 15, I will drive them out of mine *h.*
Hag. 1. 4, and this *h.* lie waste.
9, because of mine *h.* that is waste.
Mal. 3. 10, that there may be meat in mine *h.*
Mat. 7. 25; Lu. 6. 48, beat upon that *h.*
10. 12, when ye come into an *h.*
12. 25; Mk. 3. 25, *h.* divided.
23. 38, your *h.* is left desolate.
24. 17; Mk. 13. 15, to take anything out of *h.*
Lu. 10. 7, go not from *h.* to *h.*
14. 23, that my *h.* may be filled.
18. 14, went down to his *h.* justified.
John 12. 3, *h.* filled with odour.
14. 2, in my Father's *h.* are many mansions.
Acts 2. 46, breaking bread from *h.* to *h.*
5. 42, in every *h.* ceased not to preach.
10. 2; 16. 34; 18. 8, with all his *h.*
20. 20, I taught you from *h.* to *h.*
1 Cor. 11. 22, have ye not *h.* to eat in?
2 Cor. 5. 1, *h.* not made with hands.
Col. 4. 15, church in his *h.*
1 Tim. 3. 4, 5, 12, ruleth well his own *h.*
5. 8, especially for those of his own *h.*
2 Tim. 3. 6, which creep into *h.*
Tit. 1. 11, subvert whole *h.*
See Mat. 9. 6; Lu. 7. 44; 19. 5; Acts 4. 34.

HOUSEHOLD. Gen. 18. 19, command his *h.* after him.
1 Sam. 27. 3; 2 Sam. 2. 3, every man with his *h.*
2 Sam. 6. 20, returned to bless his *h.*
Prov. 31. 27, looketh well to her *h.*
Mat. 10. 36, man's foes of his own *h.*
Gal. 6. 10, the *h.* of faith.
Eph. 2. 19, of the *h.* of God.
See Gen. 31. 37; 47. 12; 2 Sam. 17. 23.

HUMBLE. Deut. 8. 2, to *h.* thee and prove thee.
2 Chron. 33. 12, *h.* himself greatly.
Ps. 9. 12; 10. 12, forgetteth not cry of the *h.*
34. 2, the *h.* shall hear thereof.
35. 13, I *h.* my soul with fasting.
113. 6, *h.* himself to behold things in heaven.
Prov. 16. 19, better be of *h.* spirit.
Isa. 57. 15, of contrite and *h.* spirit.
Mat. 18. 4; 23. 12; Lu. 14. 11; 18. 14, *h.* himself.
Phil. 2. 8, he *h.* himself.
Jas. 4. 6; 1 Pet. 5. 5, God giveth grace to *h.*
1 Pet. 5. 6, *h.* yourselves under mighty hand.
See Isa. 2. 11; 5. 15; Lam. 3. 20.

HUMBLY. 2 Sam. 16. 4; Mic. 6. 8.

HUMILITY. Prov. 15. 33; 18. 12, before honour is *h.*
22. 4, by *h.* are riches.
See Acts 20. 19; Col. 2. 18, 23; 1 Pet. 5. 5.

HUNGER. Deut. 8. 3, he suffered thee to *h.*
Joh 18. 12, his strength shall be *h.*-bitten.
Ps. 34. 10, young lions do lack and suffer *h.*
Prov. 19. 15, an idle soul shall suffer *h.*
Isa. 49. 10, shall not *h.* nor thirst.
Jer. 38. 9, he is like to die for *h.*
Mat. 5. 6; Lu. 6. 21, blessed that *h.*
Lu. 6. 25, who are full, for ye shall *h.*
John 6. 35, cometh to me shall never *h.*
Rom. 12. 20, if thine enemy *h.*
1 Cor. 4. 11, we both *h.* and thirst.
11. 34, if any man *h.*, let him eat at home.
Rev. 7. 16, they shall *h.* no more.
See Mat. 4. 2; 12. 1; 25. 35; Lu. 15. 17.

HUNGRY. Joh 22. 7, withholden bread from *h.*
24. 10, they take away sheaf from the *h.*
Ps. 50. 12, if I were *h.* I would not tell thee.

Ps. 107. 5, *h.* and thirsty, their soul fainted.
9, he filleth the *h.* soul with goodness.
Prov. 27. 7, to *h.* every bitter thing is sweet.
Isa. 29. 8, when a *h.* man dreameth.
65. 13, my servants eat, but ye shall be *h.*
Ezek. 18. 7, given his bread to the *h.*
1 Cor. 11. 21, one is *h.* and another drunken.
Phil. 4. 12, I know to be full and to be *h.*
See Prov. 6. 30; Isa. 8. 21; 9. 20; Mk. 11. 12.

HUNT. 1 Sam. 26. 20, as when one doth *h.* a partridge.
Jer. 16. 16, *h.* them from every mountain.
Ezek. 13. 18, *h.* souls of my people.
Mic. 7. 2, they *h.* every man his brother.
See Gen. 10. 9; 27. 5; 1 Sam. 24. 11.

HUNTING. Prov. 12. 27.

HURL. Num. 35. 20; 1 Chron. 12. 2; Job 27. 21.

HURT. Ps. 15. 4, that sweareth to his own *h.*
Eccl. 8. 9, ruleth over another to his own *h.*
Isa. 11. 9, shall not *h.* nor destroy.
Jer. 6. 14; 8. 11, have healed *h.* slightly.
8. 21, for the *h.* of my people.
25. 6, provoke not; I will do no *h.*
Dan. 3. 25, they have no *h.*
6. 23, no manner of *h.* found upon him.
Mk. 16. 18, deadly thing, it shall not *h.*
Lu. 10. 19, nothing shall by any means *h.* you.
Acts 18. 10, no man set on thee to *h.* thee.
Rev. 6. 6, *h.* not the oil and the wine.
See Rev. 7. 2; 9. 4; 11. 5.

HURTFUL. Ezra 4. 15; Ps. 144. 10; 1 Tim. 6. 9.

HUSBAND. Ex. 4. 25, a bloody *h.* art thou.
Prov. 12. 4, virtuous wife a crown to her *h.*
31. 11, 23, 28, her *h.* doth safely trust.
Isa. 54. 5, thy Maker is thy *h.*
John 4. 16, go, call thy *h.*
1 Cor. 7. 16, whether thou shalt save thy *h.*
14. 35, let them ask their *h.* at home.
Eph. 5. 22, submit yourselves to your *h.*
25; Col. 3. 19, *h.*, love your wives.
1 Tim. 3. 12, the *h.* of one wife.
Tit. 2. 4, teach young women to love their *h.*
5, obedient to their own *h.*
1 Pet. 3. 1, be in subjection to your *h.*
7, ye *h.*, dwell with them.
See Gen. 3. 6; Ruth 1. 11; Esth. 1. 17, 20.

HYMN. Mat. 26. 30; Mk. 14. 26; Eph. 5. 19; Col. 3. 16.

HYPOCRISY. Mat. 23. 28, within ye are full of *h.*
Mk. 12. 15, he knowing their *h.*
Lu. 12. 1, leaven of Pharisees which is *h.*
Jas. 3. 17, wisdom is pure and without *h.*
See Isa. 32. 8; 1 Tim. 4. 2.

HYPOCRITE. Job 8. 13, the *h.* hope shall perish.
20. 5, the joy of the *h.* but for a moment.
36. 13, the *h.* in heart.
Isa. 9. 17, every one is an *h.*
Mat. 6. 2, 5, 16, as the *h.* do.
7. 5; Lu. 6. 42; 13. 15, thou *h.*
15. 7; 16. 3; 22. 18; Mk. 7. 6; Lu. 12. 56, ye *h.*
23. 13; Lu. 11. 44, woe unto you, *h.*
24. 51, appoint his portion with the *h.*
See Job 13. 16; 27. 8; Prov. 11. 9.

HYPOCRITICAL. Ps. 35. 16; Isa. 10. 6.

I.

IDLE. Ex. 5. 8, 17, they be *i.*
Prov. 19. 15, an *i.* soul shall hunger.
31. 27, she eateth not bread of *i.*
Mat. 12. 36, every *i.* word men speak.
20. 3, 6, others standing *i.*
See Eccl. 10. 18; Ezek. 16. 49; 1 Tim. 5. 13.

IDOL. 1 Chron. 16. 26; Ps. 96. 5, all gods of the people are *i.*
Isa. 66. 3, as if he blessed an *i.*
Jer. 50. 38, they are mad upon their *i.*
Hos. 4. 17, Ephraim is joined to *i.*
Acts 15. 20, abstain from pollutions of *i.*
1 Cor. 8. 4, we know an *i.* is nothing.
7, with conscience of the *i.*
1 Thess. 1. 9, ye turned to God from *i.*
1 John 5. 21, keep yourselves from *i.*
See Acts 17. 16; Gal. 5. 20; Col. 3. 5.

IGNORANCE. Acts 3. 17, through *i.* ye did it.
17. 30, the times of *i.* God winked at.
Eph. 4. 18, alienated through *i.*
1 Pet. 2. 15, put to silence *i.* of foolish men.
See Lev. 4. 2, 13, 22, 27; 5. 15; Num. 15. 24.

IGNORANT. Ps. 73. 22, so foolish was I and *i.*
Isa. 63. 16, though Abraham be *i.* of us.
Acts 4. 13, perceived they were *i.* men.
Rom. 10. 3, being *i.* of God's righteousness.
1 Cor. 14. 38, if any man be *i.*, let him be *i.*
2 Cor. 2. 11, not *i.* of his devices.
Heb. 5. 2, can have compassion on the *i.*
2 Pet. 3. 5, they willingly are *i.*
See Num. 15. 28; Acts 17. 23; 1 Tim. 1. 13.

IMAGINATION. Gen. 6. 5; 8. 21, *i.* of heart evil.
Deut. 29. 19; Jer. 23. 17, walk in *i.* of heart.
1 Chron. 28. 9, understandeth all the *i.* of thoughts.
Rom. 1. 21, vain in their *i.*
2 Cor. 10. 5, casting down *i.*
See Deut. 31. 21; Prov. 8. 18; Lam. 3. 60.

IMAGINE. Ps. 62. 3, how long will ye *i.* mischief.
Nah. 1. 9, what do ye *i.* against the Lord.
11, there is one that *i.* evil.
Zech. 7. 10; 8. 17, let none *i.* evil.
See Job 21. 27; Ps. 10. 2; 21. 11; Acts 4. 25.

IMMORTAL. 1 Tim. 1. 17.

IMMORTALITY. Rom. 2. 7; 1 Cor. 15. 53; 1 Tim. 6. 16; 2 Tim. 1. 10.

IMPART. Job 39. 17; Lu. 3. 11; Rom. 1. 11; 1 Thess. 2. 8.

IMPEDIMENT. Mk. 7. 32.

IMPENITENT. Rom. 2. 5.

IMPLACABLE. Rom. 1. 31.

IMPOSE. Ezra 7. 24; Heb. 9. 10.

IMPOSSIBLE. Mat. 19. 26; Mk. 10. 27; Lu. 18. 27, with men it is *i.*
Lu. 1. 37; 18. 27, with God nothing *i.*
See Mat. 17. 20; Lu. 17. 1; Heb. 6. 4, 18; 11. 6.

IMPOTENT. John 5. 3; Acts 4. 9; 14. 8.

IMPOVERISH. Judg. 6. 6; Isa. 40. 20; Jer. 5. 17.

IMPRISONMENT. Ezra 7. 26; 2 Cor. 6. 5; Heb. 11. 36.

IMPUDENT. Prov. 7. 13; Ezek. 2. 4; 3. 7.

IMPUTE. Lev. 17. 4, blood shall be *i.* to that man
Ps. 32. 2; Rom. 4. 8, to whom the Lord *i.* not iniquity.
Hab. 1. 11, *i.* his power to his god.
Rom. 5. 13, sin not *i.* when there is no law.
See 1 Sam. 22. 15; 2 Sam. 19. 19; 2 Cor. 5. 19.

INCLINE. Josh. 24. 23, *i.* your hearts to the Lord.
1 Kings 8. 58, that he may *i.* hearts to keep law.
Ps. 40. 1; 116. 2, he *i.* unto me and heard.
119. 36, *i.* my heart to thy testimonies.
Jer. 7. 24; 11. 8; 17. 23; 34. 14, nor *i.* ear.
See Prov. 2. 18; Jer. 25. 4; 44. 5.

INCLOSED. Ps. 17. 10; 22. 16; Lu. 5. 6.

INCONTINENT. 1 Cor. 7. 5; 2 Tim. 3. 3.

INCORRUPTIBLE. 1 Cor. 9. 25, an *i.* crown.
1 Pet. 1. 4, inheritance *i.*
23, born of *i.* seed.
See Rom. 1. 23; 1 Cor. 15. 42, 50, 52, 53, 54.

INCREASE (*n.*). Lev. 25. 36, take no usury or *i.*
26. 4, the land shall yield her *i.*
Deut. 14. 22, 28, tithe all *i.*
Ps. 67. 6; Ezek. 34. 27, earth shall yield her *i.*
Prov. 18. 20, with the *i.* of his lips.
Eccl. 5. 10, not satisfied with *i.*
Isa. 9. 7, *i.* of his government.
1 Cor. 3. 6, 7, God gave the *i.*
See Jer. 2. 3; Eph. 4. 16; Col. 2. 19.

INCREASE (*v.*). Job 8. 7, thy latter end shall greatly *i.*

Ps. 4. 7, that their corn and wine *i.*
62. 10, if riches *i.*, set not.
115. 14, Lord shall *i.* you more and more.
Prov. 1. 5; 9. 9, a wise man will *i.* learning.
11. 24, scattereth and yet *i.*
Eccl. 1. 18, he that *i.* knowledge *i.* sorrow.
Isa. 9. 3, multiplied nation and not *i.* joy.
40. 29, he *i.* strength.
Ezek. 36. 37, *i.* them with men like a flock.
Dan. 12. 4, knowledge shall be *i.*
Hos. 12. 1, he daily *i.* lies.
Hab. 2. 6, that *i.* that which is not his.
Lu. 2. 52, Jesus *i.* in wisdom.
Acts 6. 7, word of God *i.*
16. 5, churches *i.* daily.
Rev. 3. 17, I am rich and *i.* with goods.
See Eccl. 2. 9; 5. 11; Mk. 4. 8; Col. 2. 19.

INCREDIBLE. Acts 26. 8.

INCURABLE. 2 Chron. 21. 18; Jer. 15. 18; Mic. 1. 9.

INDEED. 1 Kings 8. 27; 2 Chron. 6. 18, God *i.* dwell on earth.
1 Chron. 4. 10, bless me *i.*
Mk. 11. 32, a prophet *i.*
Lu. 24. 34, the Lord is risen *i.*
John 1. 47, an Israelite *i.*
6. 55, my flesh is meat *i.*, my blood drink *i.*
8. 36, shall be free *i.*
1 Tim. 5. 3, that are widows *i.*
See Gen. 37. 8; Isa. 6. 9; Rom. 8. 7.

INDIGNATION. Ps. 78. 49, wrath, *i.*, and trouble.
Isa. 26. 20, till the *i.* be overpast.
Nah. 1. 6, who can stand before his *i.*
Mat. 20. 24, moved with *i.*
26. 8, they had *i.*
2 Cor. 7. 11, yea, what *i.*
Heb. 10. 27, fearful looking for of fiery *i.*
Rev. 14. 10, the cup of his *i.*
See Zech. 1. 12; Acts 5. 17; Rom. 2. 8.

INDITING. Ps. 45. 1.

INDUSTRIOUS. 1 Kings 11. 28.

INEXCUSABLE. Rom. 2. 1.

INFANT. Job 3. 16; Isa. 65. 20; Lu. 18. 15.

INFIDEL. 2 Cor. 6. 15; 1 Tim. 5. 8.

INFIRMITY. Ps. 77. 10, this is mine *i.*
Prov. 18. 14, spirit of man will sustain his *i.*
Mat. 8. 17, himself took our *i.*
Rom. 6. 19, the *i.* of your flesh.
8. 26, the Spirit helpeth our *i.*
15. 1, bear the *i.* of the weak.
2 Cor. 12. 5, 10, glory in mine *i.*
1 Tim. 5. 23, wine for thine often *i.*
Heb. 4. 15, feeling of our *i.*
See Lu. 5. 15; 7. 21; John 5. 5; Heb. 5. 2.

INFLAME. Isa. 5. 11; 57. 5.

INFLICTED. 2 Cor. 2. 6.

INFLUENCES. Job 38. 31.

INGRAFTED. Jas. 1. 21.

INHABIT. Isa. 57. 15; 65. 21; Amos 9. 14.

INHABITANT. Num. 13. 32, land eateth up *i.*
Judg. 5. 23, curse bitterly the *i.*
Isa. 6. 11, cities wasted without *i.*
33. 24, *i.* shall not say, I am sick.
40. 22, *i.* are as grasshoppers.
Jer. 44. 22, land without an *i.*
See Jer. 2. 15; 4. 7; Zech. 8. 21.

INHERIT. Ex. 32. 13, they shall *i.* it for ever.
Ps. 25. 13, shall *i.* the earth.
37. 11, the meek shall *i.* the earth.
Prov. 14. 18, the simple *i.* folly.
Mat. 19. 29, shall *i.* everlasting life.
25. 34, *i.* kingdom prepared.
Mk. 10. 17; Lu. 10. 25; 18. 18, *i.* eternal life.
1 Cor. 6. 9; 15. 50; Gal. 5. 21, not *i.* kingdom.
Heb. 12. 17, when he would have *i.* blessing.
See Heb. 6. 12; 1 Pet. 3. 9; Rev. 21. 7.

INHERITANCE. Ps. 16. 5, Lord is portion of mine *i.*
Ps. 47. 4, shall choose our *i.* for us.
Prov. 20. 21, an *i.* may be gotten hastily.
Eccl. 7. 11, wisdom good with an *i.*
Mk. 12. 7; Lu. 20. 14, the *i.* shall be ours.
Lu. 12. 13, that he divide the *i.* with me.
Acts 20. 32; 26. 18, an *i.* among the sanctified.
Eph. 1. 14, earnest of our *i.*
Heb. 9. 15, promise of eternal *i.*
See Eph. 5. 5; Col. 1. 12; Heb. 1. 4.

INIQUITY. Ex. 20. 5; 34. 7; Num. 14. 18; Deut. 5. 9, visiting *i.* of fathers.
34. 7; Num. 14. 18, forgiving *i.* and transgression.
Job 4. 8, they that plow *i.* reap the same.
13. 26, to possess the *i.* of my youth.
34. 32, if I have done *i.* I will do no more.
Ps. 25. 11, pardon mine *i.*, for it is great.
32. 5, mine *i.* have I not hid.
39. 11, correct man for *i.*
51. 5, I was shapen in *i.*
66. 18, if I regard *i.* in my heart.
69. 27, add *i.* to their *i.*
79. 8, remember not former *i.*
90. 8, thou hast set our *i.*
103. 3, who forgiveth all thine *i.*
10, not rewarded according to *i.*
107. 17, fools, because of *i.*, are afflicted.
119. 3, they also do no *i.*
130. 3, if thou shouldest mark *i.*
Prov. 22. 8, he that soweth *i.* shall reap vanity.
Isa. 1. 4, a people laden with *i.*
6. 7, thine *i.* is taken away.
40. 2, her *i.* is pardoned.
53. 5, he was bruised for our *i.*
59. 2, your *i.* separated between you and God.
Jer. 5. 25, your *i.* turned away these things.
Ezek. 18. 30, repent, so *i.* shall not be your ruin.
Hab. 1. 13, canst not look on *i.*
Mat. 24. 12, because *i.* shall abound.
Acts 1. 18, purchased with reward of *i.*
8. 23, in the bond of *i.*
Rom. 6. 19, servants to *i.* unto *i.*
2 Thess. 2. 7, the mystery of *i.*
2 Tim. 2. 19, depart from *i.*
Jas. 3. 6, a world of *i.*
See Ps. 36. 2; Jer. 31. 30; Ezek. 3. 18; 18. 26.

INJURIOUS. 1 Tim. 1. 13.

INK. Jer. 36. 18; 2 Cor. 3. 3; 2 John 12; 3 John 13.

INN. Gen. 42. 27; Ex. 4. 24; Lu. 2. 7; 10. 34.

INNOCENT. Job 4. 7, whoever perished, being *i.*
9. 23, laugh at trial of *i.*
27. 17, the *i.* shall divide the silver.
Ps. 19. 13, *i.* from the great transgression.
Prov. 28. 20, maketh haste to be rich shall not be *i.*
Jer. 2. 34; 19. 4, blood of the *i.*
See Gen. 20. 5; Ex. 23. 7; Mat. 27. 24.

INNUMERABLE. Job 21. 33; Ps. 40. 12; Heb. 12. 22.

INORDINATE. Ezek. 23. 11; Col. 3. 5.

INQUISITION. Deut. 19. 18; Esth. 2. 23; Ps. 9. 12.

INSCRIPTION. Acts 17. 23.

INSPIRATION. Job 32. 8; 2 Tim. 3. 16.

INSTANT. Rom. 12. 12; 2 Tim. 4. 2.

INSTRUCT. Neh. 9. 20, thy good spirit to *i.* them.
Ps. 16. 7, my reins *i.* me in night season.
32. 8, I will *i.* thee and teach thee.
Isa. 40. 14, who *i.* him.
Mat. 13. 52, every scribe *i.* to the kingdom.
Phil. 4. 12, in all things I am *i.*
See Prov. 21. 11; Acts 18. 25; 2 Tim. 2. 25.

INSTRUCTION. Ps. 50. 17, thou hatest *i.*
Prov. 1. 7; 15. 5, fools despise *i.*
4. 13, take fast hold of *i.*
8. 33, hear *i.* and be wise.
12. 1, whoso loveth *i.* loveth knowledge.
16. 22, the *i.* of fools is folly.
24. 32, I looked upon it and received *i.*
2 Tim. 3. 16, profitable for *i.*
See Jer. 17. 23; 35. 15; Zeph. 3. 7.

INSTRUMENT. Ps. 7. 13, hath prepared *i.* of death.
Isa. 41. 15, a new sharp threshing *i.*
Ezek. 33. 32, of one that can play on an *i.*
Rom. 6. 13, members *i.* of unrighteousness.
See Num. 35. 16; Ps. 68. 25; 150. 4.

INTEGRITY. Job 2. 3, he holdeth fast his *i.*
31. 6, that God may know my *i.*
Ps. 25. 21, let *i.* preserve me.
26. 1, I walked in *i.*
Prov. 11. 3, the *i.* of the upright.
19. 1; 20. 7, that walketh in his *i.*
See Gen. 20. 5; Ps. 7. 8; 41. 12; 78. 72.

INTENTS. Jer. 30. 24; Heb. 4. 12.

INTERCESSION. Isa. 53. 12, make *i.* for transgressors.
Rom. 8. 26, Spirit maketh *i.*
Heb. 7. 25, ever liveth to make *i.*
See Jer. 7. 16; 27. 16; 1 Tim. 2. 1.

INTERCESSOR. Isa. 59. 16.

INTERMEDDLE. Prov. 14. 10; 18. 1.

INTREAT. Ruth 1. 16, *i.* me not to leave thee.
1 Sam. 2. 25, if man sin, who shall *i.* for him.
Ps. 119. 58, I *i.* thy favour.
Isa. 19. 22, he shall be *i.* of them.
Mat. 22. 6; Lu. 18. 32, *i.* them spitefully.
1 Tim. 5. 1, but *i.* him as a father.
Jas. 3. 17, wisdom is easy to be *i.*
See Prov. 18. 23; Lu. 15. 28; 20. 11.

INTRUDING. Col. 2. 18.

INVENTIONS. Ps. 106. 29; Prov. 8. 12; Eccl. 7. 29.

INVISIBLE. Col. 1. 15; 1 Tim. 1. 17; Heb. 11. 27.

INWARD. Job 38. 36, wisdom in the *i.* parts.
Ps. 51. 6, truth in the *i.* parts.
64. 6, *i.* thought of every one is deep.
Jer. 31. 33, I will put my law in their *i.* parts.
Rom. 7. 22, in law of God after the *i.* man.
2 Cor. 4. 16, the *i.* man is renewed.
See Ps. 62. 4; Mat. 7. 15; Rom. 2. 29.

ISSUES. Ps. 68. 20; Prov. 4. 23.

ITCHING. 2 Tim. 4. 3.

J.

JANGLING. 1 Tim. 1. 6.

JEALOUS. Ex. 20. 5; 34. 14; Deut. 4. 24; 5. 9; 6. 15; Josh. 24. 19, I am a *j.* God.
1 Kings 19. 10, 14, I have been *j.* for the Lord.
Ezek. 39. 25, will be *j.* for my holy name.
2 Cor. 11. 2, I am *j.* over you.
See Num. 5. 14; Joel 2. 18; Zech. 1. 14; 8. 2.

JEALOUSY. Deut. 32. 16; 1 Kings 14. 22, they provoked him to *j.*
Prov. 6. 34, *j.* is the rage of a man.
Cant. 8. 6, *j.* is cruel as the grave.
Ezek. 36. 5, in fire of *j.* have I spoken.
1 Cor. 10. 22, do we provoke the Lord to *j.*
See Ps. 78. 58; 79. 5; Isa. 42. 13.

JESTING. Eph. 5. 4.

JEWELS. Isa 61. 10; Mal. 3. 17.

JOIN. Prov. 11. 21; 16. 5, hand *j.* in hand.
Eccl. 9. 4, to him *j.* to living there is hope.
Isa. 5. 8, that *j.* house to house.
Jer. 50. 5, let us *j.* ourselves to the Lord.
Hos. 4. 17, Ephraim is *j.* to idols.
Mat. 19. 6; Mk. 10. 9, what God hath *j.*
Acts 5. 13, durst no man *j.* himself.
1 Cor. 1. 10, perfectly *j.* in same mind.
6. 17, *j.* to the Lord.
Eph. 4. 16, whole body *j.* together.
See Acts 8. 29; 9. 26; 18. 7; Eph. 5. 31.

JOINT. Gen. 32. 25; Ps. 22. 14; Prov. 25. 19, out of *j.*
Eph. 4. 16, which every *j.* supplieth.
Heb. 4. 12, dividing asunder of *j.* and marrow.
See 1 Kings 22. 34; Rom. 8. 17; Col. 2. 19.

JOURNEY (*n.*). 1 Kings 18. 27, or he is in a *j.*
Neh. 2. 6, for how long shall thy *j.* be?
Mat. 10. 10; Mk. 6. 8; Lu. 9. 3, nor scrip for your *j.*
John 4. 6, Jesus wearied with his *j.*

JOURNEY (*v.*). Num. 10. 29, we are *j.* to the place.
See Gen. 12. 9; 13. 11.

JOURNEYINGS. Num. 10. 28, thus were the *j.*
2 Cor. 11. 26, in *j.* often.

JOY. Ezra 3. 13, not discern noise of *j.*
Neh. 8. 10, *j.* of the Lord is your strength.
Job 20. 5, the *j.* of the hypocrite is but a moment.
29. 13, widow's heart sing for *j.*
33. 26, he will see his face with *j.*
41. 22, sorrow is turned into *j.*
Ps. 16. 11, fulness of *j.*
30. 5, *j.* cometh in the morning.
48. 2, the *j.* of the whole earth.
51. 12, restore the *j.* of thy salvation.
126. 5, sow in tears, reap in *j.*
137. 6, prefer Jerusalem above my chief *j.*
Prov. 14. 10, not intermeddle with his *j.*
21. 15, it is *j.* to the just to do judgment.
Eccl. 2. 10, I withheld not my heart from *j.*
9. 7, eat thy bread with *j.*
Isa. 9. 3, not increased the *j.*
12. 3, with *j.* draw water.
24. 8, *j.* of the harp ceaseth.
29. 19, meek shall increase their *j.*
35. 2; 51. 11, with everlasting *j.*
65. 14, my servants sing for *j.* of heart.
Jer. 15. 16, thy word was the *j.* of my heart.
31. 13, will turn their mourning into *j.*
49. 25, the city of my *j.*
Lam. 2. 15, the *j.* of the whole earth.
Mat. 13. 20; Lu. 8. 13, with *j.* receiveth it.
44, for *j.* goeth and selleth.
25. 21, 23, the *j.* of thy Lord.
Lu. 15. 7, *j.* in heaven over one sinner.
10, there is *j.* in presence of angels.
24. 41, they believed not for *j.*
John 3. 29, this my *j.* is fulfilled.
15. 11; 16. 24, that our *j.* might be full.
Acts 8. 8, great *j.* in that city.
20. 24, finish my course with *j.*
2 Cor. 1. 24, helpers of your *j.*
Phil. 2. 2, fulfil ye my *j.*
Heb. 12. 2, for the *j.* set before him.
Jas. 1. 2, count it all *j.* when ye fall.
1 Pet. 1. 8, with *j.* unspeakable.
4. 13, glad also with exceeding *j.*
2 John 12, that our *j.* may be full.
Jude 24, faultless, with exceeding *j.*
See Rom. 14. 17; Gal. 5. 22; Phil. 1. 4.

JOYFUL. Ps. 35. 9, my soul shall be *j.* in the Lord.
63. 5, praise thee with *j.* lips.
66. 1; 81. 1; 95. 1; 98. 6, make a *j.* noise.
Eccl. 7. 14, in day of prosperity be *j.*
Isa. 56. 7, *j.* in my house of prayer.
See 2 Cor. 7. 4; Col. 1. 11; Heb. 10. 34.

JUDGE (*n*). Gen. 18. 25; Ps. 94. 2, the *j.* of all the earth.
Ps. 50. 6, God is *j.* himself.
68. 5, a *j.* of the widows.
Mic. 7. 3, the *j.* asketh a reward.
Lu. 12. 14, who made me a *j.* over you?
18. 6, the unjust *j.*
Acts 10. 42, the *J.* of quick and dead.
2 Tim. 4. 8, the Lord, the righteous *j.*
Heb. 12. 23, to God the *J.* of all.
Jas. 5. 9, the *j.* standeth before the door.
See 2 Sam. 15. 4; Mat. 5. 25; Jas. 4. 11.

JUDGE (*v.*). Gen. 16. 5, Lord *j.* between me and thee.
Deut. 32. 36; Ps. 7. 8, Lord *j.* the people.
Ps. 56. 11, he is a God that *j.* in the earth.
Isa. 1. 17, *j.* the fatherless.
Mat. 7. 1, *j.* not, that ye be not *j.*
Lu. 7. 43, thou hast rightly *j.*
John 7. 24, *j.* righteous judgment.
Rom. 14. 4, who art thou that *j.*
See John 16. 11; Rom. 2. 16; 3. 6; 2 Tim. 4. 1.

JUDGMENT. Deut. 1. 17, the *j.* is God's.
Ps. 1. 5, shall not stand in the *j.*

Ps. 101. 1, I will sing of mercy and *j.*
Prov. 29. 26, *j.* cometh from the Lord.
Eccl. 11. 9; 12. 14, God will bring into *j.*
Isa. 28. 17, *j.* will I lay to the line.
53. 8, taken from prison and from *j.*
Jer. 5. 1, if there be any that executeth *j.*
10. 24, correct with *j.*, not in anger.
Hos. 12. 6, keep mercy and *j.*
Mat. 5. 21, in danger of the *j.*
John 5. 22, Father committed all *j.* to the Son.
9. 39, for *j.* I am come.
16. 8, reprove the world of *j.*
Acts 24. 25, reasoned of *j.* to come.
Rom. 14. 10, all stand before the *j.* seat.
Heb. 9. 27, after this the *j.*
1 Pet. 4. 17, *j.* must begin at house of God.
See Mat. 12. 41; Heb. 10. 27; Jas. 2. 13.

JUST. Job 9. 2, how should man be *j.* with God.
Prov. 3. 33, blesseth habitation of the *j.*
4. 18, path of *j.* as shining light.
10. 7, memory of *j.* is blessed.
Isa. 26. 7, way of the *j.* is uprightness.
Hab. 2. 4; Rom. 1. 17; Gal. 3. 11; Heb. 10. 38, the *j.* shall live by faith.
Mat. 5. 45, sendeth rain on *j.* and unjust.
Lu. 14. 14, recompensed at resurrection of *j.*
15. 7, ninety and nine *j.* persons.
Acts 24. 15, resurrection both of *j.* and unjust.
Rom. 3. 26, that he might be *j.*
Phil. 4. 8, whatsoever things are *j.*
Heb. 2. 2, a *j.* recompence of reward.
12. 23, spirits of *j.* men made perfect.
1 Pet. 3. 18, the *j.* for the unjust.
See Job 34. 17; Acts 3. 14; Col. 4. 1.

JUSTICE. 2 Sam. 15. 4, I would do *j.*
Ps. 89. 14, *j.* and judgment are the habitation.
Prov. 8. 15, by me princes decree *j.*
Isa. 59. 4, none calleth for *j.*
Jer. 23. 5, execute judgment and *j.* in the earth.
50. 7, the habitation of *j.*
See Job 8. 3; 35. 17; Isa. 9. 7; 56. 1.

JUSTIFICATION. Rom. 4. 25; 5. 16, 18.

JUSTIFY. Job 11. 2, should a man full of talk be *j.*
25. 4, how then can man be *j.* with God?
Ps. 51. 4, be *j.* when thou speakest.
143. 2, in thy sight shall no man living be *j.*
Isa. 5. 23, which *j.* the wicked for reward.
Mat. 11. 19; Lu. 7. 35, wisdom is *j.* of her children.
12. 37, by thy words thou shalt be *j.*
Lu. 10. 29, willing to *j.* himself.
18. 14, *j.* rather than the other.
Acts 13. 39, all that believe are *j.*
Rom. 3. 24; Tit. 3. 7, *j.* freely by his grace.
5. 1, being *j.* by faith.
9, being now *j.* by his blood.
Gal. 2. 16, man is not *j.* by works of the law.
1 Tim. 3. 16, *j.* in the Spirit.
See Isa. 50. 8; Rom. 4. 5; 8. 33.

JUSTLY. Mic. 6. 8; Lu. 23. 41; 1 Thess. 2. 10.

K.

KEEP. Gen. 18. 19, they shall *k.* the way of the Lord.
Num. 6. 24, the Lord bless thee and *k.* thee.
1 Sam. 2. 9, he will *k.* feet of his saints.
25. 34, the Lord God hath *k.* me back from hurting thee.
Ps. 17. 8, *k.* me as the apple of the eye.
34. 13, *k.* thy tongue from evil.
91. 11, angels charge to *k.* thee in all thy ways.
121. 3, he that *k.* thee will not slumber.
127. 1, except the Lord *k.* the city.
141. 3, *k.* the door of my lips.
Prov. 4. 6, love wisdom, she shall *k.* thee.
21, *k.* my sayings in midst of thine heart.
23, *k.* thy heart with all diligence.
6. 20, my son, *k.* thy father's commandment.
Eccl. 3. 6, a time to *k.*
5. 1, *k.* thy foot when thou goest.
12. 13, fear God and *k.* his commandments.
Isa. 26. 3, thou wilt *k.* him in perfect peace.
27. 3, I the Lord do *k.* it, I will *k.* it.
Jer. 3. 5, 12, will he *k.* his anger.
Hab. 2. 20, let the earth *k.* silence.
Mal. 3. 14, what profit that we have *k.*
Mat. 19. 17, if thou wilt enter life *k.* the commandments.
Lu. 11. 28, blessed are they that *k.*
19. 43, enemies shall *k.* thee in.
John 8. 51, 52, *k.* my sayings.
12. 25, he that hateth his life shall *k.* it.
14. 23, if a man love me he will *k.* my words.
17. 11, holy Father, *k.* through thine.
15, that thou shouldest *k.* them from the evil.
Acts 18. 4, delivered the decrees to *k.*
21. 25, *k.* from things offered to idols.
1 Cor. 5. 8, let us *k.* the feast.
9. 27, I *k.* under my body.
Eph. 4. 3, *k.* the unity of the Spirit.
Phil. 4. 7, the peace of God shall *k.* your hearts.
1 Tim. 6. 22, *k.* thyself pure.
6. 20, *k.* that which is committed.
Jas. 1. 27, *k.* himself unspotted.
1 John 5. 21, *k.* yourselves from idols.
Jude 21, *k.* yourselves in the love of God.
24, able to *k.* you from falling.
Rev. 3. 10, I will *k.* thee from hour of temptation.
22. 9, which *k.* the sayings of this book.
See 1 Pet. 1. 5; 4. 19; Jude 6; Rev. 3. 8.

KEEPER. Ps. 121. 5, the Lord is thy *k.*
Eccl. 12. 3, the *k.* of the house tremble.
Cant. 1. 8, they made me *k.* of the vineyards.
Tit. 2. 5, chaste, *k.* at home.
See Gen. 4. 2, 9; Mat. 28. 4; Acts 5. 23; 16. 27.

KEY. Mat. 16. 19, the *k.* of kingdom of heaven.
Lu. 11. 52, ye have taken away *k.* of knowledge.
Rev. 1. 18, the *k.* of hell and of death.
See Isa. 22. 22; Rev. 3. 7; 9. 1.

KICK. Deut. 32. 15; 1 Sam. 2. 29; Acts 9. 5.

KILL. Num. 16. 13, to *k.* us in the wilderness.
2 Kings 5. 7, am I a God to *k.*
7. 4, if they *k.* us, we shall but die.
Eccl. 3. 3, a time to *k.*
Mat. 10. 28; Lu. 12. 4, fear not them that *k.* the body.
Mk. 3. 4, is it lawful to save life, or to *k.*
John 5. 18, Jews sought the more to *k.* him.
7. 19, why go ye about to *k.* me?
8. 22, will he *k.* himself?
Rom. 8. 36, for thy sake we are *k.* all the day.
2 Cor. 3. 6, the letter *k.*
6. 9, chastened and not *k.*
Jas. 4. 2, ye *k.* and desire to have.
5. 6, ye condemned and *k.* the just.
See Mat. 23. 37; Mk. 12. 5; Lu. 22. 2.

KIND. 2 Chron. 10. 7, if thou be *k.* to this people.
Mat. 17. 21; Mk. 9. 29, this *k.* goeth not out.
Lu. 6. 35, *k.* to unthankful and evil.
1 Cor. 13. 4, charity suffereth long, and is *k.*
See Mat. 13. 47; Eph. 4. 32; Jas. 3. 7.

KINDLE. Ps. 2. 12, his wrath is *k.* but a little.
Prov. 26. 21, a contentious man to *k.* strife.
Isa. 50. 11, walk in sparks that ye have *k.*
Hos. 11. 8, my repentings are *k.* together.
Lu. 12. 49, what will I, if it be already *k.*
Jas. 3. 5, how great a matter a little fire *k.*
See Job 19. 11; 32. 2; Ezek. 20. 48.

KINDLY. Gen. 24. 49; 50. 21; Ruth 1. 8; Rom. 12. 10.

KINDNESS. Ruth 3. 10, thou hast showed more *k.*
2 Sam. 2. 6, I will requite you this *k.*
9. 1, 7, show him *k.* for Jonathan's sake.
Ps. 17. 7; 92. 2, thy marvellous loving-*k.*
36. 7, how excellent is thy loving-*k.*
63. 3, thy loving-*k.* is better than life.
117. 2; 119. 76, his merciful *k.*
141. 5, righteous smite me, it shall be a *k.*
Prov. 31. 26, in her tongue is the law of *k.*
Isa. 54. 8, with everlasting *k.*

Jer. 2. 2, I remember the *k.* of thy youth.
31. 3, with loving-*k.* have I drawn thee.
Col. 3. 12, put on *k.*, meekness.
2 Pet. 1. 7, to godliness, brotherly *k.*
See Josh. 2. 12; Neh. 9. 17; Joel 2. 13; Jonah 4. 2.

KINDRED. Acts 3. 25; Rev. 1. 7; 5. 9; 7. 9.

KING. Num. 23. 21, the shout of a *k.* is among them.
Judg. 9. 8, the trees went to anoint a *k.*
17. 6, no *k.* in Israel.
1 Sam. 8. 5, now make us a *k.*
19, we will have a *k.*
10. 24; 2 Sam. 16. 16, God save the *k.*
Job 18. 14, bring him to the *k.* of terrors.
34. 18, is it fit to say to the *k.*
Ps. 5. 2; 84. 3, my *K.* and my God.
10. 16, the Lord is *K.* for ever.
20. 9, let the *k.* hear us when we call.
74. 12, God is my *K.* of old.
102. 15, the *k.* of the earth shall fear.
Prov. 8. 15, by me *k.* reign.
22. 29, the diligent shall stand before *k.*
31. 3, that which destroyeth *k.*
4, it is not for *k.* to drink wine.
Eccl. 2. 12, what can the man do that cometh after the *k.*?
10. 16, woe to thee when thy *k.* is a child.
20, curse not the *k.*
Isa. 32. 1, a *k.* shall reign in righteousness.
33. 17, see the *k.* in his beauty.
49. 23, *k.* shall be thy nursing fathers.
Jer. 10. 10, the Lord is an everlasting *k.*
Mat. 22. 11, when the *k.* came in to see the guests.
Lu. 19. 38, blessed be the *K.* that cometh.
23. 2, that he himself is Christ a *k.*
John 6. 15, by force to make him a *k.*
19. 14, behold your *K.*
15, we have no *k.* but Cæsar.
1 Tim. 1. 17, now to the *K.* eternal.
6. 15, the *K.* of *k.* and Lord of lords.
Rev. 1. 6; 5. 10, made us *k.* and priests unto God.
15. 3, thou *K.* of saints.
See Lu. 10. 24; 1 Tim. 2. 2; 1 Pet. 2. 17.

KINGDOM. Ex. 19. 6, a *k.* of priests.
1 Chron. 29. 11; Mat. 6. 13, thine is the *k.*
Ps. 22. 28, the *k.* is the Lord's.
103. 19, his *k.* ruleth over all.
145. 12, the glorious majesty of his *k.*
Isa. 14. 16, is this the man that did shake *k.*
Dan. 4. 3, his *k.* is an everlasting *k.*
Mat. 4. 23; 9. 35; 24. 14, gospel of the *k.*
8. 12, children of the *k.* cast out.
12. 25; Mk. 3. 24; Lu. 11. 17, *k.* divided against itself.
13. 38, good seed are children of the *k.*
25. 34, inherit the *k.*
Lu. 12. 32, Father's good pleasure to give *k.*
22. 29, I appoint unto you a *k.*
John 18. 36, my *k.* is not of this world.
Acts 1. 6, wilt thou restore the *k.* to Israel.
1 Cor. 15. 24, when he shall have delivered up the *k.*
Col. 1. 13, into the *k.* of his dear Son.
2 Tim. 4. 18, to his heavenly *k.*
Jas. 2. 5, heirs of the *k.* he hath promised.
2 Pet. 1. 11, entrance into everlasting *k.*
See Rev. 1. 9; 11. 15; 16. 10; 17. 17.

KISS. Ps. 85. 10; Prov. 27. 6; Lu. 7. 38; Rom. 16. 16.

KNEW. Gen. 28. 16, the Lord is in this place, and I *k.* it not.
Jer. 1. 5, before I formed thee I *k.* thee.
Mat. 7. 23, I never *k.* you, depart.
John 4. 10, if thou *k.* the gift of God.
2 Cor. 5. 21, who *k.* no sin.
See Gen. 3. 7; Deut. 34. 10; John 1. 10; Rom. 1. 21.

KNOW. 1 Sam. 3. 7, Samuel did not yet *k.* the Lord.
1 Chron. 28. 9, *k.* thou the God of thy father.
Job 5. 27, *k.* thou it for thy good.
8. 9, we are of yesterday and *k.* nothing.
Job 13. 23, make me to *k.* my transgression.
19. 25, I *k.* that my redeemer liveth.
22. 13; Ps. 73. 11, how doth God *k.*
Ps. 39. 4, make me to *k.* mine end.
46. 10, be still, and *k.* that I am God.
56. 9, this I *k.* for God is for me.
103. 14, he *k.* our frame.
139. 23, *k.* my heart.
Eccl. 9. 5, the living *k.* they shall die.
11. 9, *k.* that for all these things.
Isa. 1. 3, the ox *k.* his owner.
Jer. 17. 9, heart is deceitful, who can *k.* it.
31. 34; Heb. 8. 11, *k.* the Lord, for all shall *k.* me.
Ezek. 2. 5; 33. 33, *k.* there hath been a prophet.
Hos. 2. 20, thou shalt *k.* the Lord.
7. 9, yet he *k.* it not.
Mat. 6. 3, let not thy left hand *k.*
13. 11; Mk. 4. 11; Lu. 8. 10, given to you to *k.*
25. 12, I *k.* you not.
Mk. 1. 24; Lu. 4. 34, I *k.* thee, who thou art.
Lu. 19. 42, if thou hadst *k.*
22. 57, 60, I *k.* him not.
John 7. 17, he shall *k.* of the doctrine.
10. 14, I *k.* my sheep and am *k.* of mine.
13. 7, *k.* not now, but shalt *k.*
17, if ye *k.* these things.
35, by this shall all men *k.*
Acts 1. 7, it is not for you to *k.*
Rom. 8. 28, we *k.* that all things work.
1 Cor. 2. 14, neither can he *k.* them.
13. 9, 12, we *k.* in part.
Eph. 3. 19, and to *k.* the love of Christ.
2 Tim. 1. 12, I *k.* whom I have believed.
3. 15, thou hast *k.* the scriptures.
1 John 2. 4, he that saith, I *k.* him.
3. 2, we *k.* that when he shall appear.
Rev. 2. 2, 9, 13, 19; 3. 1, 8, I *k.* thy works.
See Mat. 6. 8; 2 Tim. 2. 19; 2 Pet. 2. 9; Rev. 2. 17.

KNOWLEDGE. 2 Chron. 1. 10, 11, 12, give me *k.*
Job 21. 14, we desire not *k.* of thy ways.
Ps. 94. 10, he that teacheth man *k.*
139. 6, such *k.* is too wonderful.
144. 3, that thou takest *k.* of him.
Prov. 10. 14, wise men lay up *k.*
14. 6, *k.* is easy to him that understandeth.
17. 27, he that hath *k.* spareth words.
24. 5, a man of *k.* increaseth strength.
30. 3, nor have the *k.* of the holy.
Eccl. 1. 18, increaseth *k.* increaseth sorrow.
9. 10, nor *k.* in the grave.
Isa. 11. 2, the spirit of *k.*
40. 14, who taught him *k.*
53. 11, by his *k.* justify many.
Dan. 1. 17, God gave them *k.*
12. 4, *k.* shall be increased.
Hos. 4. 6, destroyed for lack of *k.*
Hab. 2. 14, earth shall be filled with the *k.*
Lu. 11. 52, taken away key of *k.*
Acts 4. 13, took *k.* of them.
24. 22, more perfect *k.* of that way.
Rom. 10. 2, zeal not according to *k.*
1 Cor. 8. 1, *k.* puffeth up.
13. 8, *k.* shall vanish away.
15. 34, some have not the *k.* of God.
Eph. 3. 19, love of Christ which passeth *k.*
Phil. 3. 8, but loss for the *k.* of Christ.
Col. 2. 3, treasures of wisdom and *k.*
1 Tim. 2. 4; 2 Tim. 3. 7, the *k.* of the truth.
Heb. 10. 26, sin after we have received *k.*
2 Pet. 1. 5, 6, to virtue *k.* and to *k.* temperance.
3. 18, grow in grace and *k.*
See Gen. 2. 9; 1 Sam. 2. 3; Prov. 19. 2; Hos. 4. 1.

L.

LABOUR (*n.*). Ps. 90. 10, yet is their strength *l.* and sorrow.
104. 23, goeth to his *l.* till evening.
Prov. 13. 11, he that gathereth by *l.* shall increase.
14. 23, in all *l.* there is profit.
Eccl. 1. 8, all things are full of *l.*

Eccl. 2. 22, what hath man of all his *l.*
6. 7, all the *l.* of man is for his mouth.
John 4. 38, are entered into their *l.*
1 Cor. 15. 58, your *l.* is not in vain.
1 Thess. 1. 3; Heb. 6. 10, your *l.* of love.
Rev. 2. 2, I know thy *l.* and patience.
14. 13, rest from their *l.*
See Gen. 31. 42; Isa. 58. 3; 2 Cor. 6. 5; 11. 23.

LABOUR (*v.*). Ex. 20. 9; Deut. 5. 13, six days shalt thou *l.*
Neh. 4. 21, so we *l.* in the work.
Ps. 127. 1, they *l.* in vain.
144. 14, our oxen may be strong to *l.*
Prov. 16. 26, he that *l.* for himself.
23. 4, *l.* not to be rich.
Eccl. 4. 8, for whom do I *l.*
5. 12, the sleep of a *l.* man is sweet.
Mat. 11. 28, all ye that *l.*
John 6. 27, *l.* not for meat which perisheth.
1 Cor. 3. 9, we are *l.* together with God.
Eph. 4. 28, but rather *l.*, working with his hands.
1 Thess. 5. 12, which *l.* among you.
1 Tim. 5. 17, they who *l.* in word and doctrine.
See Mat. 9. 37; 20. 1; Lu. 10. 2.

LACK. Mat. 19. 20; Lu. 22. 35; Acts 4. 34.

LADEN. Isa. 1. 4; Mat. 11. 28; 2 Tim. 3. 6.

LAMB. Isa. 5. 17, the *l.* feed after their manner.
11. 6, the wolf shall dwell with the *l.*
53. 7; Jer. 11. 19, as *l.* to the slaughter.
John 1. 29, 36, behold the *L.* of God.
1 Pet. 1. 19, as of a *l.* without blemish.
Rev. 5. 8; 13. 18, stood a *L.* slain.
12. 11, by the blood of the *L.*
22. 1, the throne of God and of the *L.*
See Isa. 40. 11; Lu. 10. 3; John 21. 15.

LAME. Joh 29. 15; Prov. 26. 7; Isa. 35. 6; Heb. 12. 13.

LAMENT. Mat. 11. 17; John 16. 20; Acts 8. 2.

LAMP. Ps. 119. 105; Prov. 13. 9; Isa. 62. 1; Mat. 25. 1.

LAP. Judg. 7. 8; Prov. 18. 33.

LAST. Num. 23. 10, let my *l.* end be like his.
Prov. 23. 32, at the *l.* it biteth.
Mat. 12. 45; Lu. 11. 26, *l.* state of that man.
19. 30; 20. 16; Mk. 10. 31; Lu. 13. 30, first shall be *l.*
John 6. 39; 11. 24; 12. 48, the *l.* day.
See Lam. 1. 9; 2 Tim. 3. 1; 1 Pet. 1. 5; 1 John 2. 18.

LATTER. Joh 19. 25; Prov. 19. 20; Hag. 2. 9.

LAUGH. Prov. 1. 26; Eccl. 3. 4; Lu. 6. 21; Jas. 4. 9.

LAW. Josh. 8. 34, all the words of the *l.*
Ps. 37. 31, the *l.* of his God is in his heart.
40. 8, thy *l.* is within my heart.
119. 70, 77, 92, 174, I delight in thy *l.*
97, 113, 163, 165, how I love thy *l.*
Prov. 13. 14, the *l.* of the wise is a fountain of life.
Isa. 8. 20, to the *l.* and to the testimony.
Mal. 2. 6, the *l.* of truth was in his mouth.
Mat. 5. 17, not come to destroy the *l.*
23. 23, the weightier matters of the *l.*
John 7. 51, doth our *l.* judge any man.
19. 7, we have a *l.*, and by our *l.*
Rom. 2. 14, are a *l.* unto themselves.
3. 20, by the deeds of the *l.*
7. 12, the *l.* is holy.
14, the *l.* is spiritual.
16; 1 Tim. 1. 8, the *l.* is good.
8. 3, what the *l.* could not do.
Gal. 3. 24, the *l.* was our schoolmaster.
5. 14, all the *l.* is fulfilled in one word.
23, against such there is no *l.*
6. 2, so fulfil the *l.* of Christ.
1 Tim. 1. 9, *l.* not made for a righteous man.
Heb. 7. 16, the *l.* of a carnal commandment.
Jas. 1. 25; 2. 12, perfect *l.* of liberty.
2. 8, the royal *l.*
See Ps. 1. 2; 19. 7; Mat. 7. 12; Rom. 10. 4.

LAWFUL. Mat. 12. 2; John 5. 10; 1 Cor. 6. 12.

LAWLESS. 1 Tim. 1. 9.

LEAD. Deut. 4. 27; 28. 37, whither the Lord shall *l.* you.
Ps. 23. 2, he *l.* me beside still waters.
27. 11, *l.* me in a plain path.
31. 3, *l.* me and guide me.
61. 2, *l.* me to the rock.
139. 10, there shall thy hand *l.* me.
24, *l.* me in the way everlasting.
Prov. 8. 22, when thou goest, it shall *l.* thee.
Isa. 11. 6, a little child shall *l.* them.
42. 16, I will *l.* them in paths not known.
48. 17, I am the Lord which *l.* thee.
Mat. 6. 13; Lu. 11. 4, *l.* us not into temptation.
15. 14; Lu. 6. 39, if the blind *l.* the blind.
Acts 13. 11, seeking some to *l.* him.
1 Tim. 2. 2, we may *l.* a quiet life.
See John 10. 3; 1 Cor. 9. 5; 2 Tim. 3. 8; Rev. 7. 17.

LEAF. Lev. 26. 36; Ps. 1. 3; Isa. 64. 6; Mat. 21. 19.

LEAN. Prov. 3. 5; Amos 5. 19; Mic. 3. 11; John 13. 23; 21. 20.

LEARN. Deut. 31. 13, *l.* to fear the Lord.
Prov. 1. 5; 9. 9; 16. 21, will increase *l.*
22. 25, lest thou *l.* his ways.
Isa. 1. 17, *l.* to do well.
2. 4; Mic. 4. 3, neither shall they *l.* war.
29. 11, 12, deliver to one that is *l.*
John 6. 45, every one that hath *l.* of the Father.
7. 15, having never *l.*
Acts 7. 22, *l.* in all the wisdom of the Egyptians.
26. 24, much *l.* doth make thee mad.
Rom. 15. 4, written for our *l.*
Eph. 4. 20, ye have not so *l.* Christ.
2 Tim. 3. 14, in the things thou hast *l.*
Heb. 5. 8, though a Son, yet *l.* he obedience.
See Mat. 9. 13; 11. 29; Phil. 4. 11; Rev. 14. 3.

LEAST. Mat. 5. 19, one of these *l.* commandments.
11. 11; Lu. 7. 28, he that is *l.* in kingdom of heaven.
25. 40, 45, done it to the *l.* of these.
Lu. 12. 26, not able to do that which is *l.*
16. 10, faithful in that which is *l.*
Eph. 3. 8, less than the *l.* of all saints.
See Gen. 32. 10; Jer. 31. 34; 1 Cor. 6. 4.

LEAVE. Gen. 2. 24; Mat. 19. 5; Mk. 10. 7; Eph. 5. 31, *l.* father and mother, and shall cleave.
Ps. 16. 10; Acts 2. 27, not *l.* my soul in hell.
27. 9; 119. 121, *l.* me not.
Mat. 23. 23, and not *l.* the other undone.
John 14. 27, peace I *l.* with you.
Heb. 13. 5, I will never *l.* thee.
See Ruth 1. 16; Mat. 5. 24; John 16. 28.

LEES. Isa. 25. 6; Jer. 48. 11; Zeph. 1. 12.

LEND. Deut. 15. 6, thou shalt *l.* to many nations.
Ps. 37. 26; 112. 5, ever merciful and *l.*
Prov. 19. 17, he that hath pity on poor *l.* to the Lord.
22. 7, the borrower is servant to the *l.*
Lu. 6. 34, if ye *l.* to them of whom.
See 1 Sam. 1. 28; Isa. 24. 2; Lu. 11. 5.

LESS. Ex. 30. 15; Job 11. 6; Isa. 40. 17.

LIARS. Ps. 116. 11; John 8. 44; Tit. 1. 12; Rev. 2. 2; 21. 8.

LIBERAL. Prov. 11. 25; Isa. 32. 5, 8; Jas. 1. 5.

LIBERTY. Ps. 119. 45, I will walk at *l.*
Isa. 61. 1; Jer. 34. 8; Lu. 4. 18, to proclaim *l.*
Rom. 8. 21, the glorious *l.*
1 Cor. 8. 9, take heed lest this *l.* of yours.
2 Cor. 3. 17, where the Spirit is there is *l.*
Gal. 5. 1, stand fast in the *l.*
Jas. 1. 25; 2. 12, the law of *l.*
See Lev. 25. 10; Gal. 5. 13; 1 Pet. 2. 18.

LIFE. Gen. 2. 7; 3. 17; 7. 22, the breath of *l.*
9; 3. 24; Rev. 2. 7, the tree of *l.*
Deut. 30. 15; Jer. 21. 8, I have set before thee *l.*
Josh. 2. 14, our *l.* for yours.
1 Sam. 25. 29, bound up in the bundle of *l.*
Ps. 16. 11, show me the path of *l.*
17. 14; Eccl. 9. 9, their portion in this *l.*

Ps. 26. 9, gather not my *l.* with bloody men.
27. 1, the strength of my *l.*
30. 5, in his favour is *l.*
34. 12, what man is he that desireth *l.*
36. 9, the fountain of *l.*
91. 16, with long *l.* will I satisfy him.
133. 3, even *l.* for evermore.
Prov. 3. 22, so shall they be *l.* to thy soul.
8. 35, whoso findeth me findeth *l.*
15. 24, the way of *l.* is above to the wise.
Mat. 6. 23; Lu. 12. 22, no thought for your *l.*
18. 8; 19. 17; Mk. 9. 43, to enter into *l.*
Lu. 12. 15, a man's *l.* consisteth not.
23, the *l.* is more than meat.
John 1. 4, in him was *l.*
5. 24; 1 John 3. 14, passed from death to *l.*
26, as the Father hath *l.* in himself.
40; 10. 10, will not come that ye might have *l.*
6. 33, 47, 48, 54, the bread of *l.*
10. 15, 17; 13. 37, I lay down my *l.*
11. 25; 14. 6, the resurrection and the *l.*
Rom. 6. 4, in newness of *l.*
11. 15, *l.* from the dead.
2 Cor. 2. 16, the savour of *l.* unto *l.*
Gal. 2. 20, the *l.* that I now live.
Eph. 4. 18, alienated from the *l.* of God.
Col. 3. 3, your *l.* is hid.
1 Tim. 4. 8; 2 Tim. 1. 1, the promise of the *l.*
2 Tim. 1. 10, brought *l.* to light by gospel.
Jas. 4. 14, what is your *l.*
1 John 1. 2, the *l.* was manifested.
2. 16, the pride of *l.*
5. 11, this *l.* is in his Son.
Rev. 22. 1, 17, river of water of *l.*
See Mat. 10. 39; 20. 28; Acts 5. 20.

LIGHT. Ex. 10. 23, Israel had *l.* in their dwellings.
Job 18. 5, the *l.* of the wicked.
37. 21, men see not bright *l.* in clouds.
Ps. 4. 6; 90. 8, the *l.* of thy countenance.
27. 1, the Lord is my *l.*
36. 9, in thy *l.* shall we see *l.*
97. 11, *l.* is sown for the righteous.
119. 105, a *l.* to my path.
Eccl. 11. 7, the *l.* is sweet.
Isa. 5. 20, darkness for *l.* and *l.* for darkness.
30. 26, the *l.* of the moon as *l.* of sun.
59. 9, we wait for *l.*
60. 1, arise, shine, for thy *l.* is come.
Zech. 14. 6, the *l.* shall not be clear.
Mat. 5. 14; John 8. 12; 9. 5, the *l.* of the world.
16, let your *l.* so shine.
6. 22, the *l.* of the body is the eye.
Lu. 12. 35, your loins girded, and *l.* burning.
16. 8, wiser than children of *l.*
John 1. 9, that was the true *L.*
3. 19, *l.* is come into the world.
20, hateth the *l.*
5. 35, burning and shining *l.*
12. 35, yet a little while is the *l.* with you.
36, while ye have *l.* believe in the *l.*
Acts 26. 18, turn from darkness to *l.*
1 Cor. 4. 5, bring to *l.* hidden things.
2 Cor. 4. 4, *l.* of the gospel.
6, commanded *l.* to shine out of darkness.
11. 14, an angel of *l.*
Eph. 5. 8, now are ye *l.*, walk as children of *l.*
14, Christ shall give thee *l.*
1 Tim. 6. 16, in *l.* which no man can approach.
2 Pet. 1. 19, a *l.* shining in a dark place.
1 John 1. 5, God is *l.*
7, walk in the *l.* as he is in the *l.*
Rev. 22. 5, they need no candle, neither *l.* of the sun.
See 2 Tim. 1. 10; Rev. 7. 16; 18. 23; 21. 23.

LIGHTNING. Ex. 19. 16; Mat. 24. 27; Lu. 10. 16.

LIKENESS. Ps. 17. 15, when I awake, with thy *l.*
Isa. 40. 18, what *l.* will ye compare.
Acts 14. 11, gods are come down in *l.* of men.
Rom. 6. 5, *l.* of his death, *l.* of his resurrection.
Rom. 6. 3, in the *l.* of sinful flesh.
Phil. 2. 7, was made in the *l.* of men.
See Gen. 1. 26; 5. 1; Ex. 20. 4; Deut. 4. 16.

LIMIT. Ps. 78. 41; Ezek. 43. 12; Heb. 4. 7.

LINE. Ps. 16. 6; Isa. 28. 10, 17; 34. 11; 2 Cor. 10. 16.

LINGER. Gen. 19. 16; 43. 10; 2 Pet. 2. 3.

LIP. 1 Sam. 1. 13, only her *l.* moved.
Job 27. 4, my *l.* shall not speak wickedness.
33. 3, my *l.* shall utter knowledge.
Ps. 12. 2, 3, flattering *l.*
4, our *l.* are our own.
17. 1, goeth not out of feigned *l.*
31. 18; 120. 2; Prov. 10. 18; 12. 22; 17. 7, lying *l.*
Prov. 15. 7, the *l.* of the wise disperse knowledge.
Eccl. 10. 12, the *l.* of a fool will swallow himself.
Cant. 7. 9, causing *l.* of those asleep to speak.
Isa. 6. 5, a man of unclean *l.*
Mat. 15. 8, honoureth me with their *l.*
See Ps. 51. 15; 141. 3; Dan. 10. 16; Hab. 3. 16.

LITTLE. Ezra 9. 8, for a *l.* space, a *l.* reviving.
Job 26. 14, how *l.* a portion is heard.
Ps. 8. 5; Heb. 2. 7, a *l.* lower than angels.
37. 16, a *l.* that a righteous man hath.
Prov. 6. 10; 24. 33, a *l.* sleep.
15. 16; 16. 8, better is a *l.* with fear of Lord.
30. 24, four things *l.* on earth.
Isa. 28. 10, here a *l.* and there a *l.*
40. 15; Ezek. 16. 47, as a very *l.* thing.
Hag. 1. 6, bring in *l.*
Mat. 6. 30; 8. 26; 14. 31; 16. 8; Lu. 12. 28, *l.* faith.
10. 42; 18. 6; Mk. 9. 42; Lu. 17. 2, *l.* ones.
Lu. 7. 47, to whom *l.* is forgiven.
19. 3, *l.* of stature.
1 Cor. 5. 6; Gal. 5. 9, a *l.* leaven.
1 Tim. 4. 8, bodily exercise profiteth *l.*
5. 23, use a *l.* wine.
See John 7. 33; 14. 19; 16. 16; Rev. 3. 8; 6. 11.

LIVE. Gen. 17. 18, O that Ishmael might *l.* before thee.
45. 3, doth my father yet *l.*?
Lev. 18. 5; Neh. 9. 29; Ezek. 20. 11, if a man do, he shall *l.*
Deut. 8. 3; Mat. 4. 4; Lu. 4. 4, not *l.* by bread alone.
Job 7. 16, I would not *l.* alway.
14. 14, shall he *l.* again.
Ps. 118. 17, I shall not die, but *l.*
Isa. 38. 16, make me to *l.*
55. 3, hear and your soul shall *l.*
Ezek. 3. 21; 18. 9; 33. 13, he shall surely *l.*
16. 6, when thou wast in thy blood, *l.*
Hos. 6. 2, we shall *l.* in his sight.
Hab. 2. 4, the just shall *l.* by faith.
Lu. 10. 28, this do, and thou shalt *l.*
John 11. 25, though he were dead, yet shall he *l.*
14. 19, because I *l.* ye shall *l.* also.
Acts 17. 28, in him we *l.* and move.
Rom. 8. 12, *l.* after the flesh.
14. 8, whether we *l.*, we *l.* unto the Lord.
1 Cor. 9. 14, should *l.* of the gospel.
2 Cor. 6. 9, as dying, and behold we *l.*
Gal. 2. 19, that I might *l.* unto God.
5. 25, if we *l.* in the Spirit.
Phil. 1. 21, for me to *l.* is Christ.
2 Tim. 3. 12, all that will *l.* godly.
Jas. 4. 15, if the Lord will, we shall *l.*
Rev. 1. 18, I am he that *l.* and was dead.
3. 1, a name that thou *l.*
See Rom. 6. 10; 1 Tim. 5. 6; Rev. 20. 4.

LIVELY. Ex. 1. 19; Acts 7. 38; 1 Pet. 1. 3; 2. 5.

LIVING. Gen. 2. 7, a *l.* soul.
Job 28. 13; Ps. 27. 13; 52. 6; 116. 9, the land of the *l.*
33. 30; Ps. 56. 13, light of *l.*
Ps. 69. 28, the book of the *l.*
Eccl. 7. 2, the *l.* will lay it to heart.
9. 5, the *l.* know they shall die.
Cant. 4. 15; Jer. 2. 13; 17. 13; Zech. 14. 8; John 4. 10, *l.* water.
Isa. 38. 19, the *l.* shall praise thee.

Lam. 3. 39, wherefore doth a *l.* man complain.
Mk. 12. 44, even all her *l.*
Lu. 8. 43, spent all her *l.*
John 6. 51, I am the *l.* bread.
Heb. 10. 20, a new and *l.* way.
See Mat. 22. 32; Mk. 12. 27; 1 Cor. 15. 43.

LOADETH. Ps. 68. 19.

LOAN. 1 Sam. 2. 20.

LOATHE. Num. 21. 5; Job 7. 16; Ezek. 6. 9; 20. 43; 36. 31.

LODGE. Ruth 1. 16; Isa. 1. 21; 1 Tim. 5. 10.

LOFTY. Ps. 131. 1; Isa. 2. 11; 57. 15.

LONG. Job 3. 21, which *l.* for death.
6. 8, the thing I *l.* for.
Ps. 63. 1, my flesh *l.* for thee in a dry land.
84. 2, my soul *l.* for courts of the Lord.
119. 174, I have *l.* for thy salvation.
See Deut. 12. 20; 28. 32; 2 Sam. 23. 15; Phil. 1. 8.

LOOK. Gen. 19. 17, *l.* not behind thee.
Num. 21. 8, when he *l.* on the serpent.
Job 33. 27, he *l.* on men.
Ps. 5. 3, and will *l.* up.
34. 5, they *l.* to him and were lightened.
84. 9, *l.* upon the face of thine anointed.
Isa. 5. 7; 59. 11, he *l.* for judgment.
17. 7, at that day shall a man *l.* to his Maker.
45. 22, *l.* unto me and be saved.
63. 5, I *l.* and there was none to help.
66. 2, to this man will I *l.*
Jer. 8. 15; 14. 19, we *l.* for peace.
39. 12, *l.* well to him.
40. 4, come with me and I will *l.* well to thee.
Hag. 1. 9, ye *l.* for much.
Mat. 11. 3; Lu. 7. 19, do we *l.* for another.
24. 50, in a day he *l.* not for.
Lu. 9. 62, no man *l.* back is fit for kingdom.
10. 32, a Levite came and *l.* on him.
22. 61, turned and *l.* on Peter.
John 13. 22, disciples *l.* one on another.
Acts 3. 4, 12, said, *l.* on us.
6. 3, *l.* ye out seven men.
2 Cor. 4. 18, we *l.* not at things seen.
10. 7, *l.* upon things after outward appearance.
Phil. 2. 4, *l.* not every man on his own things.
Tit. 2. 13, *l.* for that blessed hope.
Heb. 11. 10, he *l.* for a city.
12. 2, *l.* unto Jesus.
1 Pet. 1. 12, angels desire to *l.* into.
2 John 8, *l.* to yourselves.
See Prov. 14. 15; Mat. 5. 28; 2 Pet. 3. 12.

LOOSE. Job 38. 31, canst thou *l.* the bands of Orion.
Ps. 102. 20, *l.* those appointed to death.
116. 16, thou hast *l.* my bonds.
Eccl. 12. 6, or ever the silver cord be *l.*
Mat. 16. 19; 18. 18, *l.* on earth, be *l.* in heaven.
John 11. 44, *l.* him, and let him go.
Acts 2. 24, having *l.* the pains of death.
1 Cor. 7. 27, art thou *l.* from a wife.
See Deut. 25. 9; Isa. 45. 1; 51. 14; Lu. 13. 12.

LORD. Ex. 34. 6, the *L.*, the *L.* God, merciful.
Deut. 4. 35; 1 Kings 18. 39, the *L.* is God.
6. 4, the *L.* our God is one *L.*
Ruth 2. 4; 2 Chron. 20. 17; 2 Thess. 3. 16, the *L.* be with you.
1 Sam. 3. 18; John 21. 7, it is the *L.*
Neh. 9. 6; Isa. 37. 20, thou art *L.* alone.
Ps. 33. 12, whose God is the *L.*
100. 3, know that the *L.* he is God.
118. 23, this is the *L.* doing.
Zech. 14. 9, one *L.* and his name one.
Mat. 7. 21, not every one that saith *L.*, *L.*
26. 22, *L.*, is it I?
Mk. 2. 28; Lu. 6. 5, the *L.* of the sabbath.
Lu. 6. 46, why call ye me *L.*, *L.*
John 9. 36, who is he, *L.*?
20. 25, we have seen the *L.*
Acts 2. 36, both *L.* and Christ.
9. 5; 26. 15, who art thou, *L.*?
Eph. 4. 5, one *L.*
See Rom. 10. 12; 1 Cor. 2. 8; 15. 47; Rev. 11. 15.

LORDSHIP. Mk. 10. 42; Lu. 22. 25.

LOSE. Mat. 10. 39; 16. 25; Mk. 8. 35; Lu. 9. 24, shall *l.* it.
16. 26; Mk. 8. 36; Lu. 9. 25, *l.* his own soul.
John 6. 39, Father's will I should *l.* nothing.
See Judg. 18. 25; Eccl. 3. 6; Lu. 15. 4, 8.

LOSS. 1 Cor. 3. 15; Phil. 3. 7, 8.

LOST. Ps. 119. 176; Jer. 50. 6, like *l.* sheep.
Ezek. 37. 11, our hope is *l.*
Mat. 10. 6; 15. 24, go to *l.* sheep of Israel.
16. 11; Lu. 19. 10, to save that which was *l.*
John 6. 12, that nothing be *l.*
17. 12, none of them is *l.*
18. 9, have I *l.* none.
See Lev. 6. 3; Deut. 22. 3; 2 Cor. 4. 3.

LOT. Ps. 16. 5, thou maintainest my *l.*
125. 3, not rest on the *l.* of the righteous.
Prov. 1. 14, cast in thy *l.* among us.
16. 33, *l.* is cast into the lap.
16. 18, *l.* causeth contention to cease.
Dan. 12. 13, stand in thy *l.*
Acts 8. 21, neither part nor *l.* in this matter.
See Num. 26. 55; Mat. 27. 35: Acts 1. 26.

LOUD. Ezra 3. 13; Prov. 7. 11; 27. 14; Lu. 23. 23.

LOVE (*n.*). 2 Sam. 1. 26, wonderful, passing the *l.* of women.
Prov. 10. 12, *l.* covereth all sins.
15. 17, better a dinner of herbs where *l.* is.
Cant. 2. 4, his banner over me was *l.*
8. 6, *l.* is strong as death.
Jer. 31. 3, loved thee with everlasting *l.*
Hos. 11. 4, the bands of *l.*
Mat. 24. 12, *l.* of many shall wax cold.
John 5. 42, ye have not *l.* of God in you.
13. 35, if ye have *l.* one to another.
15. 13, greater *l.* hath no man than this.
Rom. 13. 10, *l.* worketh no ill.
2 Cor. 5. 14, the *l.* of Christ constraineth us.
13. 11, the God of *l.* shall be with you.
Eph. 3. 19, the *l.* of Christ which passeth.
1 Tim. 6. 10, *l.* of money is the root of all evil.
Heb. 13. 1, let brotherly *l.* continue.
1 John 4. 7, *l.* is of God.
8, 16, God is *l.*
10, herein is *l.*, not that we loved God.
18, no fear in *l.*
Rev. 2. 4, thou hast left thy first *l.*
See Gen. 29. 20; Gal. 5. 22; 1 Thess. I. 3.

LOVE (*v.*). Lev. 19. 18; Mat. 19. 19; 22. 39; Mk. 12. 31, thou shalt *l.* thy neighbour.
Deut. 6. 5; 10. 12; 11. 1; 19. 9; 30. 6; Mat. 22. 37; Mk. 12. 30; Lu. 10. 27, *l.* the Lord thy God.
Ps. 18. 1, I will *l.* thee, O Lord, my strength.
26. 8, I have *l.* the habitation of thy house.
34. 12, what man is he that *l.* many days.
69. 36, they that *l.* his name.
97. 10, ye that *l.* the Lord.
109. 17, as he *l.* cursing.
122. 6, they shall prosper that *l.* thee.
Prov. 8. 17, I *l.* them that *l.* me.
17. 17, a friend *l.* at all times.
Eccl. 3. 8, a time to *l.*
Jer. 5. 31, my people *l.* to have it so.
31. 3, I have *l.* thee with an everlasting *l.*
Hos. 14. 4, I will *l.* them freely.
Amos 5. 15, hate the evil and *l.* the good.
Mic. 6. 8, but to *l.* mercy and walk humbly.
Mat. 5. 44; Lu. 6. 27, I say, *l.* your enemies.
46, if ye *l.* them which *l.* you.
Lu. 7. 42, which will *l.* him most.
John 11. 3, he whom thou *l.* is sick.
15. 12, 17, that ye *l.* one another.
21. 15, 16, 17, *l.* thou me.
Rom. 13. 8, owe no man anything but to *l.*
Eph. 6. 24, grace be with all them that *l.* our Lord.
1 Pet. 1. 8, whom having not seen ye *l.*
2. 17, *l.* the brotherhood.

1 John 4. 19, we *l.* him because he first *l.* us.
Rev. 3. 19, as many as I *l.* I rebuke.
See Gen. 22. 2; John 14. 31; 1 John 4. 20, 21.

LOVELY. 2 Sam. 1. 23; Cant. 5. 16; Ezek. 33. 32; Phil. 4. 8.

LOVER. 1 Kings 5. 1; Ps. 88. 18; 2 Tim. 3. 4; Tit. 1. 8.

LOW. Ps. 136. 23; Rom. 12. 16; Jas. 1. 9, 10.

LOWER. Ps. 8. 5; 63. 9; Eph. 4. 9; Heb. 2. 7.

LOWEST. Deut. 32. 22; Ps. 86. 13; Lu. 14. 9.

LOWLINESS. Eph. 4. 2; Phil. 2. 3.

LOWLY. Prov. 11. 2, with the *l.* is wisdom.
Mat. 11. 29, I am meek and *l.*
See Ps. 138. 6; Prov. 3. 34; 16. 19; Zech. 9. 9.

LUST. Deut. 12. 15, 20, 21; 14. 26, whatsoever thy soul *l.* after.
Ps. 81. 12, gave them up to their own *l.*
Rom. 7. 7, I had not known *l.*
Gal. 5. 24, Christ's have crucified flesh with *l.*
1 Tim. 6. 9, rich fall into hurtful *l.*
Tit. 2. 12, denying worldly *l.*
Jas. 1. 14, when he is drawn of his own *l.*
1 Pet. 2. 11, abstain from fleshly *l.*
1 John 2. 16, the *l.* of the flesh.
17, world passeth and the *l.* thereof.
Jude 16, 18, walking after *l.*
See Mat. 5. 28; 1 Cor. 10. 6; Rev. 18. 14.

LYING. Ps. 31. 18, let the *l.* lips be put to silence.
119. 163, I abhor *l.*, but thy law I love.
Prov. 6. 17, the Lord hateth a *l.* tongue.
12. 19, a *l.* tongue is but for a moment.
Jer. 7. 4, trust not in *l.* words.
Eph. 4. 25, putting away *l.*
See 1 Kings 22. 22; 2 Chron. 18. 21; Dan. 2. 9.

M.

MAD. John 10. 20; Acts 26. 11, 24; 1 Cor. 14. 23.

MADE. Ex. 2. 14, who *m.* thee a prince over us.
Ps. 118. 24, this is the day the Lord hath *m.*
Prov. 16. 4, the Lord *m.* all things for himself.
Eccl. 3. 11, he hath *m.* everything beautiful.
7. 29, God hath *m.* man upright.
Isa. 66. 2, all these things hath mine hand *m.*
John 1. 3, all things were *m.* by him.
5. 6, wilt thou be *m.* whole?
2 Cor. 5. 21, *m.* him to be sin for us.
Eph. 2. 13, *m.* nigh by the blood of Christ.
3. 7; Col. 1. 23, I was *m.* a minister.
Col. 1. 20, having *m.* peace.
Heb. 2. 17, to be *m.* like his brethren.
See Ps. 95. 5; 149. 2; John 19. 7; Acts 17. 24.

MAGNIFY. Josh. 3. 7, this day will I begin to *m.* thee.
Job 7. 17, what is man that thou shouldest *m.* him.
Ps. 34. 3; 40. 16; Lu. 1. 46, *m.* the Lord.
35. 26; 38. 16, that *m.* themselves.
138. 2, thou hast *m.* thy word above all.
Isa. 42. 21, *m.* the law.
Acts 19. 17, the name of Jesus was *m.*
Rom. 11. 13, I *m.* mine office.
See Dan. 8. 25; 11. 36; Acts 5. 13; Phil. 1. 20.

MAIL. 1 Sam. 17. 5.

MAINTAIN. 1 Kings 8. 45; 49. 59; 2 Chron. 35. 39, *m.* their cause.
Ps. 16. 5, thou *m.* my lot.
Tit. 3. 8, 14, careful to *m.* good works.
See Job 13. 15; Ps. 9. 4; 140. 12.

MAINTENANCE. Ezra 4. 14; Prov. 27. 27.

MAKER. Job 4. 17, shall a man be more pure than his *m.*?
32. 22, my *m.* would soon take me away.
35. 10, none saith, where is God my *m.*
36. 3, ascribe righteousness to my *m.*
Ps. 95. 6, kneel before the Lord our *m.*
Prov. 14. 31; 17. 5, reproacheth his *m.*
22. 2, the Lord is *m.* of them all.
Isa. 45. 9, that striveth with his *m.*
Isa. 51. 13, forgettest the Lord thy *m.*
54. 5, thy *m.* is thine husband.
Heb. 11. 10, whose builder and *m.* is God.
See Isa. 1. 31; 17. 7; 22. 11; Hab. 2. 18.

MALICIOUSNESS. Rom. 1. 29; 1 Pet. 2. 16.

MAN. Gen. 3. 22, the *m.* is become as one of us.
8. 21, for *m.* sake.
Num. 23. 19, God is not a *m.*
Neh. 6. 11, should such a *m.* as I flee.
Job 5. 7, *m.* is born to trouble.
10. 4, seest thou as *m.* seeth.
11. 12, vain *m.* would be wise.
14. 1, *m.* that is born of a woman.
15. 7, art thou the first *m.* that was born.
25. 6, *m.* that is a worm.
33. 12, God is greater than *m.*
Ps. 10. 18, the *m.* of earth.
49. 12, *m.* being in honour abideth not.
89. 48, what *m.* is he that liveth.
90. 3, thou turnest *m.* to destruction.
104. 23, *m.* goeth forth to his labour.
118. 6, not fear, what can *m.* do?
Prov. 12. 2, a good *m.* obtaineth favour.
Eccl. 6. 12, what is good for *m.*
Isa. 2. 22, cease from *m.*
Jer. 10. 23, it is not in *m.* to direct his steps.
Lam. 3. 1, I am the *m.* that hath seen.
Hos. 11. 9, I am God and not *m.*
Mat. 6. 24; Lu. 16. 13, no *m.* can serve.
8. 4; Mk. 8. 26, 30; Lu. 5. 14; 9. 21, tell no *m.*
17. 8, they saw no *m.*
John 1. 18; 1 John 4. 12, no *m.* hath seen God.
19. 5, behold the *m.*
1 Cor. 2. 11, what *m.* knoweth things of a *m.*
11. 6, *m.* is not of the woman.
2 Cor. 4. 16, though our outward *m.* perish.
Phil. 2. 8, in fashion as a *m.*
1 Tim. 2. 5, the *m.* Christ Jesus.
See John 7. 46; 1 Cor. 15. 47; Eph. 4. 24.

MANIFEST. Mk. 4. 22, nothing hid that shall not be *m.*
John 2. 11, and *m.* forth his glory.
14. 22, how is it thou wilt *m.* thyself.
1 Cor. 4. 5, who will make *m.* the counsels of the hearts.
2 Cor. 2. 14, maketh *m.* savour of knowledge.
Gal. 5. 19, the works of the flesh are *m.*
2 Thess. 1. 5, a *m.* token of righteous judgment.
1 Tim. 3. 16, God was *m.* in the flesh.
5. 25, good works *m.* beforehand.
Heb. 4. 13, no creature that is not *m.*
1 John 1. 2, the life was *m.*
3. 5, he was *m.* to take away our sins.
4. 9, in this was *m.* the love of God.
See Rom. 8. 19; John 17. 6; 1 John 3. 10.

MANIFOLD. Ps. 104. 24, how *m.* are thy works.
Eph. 3. 10, the *m.* wisdom of God.
1 Pet. 1. 6, through *m.* temptations.
4. 10, stewards of the *m.* grace of God.
See Neh. 9. 19, 27; Amos 5. 12; Lu. 18. 30.

MANNER. 2 Sam. 7. 19, is this the *m.* of man.
Ps. 144. 13, all *m.* of store.
Isa. 5. 17, lambs shall feed after their *m.*
Mat. 8. 27; Mk. 4. 41; Lu. 8. 25, what *m.* of man is this.
12. 31, all *m.* of sin shall be forgiven.
Acts 26. 4, my *m.* of life from my youth.
1 Cor. 15. 33, corrupt good *m.*
Heb. 10. 25, as the *m.* of some is.
Jas. 1. 24, forgetteth what *m.* of man.
1 Pet. 1. 15, holy in all *m.* of conversation.
2 Pet. 3. 11, what *m.* of persons ought ye to be.
See Mat. 4. 23; 5. 11; Lu. 9. 55; Rev. 22. 2.

MANTLE. 2 Kings 2. 8; Job 1. 20; Ps. 109. 29.

MAR. Lev. 19. 27, nor *m.* the corners of thy beard.
1 Sam. 6. 5, images of mice that *m.* the land.
Job 30. 13, they *m.* my path.
Isa. 52. 14, visage *m.* more than any man.
Mk. 2. 22, wine spilled and bottles *m.*
See Ruth 4. 6; 2 Kings 3. 19; Jer. 13. 7; 16. 4.

MARK. Gen. 4. 15, the Lord set a *m.* on Cain.
Job 22. 15, hast thou *m.* the old way.
Ps. 37. 37, *m.* the perfect man.
48. 13, *m.* well her bulwarks.
130. 3, if thou shouldest *m.* iniquities.
Jer. 2. 22, thine iniquity is *m.* before me.
23. 18, who hath *m.* his word.
Phil. 3. 14, toward the *m.* for the prize.
17, *m.* them which walk so.
See Lu. 14. 7; Rom. 16. 17; Rev. 13. 16; 20. 4.

MARROW. Job 21. 24; Ps. 63. 5; Prov. 3. 8; Heb. 4. 12.

MARVEL. Mat. 8. 10; Mk. 6. 16; Lu. 7. 9, Jesus *m.*
Mk. 5. 20, all men did *m.*
John 3. 7; 5. 28; 1 John 3. 13, *m.* not.
See Eccl. 5. 8; John 7. 21; Gal. 1. 6.

MARVELLOUS. Job 5. 9, *m.* things without number.
Ps. 17. 7, *m.* lovingkindness.
118. 23; Mat. 21. 42; Mk. 12. 11, *m.* in our eyes.
John 9. 30, herein is a *m.* thing.
1 Pet. 2. 9, into his *m.* light.
See Ps. 105. 5; 139. 14; Dan. 11. 36; Mic. 7. 15.

MASTER. 2 Kings 6. 32, sound of his *m.* feet behind him.
Mal. 1. 6, if I be a *m.*, where is my fear?
2. 12, the Lord will cut off the *m.* and the scholar.
Mat. 6. 24; Lu. 16. 13, no man can serve two *m.*
10. 24; Lu. 6. 40, disciple not above his *m.*
25, enough for the disciple that he be as his *m.*
17. 24, doth not your *m.* pay tribute?
23. 8, 10, one is your *M.*, even Christ.
26. 25, *M.*, is it I?
Mk. 5. 35; Lu. 8. 49, why troublest thou the *M.*
9. 5; Lu. 9. 33, *M.*, it is good for us to be here.
10. 17; Lu. 10. 25, good *M.*, what shall I do.
Lu. 13. 25, when once the *m.* of the house is risen.
John 3. 10, art thou a *m.* of Israel.
11. 28, the *M.* is come and calleth.
13. 13, ye call me *M.*, and ye say well.
Rom. 14. 4, to his own *m.* he standeth or falleth.
1 Cor. 3. 10, as a wise *m.*-builder.
Eph. 6. 5; Col. 3. 22; Tit. 2. 9; 1 Pet. 2. 18, be obedient to *m.*
9; Col. 4. 1, *m.* do the same to them.
1 Tim. 6. 1, count their *m.* worthy of honour.
2, that have believing *m.*
Jas. 3. 1, be not many *m.*
See Gen. 24. 12; 39. 8; Prov. 25. 13; Eccl. 12. 11.

MASTERY. Ex. 32. 18; 1 Cor. 9. 25; 2 Tim. 2. 5.

MATTER. Ezra 10. 4, arise, for this *m.* belongeth to thee.
Job 19. 28, the root of the *m.* is found in me.
32. 18, I am full of *m.*
Ps. 45. 1, my heart is inditing a good *m.*
Prov. 16. 20, handleth a *m.* wisely.
18. 13, answereth a *m.* before he heareth it.
Eccl. 10. 20, shall tell the *m.*
12. 13, conclusion of the *m.*
Mat. 23. 23, the weightier *m.*
Acts 18. 14, if it were a *m.* of wrong.
1 Cor. 6. 2, to judge the smallest *m.*
2 Cor. 9. 5, as a *m.* of bounty.
Jas. 3. 5, how great a *m.*
See Gen. 30. 15; Dan. 3. 16; Acts 8. 21; 17. 32.

MAY. Mat. 9. 21; 26. 42; Acts 8. 37.

MEAN. Ex. 12. 26; Josh. 4. 6, what *m.* ye by this service?
Deut. 6. 20, what *m.* the testimonies.
Prov. 22. 29, not stand before *m.* men.
Isa. 2, 9; 5. 15; 31. 8, the *m.* man.
Ezek. 17. 12, know ye not what these things *m.*?
Mk. 9. 10, what the rising from the dead should *m.*
Acts 21. 39, citizens of no *m.* city.
See Acts 10. 17; 17. 20; 21. 13.

MEANS. Ex. 34. 7; Num. 14. 18, by no *m.* clear guilty.
Ps. 49. 7, none can by any *m.* redeem.
Mal. 1. 9, this hath been by your *m.*
Mat. 5. 26, shalt by no *m.* come out.
Lu. 10. 19, nothing shall by any *m.* hurt you.
John 9. 21, by what *m.* he now seeth.
1 Cor. 8. 9, lest by any *m.* this liberty.
9. 22, that I might by all *m.* save some.
Phil. 3. 11, by any *m.* attain.
2 Thess. 3. 16, give peace always by all *m.*
See Jer. 5. 31; 1 Cor. 9. 27; Gal. 2. 2.

MEASURE (*n.*). Deut. 25. 14; Prov. 20. 10, thou shalt not have divers *m.*
Job 11. 9, the *m.* is longer than the earth.
28. 25, he weigheth the waters by *m.*
Ps. 39. 4, the *m.* of my days.
Isa. 40. 12, the dust of the earth in a *m.*
Jer. 30. 11; 46. 28, I will correct thee in *m.*
Ezek. 4. 11, thou shalt drink water by *m.*
Mat. 7. 2; Mk. 4. 24; Lu. 6. 38, with what *m.* ye mete.
13. 33; Lu. 13. 21, three *m.* of meal.
23. 32, fill up *m.* of your fathers.
Lu. 6. 38, good *m.*, pressed down.
John 3. 34, giveth not the Spirit by *m.*
Rom. 12. 3, to every man the *m.* of faith.
2 Cor. 12. 7, exalted above *m.*
Eph. 4. 7, the *m.* of the gift of Christ.
13, to the *m.* of the stature.
16, in the *m.* of every part.
Rev. 6. 6, a *m.* of wheat for a penny.
21. 17, according to the *m.* of a man.
See Ps. 80. 5; Isa. 5. 14; Mic. 6. 10.

MEASURE (*v.*). Isa. 40. 12, who hath *m.* the waters.
65. 7, I will *m.* former work into bosom.
Jer. 31. 37, if heaven can be *m.*
33. 22; Hos. 1. 10, as the sand cannot be *m.*
2 Cor. 10. 12, *m.* themselves by themselves.
See Ezek. 40. 3; 42. 15; Zech. 2. 1.

MEAT. Gen. 27. 4, make me savoury *m.*
1 Kings 19. 8, went in strength of that *m.*
Ps. 59. 15, wander up and down for *m.*
69. 21, they gave me also gall for my *m.*
78. 25, he sent them *m.* to the full.
145. 15, *m.* in due season.
Prov. 23. 3, dainties for they are deceitful *m.*
30. 22, a fool when filled with *m.*
31. 15, she giveth *m.* to her household.
Isa. 65. 25, dust shall be serpent's *m.*
Ezek. 4. 10, thy *m.* shall be by weight.
47. 12, fruit for *m.*
Dan. 1. 8, not defile himself with king's *m.*
Hab. 1. 16, because their *m.* is plenteous.
3. 17, fields yield no *m.*
Mal. 3. 1, bring tithes that there may be *m.*
Mat. 6. 25; Lu. 12. 23, life more than *m.*
10. 10, workman worthy of his *m.*
15. 37; Mk. 8. 8, of broken *m.*
25. 35, ye gave me *m.*
Lu. 3. 11, he that hath *m.* let him do likewise.
24. 41; John 21. 5, have ye any *m.*
John 4. 32, I have *m.* to eat.
34, my *m.* is to do will.
6. 27, the *m.* that perisheth.
Acts 2. 46, did eat *m.* with gladness.
15. 29, abstain from *m.* offered to idols.
Rom. 14. 15, destroy not him with thy *m.*
17, kingdom of God is not *m.* and drink.
20, for *m.* destroy not the work of God.
1 Cor. 8. 13, *m.* for the belly.
8. 13, if *m.* make my brother offend.
10. 3, same spiritual *m.*
1 Tim. 4. 3, to abstain from *m.*
Heb. 5. 12, 14, not of strong *m.*
12. 16, who for one morsel of *m.*
See Gen. 1. 29; 9. 3; Mat. 3. 4; Col. 2. 16.

MEDDLE. 2 Kings 14. 10; 2 Chron. 25. 19, why *m.* to thy hurt.
Prov. 20. 3, every fool will be *m.*
19, *m.* not with him that flattereth.
26. 17, that *m.* with strife.
See 2 Chron. 35. 21; Prov. 17. 14; 24. 21.

MEDITATE. Gen. 24. 63, Isaac went out to *m.*
Josh. 1. 8, thou shalt *m.* therein.
Ps. 1. 2, in his law doth he *m.*
63. 6; 119. 148, *m.* in the night watches.
77. 12; 143. 5, I will *m.* of thy works.
Isa. 33. 18, thine heart shall *m.* terror.
Lu. 21. 14, not to *m.* before.
1 Tim. 4. 15, *m.* upon these things.
See Ps. 19. 14; 104. 34; 119. 97, 99.

MEEK. Num. 12. 3, Moses was very *m.*
Ps. 22. 26, the *m.* shall eat and be satisfied.
25. 9, the *m.* will he guide.
37. 11; Mat. 5. 5, the *m.* shall inherit the earth.
149. 4, will beautify the *m.*
Isa. 29. 19, the *m.* shall increase their joy.
61. 1, good tidings to the *m.*
Mat. 11. 29, for I am *m.*
1 Pet. 3. 4, a *m.* and quiet spirit.
See Ps. 76. 9; 147. 6; Isa. 11. 4; Mat. 21. 5.

MEEKNESS. 2 Cor. 10. 1, by the *m.* of Christ.
Gal. 6. 1, restore in the spirit of *m.*
1 Tim. 6. 11, follow after *m.*
2 Tim. 2. 25, in *m.* instructing.
Tit. 3. 2, showing *m.* to all men.
1 Pet. 3. 15, give reason of hope with *m.*
See Zeph. 2. 3; Gal. 5. 23; Eph. 4. 2.

MEET. Prov. 11. 24, withholdeth more than is *m.*
Mat. 15. 26, not *m.* to take children's bread.
25. 1, 6, to *m.* the bridegroom.
1 Cor. 15. 9, not *m.* to be called an apostle.
1 Thess. 4. 17, to *m.* the Lord in the air.
See Prov. 22. 2; Amos 4. 12; Mat. 8. 34.

MELODY. Isa. 23. 16; 51. 3; Amos 5. 23; Eph. 5. 19.

MELT. Ps. 46. 6, the earth *m.*
97. 5, the hills *m.*
107. 26, their soul *m.*
147. 18, he sendeth his word and *m.* them.
Isa. 13. 7, every man's heart shall *m.*
64. 2, as when the *m.* fire burneth.
See Ex. 15. 15; Josh. 14. 8; Jer. 9. 7.

MEMBER. Ps. 139. 16, all my *m.* were written.
Rom. 6. 13, 19, neither yield your *m.*
12. 4, as we have many *m.*
1 Cor. 6. 15, bodies *m.* of Christ.
Jas. 3. 5, the tongue is a little *m.*
4. 1, lusts which war in your *m.*
See Joh 17. 7; Mat. 5. 29; Eph. 4. 25; 5. 30.

MEMORY. Ps. 109. 15; 145. 7; Prov. 10. 7; Eccl. 9. 5.

MEN. 2 Chron. 6. 18, will God dwell with *m.*
1 Sam. 4. 9; 1 Cor. 16. 13, quit yourselves like *m.*
Ps. 9. 20, know themselves to be but *m.*
82. 7, but ye shall die like *m.*
Eccl. 12. 3, strong *m.* shall bow.
Isa. 31. 3, the Egyptians are *m.* and not God.
46. 8, show yourselves *m.*
Gal. 1. 10, do I now persuade *m.*
1 Thess. 2. 4, not as pleasing *m.*, but God.
See Ps. 116. 11; 1 Tim. 2. 4; 1 Pet. 2. 17.

MEND. 2 Chron. 24. 13, 14. 10; Mat. 4. 21; Mk. 1. 19.

MENTION. Gen. 40. 14, make *m.* of me to Pharaoh.
Ps. 71. 16, I will make *m.* of thy righteousness.
Isa. 12. 4, make *m.* that his name is exalted.
63. 7, I will *m.* lovingkindnesses of the Lord.
Rom. 1. 9; Eph. 1. 16; 1 Thess. 1. 2, *m.* of you in prayers.
See Isa. 62. 6; Ezek. 18. 22; 33. 16.

MERCHANDISE. Prov. 3. 14, *m.* of it better than *m.* of silver.
Isa. 23. 18, *m.* shall be holiness to the Lord.
Mat. 22. 5, one to his farm, another to his *m.*
John 2. 16, my father's house a house of *m.*
2 Pet. 2. 3, make *m.* of you.
See Dent. 21. 14; 24. 7; Ezek. 26. 12; Rev. 18. 11.

MERCHANT. Gen. 23. 16, current money with the *m.*
Isa. 23. 8, whose *m.* are princes.
Isa. 47. 15, even thy *m.* shall wander.
Rev. 18. 3, 11, the *m.* of the earth.
23, thy *m.* were great men of the earth.
See Prov. 31. 24; Isa. 23. 11; Mat. 13. 45.

MERCIFUL. Ps. 37. 26, ever *m.* and lendeth.
67. 1, God be *m.* to us and bless us.
Prov. 11. 17, the *m.* doeth good to his own soul.
Isa. 57. 1, *m.* men are taken away.
Jer. 3. 12, return, for I am *m.*
Lu. 6. 36, be ye *m.* as your father is *m.*
18. 13, God be *m.* to me a sinner.
Heb. 2. 17, a *m.* High Priest.
See Ex. 34. 6; 2 Sam. 22. 26; 1 Kings 20. 31.

MERCY. Gen. 32. 10, not worthy the least of the *m.*
Ex. 33. 19, will show *m.* on whom I will show *m.*
34. 7; Dan. 9. 4, keeping *m.* for thousands.
Num. 14. 18; Ps. 103. 11; 145. 8, longsuffering and of great *m.*
1 Chron. 16. 34, 41; 2 Chron. 5. 13; 7. 3, 6; Ezra 3. 11; Ps. 106. 1; 107. 1; 118. 1; 136. 1; Jer. 33. 11, his *m.* endureth for ever.
Ps. 23. 6, surely goodness and *m.* shall follow.
25. 7, according to thy *m.* remember me.
33. 22, let thy *m.* be upon us.
52. 8, I trust in the *m.* of God.
59. 10, the God of my *m.*
66. 20, not turned his *m.* from me.
77. 8, is his *m.* clean gone for ever.
85. 10, *m.* and truth are met together.
89. 2, *m.* shall be built up for ever.
90. 14, satisfy us early with thy *m.*
101. 1, I will sing of *m.*
108. 4, thy *m.* is great above the heavens.
115. 1, for thy *m.* and for thy truth's sake.
119. 64, the earth is full of thy *m.*
130. 7, with the Lord there is *m.*
Prov. 3. 3, let not *m.* and truth forsake thee.
14. 21, 31, he that hath *m.* on the poor.
16. 6; 20. 28, *m.* and truth.
Isa. 54. 7, with great *m.* will I gather thee.
Jer. 6. 23, they are cruel and have no *m.*
Lam. 3. 22, it is of the Lord's *m.*
Hos. 4. 1, because there is no *m.* in the land.
6. 6; Mat. 9. 13, I desired *m.* and not sacrifice.
10. 12, reap in *m.*
14. 3, in thee the fatherless find *m.*
Mic. 6. 8, but to do justly and love *m.*
7. 18, he delighteth in *m.*
Hab. 3. 2, in wrath remember *m.*
Mat. 5. 7, the merciful shall obtain *m.*
9. 27; 15. 22; 20. 30; Mk. 10. 47, 48; 18. 38, 39, thou son of David have *m.*
Lu. 10. 37, he that showed *m.*
Rom. 9. 15, 18, *m.* on whom I will have *m.*
16, of God that showeth *m.*
12. 1, beseech you by the *m.* of God.
8, he that showeth *m.* with cheerfulness.
2 Cor. 1. 3, the Father of *m.*
Eph. 2. 4, God who is rich in *m.*
1 Tim. 1. 13, 16, I obtained *m.*, because.
2 Tim. 1. 18, that he may find *m.* in that day.
Heb. 4. 16, obtain *m.* and find grace.
Jas. 2. 13, without *m.* that showed no *m.*
1 Pet. 1. 3, according to his abundant *m.*
See Prov. 12. 10; Dan. 4. 27; 1 Tim. 1. 2.

MERRY. Gen. 43. 34, were *m.* with him.
Judg. 16. 25, their hearts were *m.*
Prov. 15. 13, *m.* heart maketh cheerful.
15, *m.* heart hath continual feast.
17. 22, *m.* heart doeth good like medicine.
Eccl. 8. 15, nothing better than to eat and be *m.*
9. 7, drink thy wine with a *m.* heart.
10. 19, wine maketh *m.*
Jas. 5. 13, is any *m.*?
See Lu. 12. 19; 15. 23; Rev. 11. 10.

MESSENGER. Job 33. 23; Prov. 25. 13; Isa. 42. 10.

METE. Isa. 40. 12; Mat. 7. 2; Mk. 4. 24; Lu. 6. 38.

MIDDLE. Ezek. 1. 16; Eph. 2. 14.

MIDST. Ps. 102. 24, in the *m.* of my days.
Prov. 23. 34, lieth down in *m.* of the sea.

Dan. 9. 27, in the *m.* of the week.
Mat. 18. 2; Mk. 9. 36, a little child in the *m.*
20, there am I in the *m.*
Lu. 24. 36; John 20. 19, Jesus himself in the *m.*
Phil. 2. 15, in the *m.* of a crooked generation.
Rev. 2. 7, in the *m.* of the Paradise of God.
4. 6; 5. 6; 7. 17, in the *m.* of the throne.
See Gen. 2. 9; Isa. 12. 6; Hos. 11. 9.

MIGHT. Deut. 6. 5, love God with all thy *m.*
8. 17, the *m.* of mine hand hath gotten.
2 Sam. 6. 14, David danced with all his *m.*
Eccl. 9. 10, do it with thy *m.*
Isa. 40. 29, to them that have no *m.*
Jer. 9. 23, mighty man glory in his *m.*
51. 30, their *m.* hath failed.
Zech. 4. 6, not by *m.*, nor by power.
Eph. 3. 16; Col. 1. 11, strengthened with *m.*
See Eph. 6. 10; 2 Pet. 2. 11; Rev. 7. 12.

MIGHTILY. Jonah 3. 8; Acts 18. 28; 19. 20; Col. 1. 29.

MIGHTY. Gen. 10. 9, he was a *m.* hunter.
Judg. 5. 23, to the help of the Lord against the *m.*
2 Sam. 1. 19, 25, how are the *m.* fallen.
Job 9. 4, wise in heart and *m.* in strength.
Ps. 24. 8, strong and *m.*, *m.* in battle.
89. 13, thou hast a *m.* arm.
19, help upon one that is *m.*
93. 4, the *m.* waves of the sea.
Isa. 1. 24; 30. 29; 49. 26; 60. 16, the *m.* One of Israel.
5. 15, *m.* to drink wine.
63. 1, *m.* to save.
Jer. 32. 19, *m.* in work.
Amos 2. 14, neither shall *m.* deliver himself.
Mat. 11. 20; 13. 54; 14. 2; Mk. 6. 2, *m.* works.
Lu. 9. 43, the *m.* power of God.
24. 19, prophet *m.* in deed and word.
Acts 18. 24, *m.* in the Scriptures.
1 Cor. 1. 26, not many *m.*
2 Cor. 10. 4, weapons *m.* through God.
Eph. 1. 19, the working of his *m.* power.
See Num. 14. 12; Eccl. 6. 10; Mat. 3. 11.

MILK. Gen. 49. 12, teeth white with *m.*
Prov. 30. 33, churning of *m.*
Isa. 55. 1, buy wine and *m.*
Lam. 4. 7, Nazarites were whiter than *m.*
Ezek. 25. 4, shall eat thy fruit and drink thy *m.*
Heb. 5. 12, 13, such as have need of *m.*
1 Pet. 2. 2, the sincere *m.* of the word.
See Judg. 4. 19; 5. 25; Job 21. 24; Joel 3. 16.

MIND (*n.*). Neh. 4. 6, the people had a *m.* to work.
Job 23. 13, he is in one *m.*, who can turn him.
34. 33, should it be according to thy *m.*
Ps. 31. 12, as a dead man out of *m.*
Prov. 29. 11, a fool uttereth all his *m.*
Isa. 26. 3, whose *m.* is stayed on thee.
Mk. 5. 15; Lu. 8. 35, sitting in his right *m.*
Lu. 12. 29, neither be of doubtful *m.*
Rom. 8. 7, the carnal *m.* is enmity.
12. 16, be of the same *m.*
14. 5, fully persuaded in his own *m.*
2 Cor. 8. 12, if there be first a willing *m.*
13. 11; Phil. 1. 27; 2. 2, be of one *m.*
Phil. 2. 3, in lowliness of *m.*
5, let this *m.* be in you.
4. 7, peace of God keep your *m.*
1 Tim. 6. 5; 2 Tim. 3. 8, men of corrupt *m.*
2 Tim. 1. 7, spirit of sound *m.*
Tit. 3. 1, put them in *m.* to be subject.
1 Pet. 1. 13, the loins of your *m.*
2 Pet. 3. 1, stir up your pure *m.*
See Rom. 6. 6; 11. 20; 1 Thess. 5. 14; Jas. 1. 8.

MIND (*v.*). Rom. 8. 5; 12. 16; Phil. 3. 16, 19.

MINDFUL. Ps. 8. 4; 111. 5; Isa. 17. 10; 2 Pet. 3. 2.

MINGLE. Lev. 19. 19; Isa. 5. 22; Mat. 27. 34; Lu. 13. 1.

MINISTER (*n.*). Ps. 103. 21, ye *m.* of his.
104. 4; Heb. 1. 7, his *m.* a flame of fire.
Isa. 61. 6, men shall call you the *m.* of God.
Joel 1. 9, the Lord's *m.* mourn.
Mat. 20. 26; Mk. 10. 43, let him be your *m.*
Rom. 13. 4, he is the *m.* of God to thee.
2 Cor. 3. 6, able *m.* of new testament.
Gal. 2. 17, is Christ the *m.* of sin.
Eph. 3. 7; Col. 1. 23, whereof I was made a *m.*
6. 21; Col. 1. 7; 4. 7, a faithful *m.*
1 Tim. 4. 6, a good *m.*
See 2 Cor. 6. 4; 11. 23; 1 Thess. 3. 2.

MINISTER (*v.*). 1 Sam. 2. 11, the child did *m.* unto the Lord.
1 Chron. 15. 2, chosen to *m.* for ever.
Dan. 7. 10, thousand thousands *m.* to him.
Mat. 4. 11; Mk. 1. 13, angels *m.* to him.
20. 28; Mk. 10. 45, not to be *m.* to, but to *m.*
Lu. 8. 3, which *m.* of their substance.
Acts 20. 34, these hands have *m.*
See 2 Cor. 9. 10; Heb. 1. 14; 2 Pet. 1. 11.

MINISTRATION. Lu. 1. 23; Acts 6. 1; 2 Cor. 3. 7; 9. 13.

MINISTRY. Acts 6. 4, give ourselves to the *m.*
2 Cor. 4. 1, seeing we have this *m.*
5. 18, the *m.* of reconciliation.
6. 3, that the *m.* be not blamed.
Eph. 4. 12, for the work of the *m.*
Col. 4. 17, take heed to the *m.*
2 Tim. 4. 5, make full proof of thy *m.*
See Acts 1. 17; 12. 25; Rom. 12. 7; Heb. 8. 6.

MINSTREL. 2 Kings 3. 15; Mat. 9. 23.

MIRACLE. Judg. 6. 13, where be all his *m.*
Mk. 9. 39, which shall do a *m.* in my name.
Lu. 23. 8, hoped to have seen some *m.*
John 2. 11, beginning of *m.*
4. 54, this is the second *m.*
10. 41, said, John did no *m.*
Acts 2. 22, approved of God by *m.* and signs.
1 Cor. 12. 10, to another the working of *m.*
See Gal. 3. 5; Heb. 2. 4; Rev. 13. 14; 16. 14; 19. 20.

MIRTH. Ps. 137. 3; Prov. 14. 13; Eccl. 2. 1; 7. 4; 8. 15.

MIRY. Ps. 40. 2; Ezek. 47. 11; Dan. 2. 41.

MISCHIEF. Job 15. 35; Ps. 7. 14; Isa. 59. 4, they conceive *m.*
Ps. 28. 3, *m.* is in their hearts.
94. 20, frameth *m.* by a law.
Prov. 10. 23, it is as sport to a fool to do *m.*
11. 27, he that seeketh *m.*
24. 2, lips talk of *m.*
Ezek. 7. 26, *m.* shall come upon *m.*
Acts 13. 10, O full of all *m.*
See Prov. 24. 8; Eccl. 10. 13; Mic. 7. 3.

MISERABLE. Job 16. 2; Mat. 21. 41; 1 Cor. 15. 19; Rev. 3. 17.

MISERY. Prov. 31. 7, drink and remember his *m.* no more.
Eccl. 8. 6, the *m.* of man is great.
Lam. 1. 7, remembered in days of her *m.*
Jas. 5. 1, howl for *m.* that shall come.
See Judg. 10. 16; Job 3. 20; 11. 16; Rom. 3. 16.

MIXED. Prov. 23. 30, they seek *m.* wine.
Isa. 1. 22, thy wine *m.* with water.
Heb. 4. 2, not being *m.* with faith.
See Ex. 12. 38; Num. 11. 4; Neh. 13. 3.

MOCK. Gen. 19. 14, he seemed as one that *m.*
Num. 22. 29; Judg. 16. 10, 13, 15, thou hast *m.* me.
1 Kings 18. 27, at noon Elijah *m.* them.
2 Chron. 36. 16, they *m.* the messengers of God.
Prov. 1. 26, I will *m.* when your fear cometh.
17. 5, whoso *m.* the poor.
30. 17, the eye that *m.* at his father.
Gal. 6. 7, God is not *m.*
See 2 Kings 2. 23; Mat. 2. 16; 27. 29; Mk. 15. 20.

MOCKER. Ps. 35. 16; Prov. 20. 1; Isa. 28. 22; Jude 18.

MODERATION. Phil. 4. 5.

MOISTURE. Ps. 32. 4; Lu. 8. 6.

MOLLIFIED. Isa. 1. 16.

MOMENT. Num. 16. 21, 45, consume them in a *m.*
Job 7. 16, try him every *m.*
21. 13, and in a *m.* they go down.
Ps. 30. 5, his anger endureth but a *m.*
Isa. 26. 20, hide thyself as it were a *m.*
27. 3, I will water it every *m.*
54. 7, for a small *m.* have I forsaken thee.
1 Cor. 15. 51, 52, changed in a *m.*
2 Cor. 4. 17, affliction, which is but for a *m.*
See Ex. 33. 5; Ezek. 26. 16; 32. 10; Lu. 4. 5.

MONEY. 2 Kings 5. 26, is it a time to receive *m.*
Eccl. 7. 12, *m.* is a defence.
10. 19, *m.* answereth all things.
Isa. 52. 3, redeemed without *m.*
55. 1, he that hath no *m.*
2, wherefore do ye spend *m.*
Mat. 17. 24; 22. 16, the tribute *m.*
25. 18, hid his lord's *m.*
Acts 8. 20, thy *m.* perish with thee.
1 Tim. 6. 10, the love of *m.*
See Gen. 23. 9; Mk. 6. 8; Lu. 9. 3; Acts 4. 37.

MORROW. Prov. 27. 1, boast not thyself of to-*m.*
Isa. 22. 13; 1 Cor. 15. 32, for to-*m.* we die.
56. 12, to-*m.* shall be as this day.
Mat. 6. 34, take no thought for the *m.*
Jas. 4. 14, ye know not what shall be on the *m.*
See Josh. 5. 12; 2 Kings 7. 1; Prov. 3. 28.

MORSEL. Job 31. 17; Ps. 147. 17; Prov. 17. 1; Heb. 12. 16.

MORTAL. Job 4. 17, shall *m.* man be more just.
Rom. 6. 12; 8. 11, in your *m.* body.
1 Cor. 15. 53, 54, this *m.* must put on.
See Deut. 19. 11; 2 Cor. 4. 11; 5. 4.

MORTAR. Prov. 27. 22; Ezek. 13. 11, 22, 23.

MORTIFY. Rom. 8. 13; Col. 3. 5.

MOTE. Mat. 7. 3; Lu. 6. 41.

MOTHER. Judg. 5. 7; 2 Sam. 20. 19, a *m.* in Israel.
1 Kings 22. 52, Ahaziah walked in the way of his *m.*
2 Chron. 22. 3, his *m.* was his counsellor.
Job 17. 14, to the worm, thou art my *m.*
Ps. 113. 9, a joyful *m.* of children.
Isa. 66. 13, as one whom his *m.* comforteth.
Ezek. 16. 44, as is the *m.* so is her daughter.
Mat. 12. 48; Mk. 3. 33, who is my *m.*
John 2. 1; Acts 1. 14, the *m.* of Jesus.
See Gen. 3. 20; 17. 16; Gal. 4. 26; 1 Tim. 1. 9; 5. 2.

MOULDY. Josh. 9. 5, 12.

MOUNT. Ex. 18. 5, the *m.* of God.
Ps. 107. 26, they *m.* up to heaven.
Isa. 40. 31, *m.* with wings, as eagles.
See Joh 20. 6; 39. 27; Isa. 27. 13.

MOURN. Gen. 37. 35, down to the grave *m.*
Prov. 5. 11, and thou *m.* at the last.
Isa. 61. 2, to comfort all that *m.*
Jer. 31. 13, I will turn their *m.* into joy.
Mat. 5. 4, blessed are they that *m.*
24. 30, then shall the tribes of the earth *m.*
Lu. 6. 25, woe to you that laugh, for ye shall *m.*
See Neh. 8. 9; Zech. 7. 5; Jas. 4. 9.

MOURNER. 2 Sam. 14. 2; Eccl. 12. 5; Hos. 9. 4.

MOURNFULLY. Mal. 3. 14.

MOUTH. Job 9. 20, mine own *m.* shall condemn me.
40. 4, I will lay my hand on my *m.*
Ps. 8. 2; Mat. 21. 16, out of the *m.* of babes.
39. 1, I will keep my *m.* with a bridle.
49. 3, my *m.* shall speak of wisdom.
55. 21, words of his *m.* smoother than butter.
81. 10, open thy *m.* wide.
Prov. 10. 14; 14. 3; 15. 2, the *m.* of the foolish.
13. 2, good by the fruit of his *m.*
3; 21. 23, he that keepeth his *m.*
Eccl. 6. 7, all labour of a man is for his *m.*
Isa. 29. 13; Mat. 15. 8, this people draw near with *m.*
Ezek. 33. 31, with their *m.* they show much love.
Mal. 2. 6, the law of truth was in his *m.*
Mat. 12. 34; Lu. 6. 45, the *m.* speaketh.
Mat. 13. 35, I will open my *m.* in parables.
Lu. 21. 15, I will give you a *m.* and wisdom.
Rom. 10. 10, with the *m.* confession is made.
Tit. 1. 11, whose *m.* must be stopped.
Jas. 3. 10, out of the same *m.* proceedeth.
See Lam. 3. 29; John 19. 29; 1 Pet. 2. 22.

MOVE. Ps. 10. 6; 16. 8; 30. 6; 62. 2, I shall not be *m.*
Mat. 21. 10; Acts 21. 30, all the city was *m.*
John 5. 3, the *m.* of the water.
Acts 17. 28, in him we live and *m.*
20. 24, none of these things *m.* me.
See Prov. 23. 31; Isa. 7. 2; 2 Pet. 1. 21.

MUCH. Ex. 16. 18; 2 Cor. 8. 15, he that gathered *m.*
Num. 16. 3, ye take too *m.* upon you.
Lu. 7. 47, for she loved *m.*
12. 48, to whom *m.* is given.
16. 10, faithful in *m.*
See Prov. 25. 16; Eccl. 5. 12; Jer. 2. 22.

MULTIPLY. Isa. 6. 3, thou hast *m.* the nation and not increased the joy.
Jer. 3. 16, when ye be *m.* they shall say.
Dan. 4. 1; 6. 25; 1 Pet. 1. 2; 2 Pet. 1. 2; Jude 2, peace be *m.*
Nah. 3. 16, thou hast *m.* thy merchants.
See Acts 6. 1; 7. 17; 9. 31; 12. 24.

MULTITUDE. Ex. 23. 2, a *m.* to do evil.
Job 32. 7, *m.* of years should teach wisdom.
Ps. 5. 7; 51. 1; 66. 13; 106. 7, in the *m.* of thy mercy.
33. 16, no king saved by *m.*
94. 19, in the *m.* of my thoughts.
Prov. 10. 19, in *m.* of words wanteth not sin.
11. 14; 15. 22; 24. 6, in the *m.* of counsellors.
Eccl. 5. 3, through the *m.* of business.
Jas. 5. 20; 1 Pet. 4. 8, hide a *m.* of sins.
See Deut. 1. 10; Josh. 11. 4; Lu. 2. 13.

MURMURINGS. Ex. 16. 7; Num. 14. 27; Phil. 2. 14.

MUSE. Ps. 39. 3; 143. 5; Lu. 3. 15.

MUTTER. Isa. 6. 16; 59. 3.

MUTUAL. Rom. 1. 12.

MYSTERY. Mat. 13. 11; 1 Cor. 2. 7; 15. 51; Eph. 5. 32.

N.

NAIL. Ezra 9. 8, give us a *n.* in his holy place.
Isa. 22. 23, fasten as a *n.* in sure place.
John 20. 25, put finger into print of *n.*
Col. 2. 14, *n.* it to his cross.
See Judg. 4. 21; Eccl. 12. 11; Dan. 4. 33.

NAKED. Ex. 32. 25, made *n.* to their shame.
Job 1. 21, *n.* came I out and *n.* shall I return.
Mat. 25. 36, *n.* and ye clothed me not.
1 Cor. 4. 11, to this present hour we are *n.*
2 Cor. 5. 3, we shall not be found *n.*
Heb. 4. 13, all things are *n.* to eyes of him.
See John 21. 7; Jas. 2. 15; Rev. 3. 17; 16. 15.

NAKEDNESS. Rom. 8. 35; 2 Cor. 11. 27; Rev. 3. 16.

NAME (*n.*). Gen. 32. 29; Judg. 13. 18, why dost thou ask after my *n.*
Ex. 3. 15, this is my *n.* for ever.
23. 21, my *n.* is in him.
Josh. 7. 9, what wilt thou do to thy great *n.*
2 Chron. 14. 11, in thy *n.* we go.
Neh. 9. 10, so didst thou get thee a *n.*
Job 18. 17, he shall have no *n.* in the street.
Ps. 20. 1, the *n.* of God defend thee.
5, in the *n.* of God set up banners.
22. 22; Heb. 2. 12, I will declare thy *n.*
48. 10, according to thy *n.* so is thy praise.
69. 36, they that love his *n.*
111. 9, holy and reverend is his *n.*
115. 1, unto thy *n.* give glory.
138. 2, thy word above all thy *n.*
Prov. 10. 7, the *n.* of the wicked shall rot.
18. 10, the *n.* of the Lord a strong tower.
22. 1; Eccl. 7. 1, good *n.* rather to be chosen.
Cant. 1. 3, thy *n.* is as ointment poured forth.

Isa. 42. 8, I am the Lord, that is my *n.*
55. 13, it shall he to the Lord for a *n.*
56. 5; 63. 12, an everlasting *n.*
57. 15, whose *n.* is holy.
62. 2, called by a new *n.*
64. 7, there is none that calleth on thy *n.*
Jer. 10. 6, thou art great and thy *n.* is great.
14. 14; 23. 25; 27. 15, prophesy lies in my *n.*
44. 26, sworn by my great *n.*
Zech. 10. 12, walk up and down in his *n.*
14. 9, one Lord, and his *n.* one.
Mal. 1. 6, wherein have we despised thy *n.*
4. 2, to you that fear my *n.*
Mat. 6. 9; Lu. 11. 2, hallowed be thy *n.*
10. 22; 19. 29; Mk. 13. 13; Lu. 21. 12; John 15. 21; Acts 9. 16, for my *n.* sake.
12. 21, in his *n.* shall the Gentiles trust.
18. 5; Mk. 9. 37; Lu. 9. 48, receive in my *n.*
20, gathered together in my *n.*
24. 5; Mk. 13. 6; Lu. 21. 8, many shall come in my *n.*
Mk. 5. 9; Lu. 8. 30, what is thy *n.*?
9. 39, do a miracle in my *n.*
Lu. 10. 20, *n.* written in heaven.
John 5. 43, if another shall come in his own *n.*
14. 13; 15. 16; 16. 23, 24, 26, whatsoever ye ask in my *n.*
Acts 3. 16, his *n.* through faith in his *n.*
4. 12, none other *n.* under heaven.
5. 28, that ye should not teach in this *n.*
41, worthy to suffer for his *n.*
Eph. 1. 21, far above every *n.*
Phil. 2. 9, 10, a *n.* above every *n.*
4. 3, whose *n.* are in the book of life.
Col. 3. 17, do all in the *n.* of the Lord Jesus.
Heb. 1. 4, obtained a more excellent *n.*
Jas. 2. 7, that worthy *n.*
Rev. 2. 13, holdest fast my *n.*
17, a *n.* written which no man knoweth.
3. 1, thou hast a *n.*
4, a few *n.* in Sardis.
13. 1, the *n.* of blasphemy.
14. 1; 22. 4, Father's *n.* in their foreheads.
See Gen. 2. 20; Ex. 28. 9; Isa. 45. 3; John 10. 3.

NAME (*v.*). Eccl. 6. 10, that which hath been is *n.* already.
Isa. 61. 6, ye shall be *n.* priests of the Lord.
Rom. 15. 20, not where Christ was *n.*
2 Tim. 2. 19, every one that *n.* the name of Christ.
See 1 Sam. 16. 3; Isa. 62. 2; Lu. 2. 21; 6. 13.

NARROW. Isa. 28. 20; 49. 19; Mat. 7. 14.

NATION. Gen. 10. 32, by these were the *n.* divided.
20. 4, wilt thou slay a righteous *n.*
Num. 14. 12; Deut. 9. 14, I will make thee a greater *n.*
2 Sam. 7. 23; 1 Chron. 17. 21, what *n.* like thy people.
Ps. 33. 12, blessed is the *n.* whose God is the Lord.
147. 20, he hath not dealt so with any *n.*
Prov. 14. 34, righteousness exalteth a *n.*
Isa. 2. 4; Mic. 4. 3, *n.* shall not lift sword against *n.*
18. 2, a *n.* scattered and peeled.
26. 2, that the righteous *n.* may enter in.
34. 1, come near, ye *n.*, to hear.
52. 15, so shall he sprinkle many *n.*
Jer. 10. 7, O King of *n.*
Zech. 2. 11, many *n.* shall be joined to the Lord.
8. 22, strong *n.* shall seek the Lord.
Mat. 24. 7; Mk. 13. 8; Lu. 21. 10, *n.* against *n.*
Lu. 7. 5, he loveth our *n.*
21. 25, distress of *n.*
John 11. 50, that the whole *n.* perish not.
Acts 2. 5, devout men of every *n.*
10. 35, in every *n.* he that feareth.
Phil. 2. 15, crooked and perverse *n.*
Rev. 5. 9, redeemed out of every *n.*
See Deut. 4. 27; 15. 6; Jer. 2. 11; 4. 2; 31. 10.

NATIVITY. Gen. 11. 28; Jer. 46. 16; Ezek. 21. 30; 23. 15.

NATURAL. Deut. 34. 7, nor his *n.* force abated.
Rom. 1. 31; 2 Tim. 3. 3, without *n.* affection.
1 Cor. 2. 14, the *n.* man receiveth not.
See 1 Cor. 15. 44; Phil. 2. 20; Jas. 1. 23.

NATURE. 1 Cor. 11. 14, doth not even *n.* itself teach.
Eph. 2. 3, by *n.* children of wrath.
Heb. 2. 16, the *n.* of angels.
2 Pet. 1. 4, partakers of the divine *n.*
See Rom. 1. 26; 2. 14, 27; Gal. 2. 15; 4. 8.

NAUGHT. Prov. 20. 14, it is *n.*, saith the buyer.
Isa. 49. 4, spent strength for *n.*
52. 3, ye have sold yourselves for *n.*
Mal. 1. 10, shut the doors for *n.*
Acts 5. 38, if of men, it will come to *n.*
See Deut. 15. 9; Joh 1. 9; Rom. 14. 10; 1 Cor. 1. 28.

NAUGHTINESS. 1 Sam. 17. 28; Prov. 11. 6; Jas. 1. 21.

NAUGHTY. Prov. 6. 12; 17. 4; Jer. 24. 2.

NAY. Mat. 5. 37; 2 Cor. 1. 17, 18, 19; Jas. 5. 12.

NEAR. Judg. 20. 34, knew not evil was *n.*
Ps. 22. 11, trouble is *n.*
148. 14, a people *n.* to him.
Prov. 27. 10, better a neighbour that is *n.*
Isa. 50. 8, he is *n.* that justifieth.
55. 6, call upon the Lord while he is *n.*
Obad. 15; Zeph. 1. 14, the day of the Lord is *n.*
Mat. 24. 33, it is *n.* even at the doors.
Mk. 13. 28, ye know that summer is *n.*
See Ezek. 11. 3; 22. 5; Rom. 13. 11.

NECESSARY. Joh 23. 12; Acts 15. 28; 28. 10; Tit. 3. 14.

NECESSITY. Rom. 12. 13, distributing to the *n.* of saints.
1 Cor. 9. 16, *n.* is laid upon me.
2 Cor. 9. 7; Philem. 14, give, not grudgingly or of *n.*
See Acts 20. 34; 2 Cor. 12. 10; Phil. 4. 16.

NECK. Prov. 3. 3; 6. 21, bind them about thy *n.*
Mat. 18. 6; Mk. 9. 42; Lu. 17. 2, millstone about his *n.*
Lu. 15. 20; Acts 20. 37, fell on his *n.*
Acts 15. 10, yoke on the *n.* of disciples.
See Neh. 9. 29; Isa. 3. 16; Lam. 5. 5; Rom. 16. 4.

NEED. 2 Chron. 20. 17, ye shall not *n.* to fight.
Prov. 31. 11, he shall have no *n.* of spoil.
Mat. 6. 8; Lu. 12. 30, what things ye have *n.* of.
9. 12; Mk. 2. 17; Lu. 5. 31, *n.* not a physician.
14. 16, they *n.* not depart.
21. 3; Mk. 11. 3; Lu. 19. 31, 34, the Lord hath *n.* of them.
Lu. 11. 8, as many as he *n.*
Acts 2. 45; 4. 35, as every man had *n.*
1 Cor. 12. 21, cannot say, I have no *n.* of thee.
Phil. 4. 12, to abound and to suffer *n.*
19, God shall supply all your *n.*
2 Tim. 2. 15, that *n.* not to be ashamed.
Heb. 4. 16, grace to help in time of *n.*
5. 1, ye have *n.* that one teach you.
1 John 3. 17, seeth his brother have *n.*
Rev. 3. 17, rich and have *n.* of nothing.
21. 23; 22. 5, city had no *n.*
See Deut. 15. 8; Lu. 9. 11; John 2. 25; Acts 17. 25.

NEEDFUL. Lu. 10. 42; Phil. 1. 24; Jas. 2. 16.

NEEDY. Deut. 15. 11, thou shalt open thine hand to the *n.*
Job 24. 4, they turn the *n.* out of the way.
Ps. 9. 18, the *n.* shall not always be forgotten.
40. 17; 70. 5; 86. 1; 109. 22, I am poor and *n.*
74. 21, let poor and *n.* praise thy name.
Prov. 31. 9, plead the cause of the poor and *n.*
Isa. 41. 17, when the *n.* seek water.
See Ezek. 16. 49; 18. 12; 22. 29; Amos 8. 4, 6.

NEGLECT. Mat. 18. 17; Acts 6. 1; 1 Tim. 4. 14; Heb. 2. 3.

NEGLIGENT. 2 Chron. 29. 11; 2 Pet. 1. 12.

NEIGHBOUR. Prov. 3. 28, say not to thy *n.* go and come again.
14. 20, the poor is hated even of his *n.*
21. 10, his *n.* findeth no favour.

Eccl. 4. 4, envied of his *n.*
Jer. 22. 13, that useth his *n.* service without wages.
Hab. 2. 15, that giveth his *n.* drink.
Zech. 8. 16; Eph. 4. 25, speak every man truth to his *n.*
Lu. 10. 29, who is my *n.*?
14. 12, call not thy rich *n.*
See Ex. 20. 16; Lev. 19. 13; Mat. 5. 43; Rom. 13. 10.

NEST. Num. 24. 21, thou puttest thy *n.* in a rock.
Deut. 32. 11, as an eagle stirreth up her *n.*
Job 29. 18, I shall die in my *n.*
Ps. 84. 3, the swallow hath found a *n.*
Mat. 8. 20; Lu. 9. 58, birds of the air have *n.*
See Prov. 27. 8; Isa. 16. 2; Jer. 49. 16; Obad. 4; Hab. 2. 9.

NET. Ps. 141. 10, wicked fall into their own *n.*
Prov. 1. 17, in vain the *n.* is spread.
Eccl. 9. 12, as fishes taken in an evil *n.*
Hab. 1. 16, they sacrifice to their *n.*
Mat. 13. 47, kingdom of heaven like a *n.*
Mk. 1. 18, they forsook their *n.*
Lu. 5. 5, at thy word I will let down the *n.*
See Mat. 4. 21; Mk. 1. 16; John 21. 6.

NETHER. Deut. 24. 6; Job 41. 24.

NEVER. Lev. 6. 13, the fire shall *n.* go out.
Job 3. 16, as infants which *n.* saw light.
Ps. 10. 11, he will *n.* see it.
15. 5; 30. 6, shall *n.* be moved.
Prov. 27. 20; 30. 15, *n.* satisfied.
Isa. 56. 11, which can *n.* have enough.
Mat. 7. 23, I *n.* knew you.
9. 33, it was *n.* so seen in Israel.
26. 33, yet will I *n.* be offended.
Mk. 2. 12, we *n.* saw it on this fashion.
3. 29, hath *n.* forgiveness.
14. 21, if he had *n.* been born.
John 4. 14; 6. 35, shall *n.* thirst.
7. 46, *n.* man spake like this man.
8. 51; 10. 28; 11. 26, shall *n.* see death.
1 Cor. 13. 8, charity *n.* falleth.
Heb. 13. 5, I will *n.* leave thee.
2 Pet. 1. 10, ye shall *n.* fall.
See Judg. 2. 1; Ps. 58. 5; Jer. 33. 17; Dan. 2. 44.

NEW. Num. 16. 30, if the Lord make a *n.* thing.
Ps. 33. 3; 40. 3; 96. 1; 98. 1; 144. 9; 149. 1; Isa. 42. 10; Rev. 5. 9; 14. 3, a *n.* song.
Eccl. 1. 9, no *n.* thing under the sun.
Isa. 65. 17; 66. 22; Rev. 21. 1, *n.* heavens and *n.* earth.
Lam. 3. 23, *n.* every morning.
Mat. 9. 16; Mk. 2. 21; Lu. 5. 36, *n.* cloth to old garment.
13. 52, things *n.* and old.
Mk. 1. 27; Acts 17. 19, what *n.* doctrine is this.
John 13. 34; 1 John 2. 7, 8, a *n.* commandment.
Acts 17. 21, to tell or hear some *n.* thing.
2 Cor. 5. 17; Gal. 6. 15, a *n.* creature.
Eph. 2. 15; 4. 24; Col. 3. 10, *n.* man.
Heb. 10. 20, *n.* and living way.
Rev. 2. 17; 3. 12, a *n.* name.
21. 5, I make all things *n.*
See Isa. 24. 7; 43. 19; 65. 6; Acts 2. 13.

NEWLY. Deut. 32. 17; Judg. 7. 19.

NEWNESS. Rom. 6. 4; 7. 6.

NEWS. Prov. 25. 25.

NIGH. Num. 24. 17, but not *n.*
Deut. 30. 14; Rom. 10. 8, the word is *n.* unto thee.
Ps. 34. 18, *n.* to them of broken heart.
145. 18, *n.* to all that call upon him.
Eph. 2. 13, made *n.* by the blood of Christ.
See Joel 2. 1; Lu. 21. 20; Heb. 6. 8.

NIGHT. Ex. 12. 42, a *n.* to be much observed.
Job 7. 4, when shall I arise and the *n.* be gone.
35. 10; Ps. 77. 6, songs in the *n.*
Ps. 30. 5, weeping may endure for a *n.*
91. 5, the terror by *n.*
136. 9; Jer. 31. 35, moon and stars to rule by *n.*
139. 11, the *n.* shall be light about me.
Isa. 21. 4, the *n.* of my pleasure.
Isa. 21. 11, watchman, what of the *n.*
Lu. 6. 12, he continued all *n.* in prayer.
John 9. 4, the *n.* cometh when no man can work.
11. 10, walk in the *n.* he stumbleth.
Rom. 13. 12, the *n.* is far spent.
1 Thess. 5. 2; 2 Pet. 3. 10, cometh as a thief in the *n.*
Rev. 21. 25; 22. 5, no *n.* there.
See Job 7. 3; Ps. 121. 6; Mat. 27. 64; John 3. 2.

NOBLE. Neh. 3. 5, the *n.* put not their neck.
Job 29. 10, the *n.* held their peace.
Jer. 2. 21, planted thee a *n.* vine.
14. 3, the *n.* sent their little ones to the waters.
Acts 17. 11, Bereans were more *n.*
1 Cor. 1. 26, not many *n.*
See Num. 21. 18; Ps. 149. 8; Eccl. 10. 17.

NOISE. Ezra 3. 13, not discern *n.* of joy.
Ps. 66. 1; 81. 1; 95. 1; 98. 4; 100. 1, joyful *n.*
Ezek. 1. 24; 43. 2, *n.* of great waters.
2 Pet. 3. 10, pass away with great *n.*
See Josh. 6. 27; Mat. 9. 23; Mk. 2. 1; Acts 2. 6.

NOISOME. Ps. 91. 3; Ezek. 14. 21; Rev. 16. 2.

NOTHING. Deut. 2. 7; Neh. 9. 21, thou hast lacked *n.*
2 Sam. 24. 24, offer of that which doth cost *n.*
2 Chron. 14. 11, it is *n.* with thee to help.
Neh. 8. 10, to them for whom *n.* is prepared.
Job 8. 9, but of yesterday, and know *n.*
Pa. 49. 17, he shall carry *n.* away.
119. 165, *n.* shall offend them.
Prov. 13. 4, sluggard desireth and hath *n.*
7, maketh himself rich, yet hath *n.*
Lam. 1. 12, is it *n.* to you.
Mat. 17. 20; Lu. 1. 37, *n.* shall be impossible.
21. 19; Mk. 11. 13, *n.* but leaves.
Lu. 6. 35, hoping for *n.* again.
7. 42, they had *n.* to pay.
John 15. 5, without me ye can do *n.*
1 Cor. 4. 4, I know *n.* by myself.
2 Cor. 6. 10, as having *n.*
13. 8, we can do *n.* against the truth.
1 Tim. 4. 4, *n.* to be refused.
6. 7, brought *n.*; can carry *n.* out.
See Phil. 4. 6; Jas. 1. 4; 3 John 7.

NOURISH. Isa. 1. 2, I have *n.* and brought up children.
1 Tim. 4. 6, *n.* in words of faith.
Jas. 5. 5, have *n.* your hearts.
See Gen. 45. 11; 50. 21; Acts 12. 20; Col. 2. 19.

NOW. Job 4. 5, *n.* it is come upon thee.
Ps. 119. 67, but *n.* have I kept thy word.
Hos. 2. 7, then was it better than *n.*
Lu. 14. 17, all things are *n.* ready.
John 13. 7, thou knowest not *n.*
16. 12, ye cannot bear them *n.*
1 Cor. 13. 12, *n.* I know in part.
Gal. 2. 20, the life I *n.* live.
1 Tim. 4. 8, the life that *n.* is.
1 Pet. 1. 8, though *n.* ye see him not.
1 John 3. 2, *n.* are we sons of God.
See Rom. 6. 22; Gal. 3. 3; Heb. 2. 8.

NUMBER (*n.*). Job 5. 9; 9. 10, marvellous things without *n.*
25. 3, is there any *n.* of his armies.
Ps. 139. 18, more in *n.* than the sand.
147. 4, he telleth the *n.* of the stars.
Acts 11. 21, a great *n.* believed.
16. 5, churches increased in *n.* daily.
Rev. 13. 17, 18, the *n.* of his name.
See Deut. 7. 7; Hos. 1. 10; Rom. 9. 27.

NUMBER (*v.*). Gen. 41. 49, gathered corn till he left *n.*
2 Sam. 24. 2; 1 Chron. 21. 2, *n.* the people.
Ps. 90. 12, so teach us to *n.* our days.
Eccl. 1. 15, wanting cannot be *n.*
Isa. 53. 12; Mk. 15. 28, *n.* with transgressors.
Mat. 10. 30; Lu. 12. 7, hairs are all *n.*
Rev. 7. 9, multitude which no man could *n.*
See Ex. 30. 12; Joh 14. 16; Ps. 40. 5; Acts 1. 17.

NURSE. Ex. 2. 7, 9; Isa. 60. 4.
NURTURE. Eph. 6. 4.

O.

OBEDIENCE. Rom. 5. 19, by the o. of one.
16. 26, the o. of faith.
Heb. 5. 8, yet learned he o.
See Rom. 16. 19; 2 Cor. 10. 5; 1 Pet. 1. 2.
OBEDIENT. Ex. 24. 7, will we do and be o.
Prov. 25. 12, wise reprover upon an o. ear.
Isa. 1. 19, if o. ye shall eat.
2 Cor. 2. 9, o. in all things.
Eph. 6. 5; Tit. 2. 9, be o. to your masters.
Phil. 2. 8, o. unto death.
1 Pet. 1. 14, as o. children.
See Num. 27. 20; 2 Sam. 22. 45; Tit. 2. 5.
OBEISANCE. Gen. 37. 7; 43. 28; 2 Sam. 15. 5.
OBEY. Deut. 11. 27, a blessing if ye o.
Josh. 24. 24, his voice will we o.
1 Sam. 15. 22, to o. is better than sacrifice.
Jer. 7. 23, o. my voice and I will be your God.
Acts 5. 29, to o. God rather than men.
Rom. 6. 16, his servants ye are to whom ye o.
Eph. 6. 1; Col. 3. 20, o. your parents in the Lord.
2 Thess. 1. 8; 1 Pet. 4. 17, that o. not the gospel.
Heb. 13. 17, o. them that have rule over you.
1 Pet. 1. 22, purified in o. the truth.
See Ex. 5. 2; 23. 21; Dan. 9. 10; Mat. 8. 27.
OBJECT. Acts 24. 19.
OBSCURE. Prov. 20. 20.
OBSCURITY. Isa. 29. 18; 58. 10; 59. 9.
OBSERVATION. Lu. 17. 20.
OBSERVE. Gen. 37. 11, his father o. the saying.
Ps. 107. 43, whoso is wise and will o. these things.
Prov. 23. 26, let mine eyes o. my ways.
Eccl. 11. 4, he that o. the wind.
Jonah 2. 8, that o. lying vanities.
Mat. 28. 20, teaching them to o. all things.
Mk. 6. 20, Herod feared John and o. him.
10. 20, all these have I o.
See Ex. 12. 42; 31. 16; Ezek. 20. 18; Gal. 4. 10.
OBSERVER. Deut. 18. 10.
OBSTINATE. Deut. 2. 30; Isa. 48. 4.
OBTAIN. Prov. 8. 35, shall o. favour of the Lord.
Isa. 35. 10; 51. 11, shall o. joy and gladness.
Lu. 20. 35, worthy to o. that world.
Acts 28. 22, having o. help of God.
1 Cor. 9. 24, so run that ye may o.
1 Thess. 5. 9; 2 Tim. 2. 10, to o. salvation.
1 Tim. 1. 13, I o. mercy.
Heb. 4. 16, o. mercy and find grace.
9. 12, having o. eternal redemption.
1 Pet. 2. 10, which had not o. mercy, but now have o.
2 Pet. 1. 1, o. like precious faith.
See Dan. 11. 21; Hos. 2. 23; Acts 1. 17; 22. 28.
OCCASION. 2 Sam. 12. 14, great o. to enemies to blaspheme.
Dan. 6. 4, sought to find o.
Rom. 7. 8, sin taking o. by the commandment.
14. 13, an o. to fall in his brother's way.
1 Tim. 5. 14, give none o. to the adversary.
See Gen. 43. 18; Ezra 7. 20; Ezek. 18. 3.
OCCUPATION. Gen. 46. 33; Jonah 1. 8; Acts 18. 3; 19. 25.
OCCUPY. Ezek. 27. 9; Lu. 19. 13.
ODOUR. John 12. 3; Phil. 4. 18; Rev. 5. 8.
OFFENCE. Eccl. 10. 4, yielding pacifieth great o.
Isa. 8. 14; Rom. 9. 33; 1 Pet. 2. 8, a rock of o.
Mat. 16. 23, thou art an o. to me.
18. 7; Lu. 17. 1, woe because of o.
Acts 24. 16, conscience void of o.
Rom. 14. 20, who eateth with o.
1 Cor. 10. 32; 2 Cor. 6. 3, give none o.
Phil. 1. 10, without o. till the day of Christ.
See 1 Sam. 25. 31; Rom. 5. 15; 16. 17; Gal. 5. 11.
OFFEND. Job 34. 31, I will not o. any more.
Ps. 119. 165, nothing shall o. them.
Prov. 18. 19, brother o. is harder to be won.
Mat. 5. 29; 18. 9; Mk. 9. 47, if aye o. thee.
13. 41, gather all things that o.
57; Mk. 6. 3, they were o. in him.
26. 33, though all shall be o., yet will not I.
Rom. 14. 21, whereby thy brother is o.
Jas. 2. 10, yet o. in one point.
See Gen. 20. 9; Jer. 37. 18; 2 Cor. 11. 29.
OFFENDER. 1 Kings 1. 21; Isa. 29. 21; Acts 25. 11.
OFFER. Judg. 5. 2, people willingly o. themselves.
Ps. 50. 23, whoso o. praise.
Mat. 5. 24, then come and o. thy gift.
Lu. 6. 29, one cheek, o. also the other.
1 Cor. 8. 1, 4, 7; 10. 19, things o. to idols.
Phil. 2. 17, o. in the service of your faith.
2 Tim. 4. 6, now ready to be o.
Heb. 9. 28, once o. to bear the sins of many.
See 2 Chron. 17. 16; Ezra 1. 6; 2. 68; Mal. 1. 8.
OFFICE. 1 Sam. 2. 36, put me into one of the priests' o.
Rom. 11. 13, I magnify mine o.
1 Tim. 3. 1, the o. of a bishop.
Heb. 7. 5, the o. of the priesthood.
See Gen. 41. 13; Ps. 109. 8; Rom. 12. 4.
OFFSCOURING. Lam. 3. 45; 1 Cor. 4. 13.
OFFSPRING. Job 27. 14; Acts 17. 28; Rev. 22. 16.
OFTEN. Prov. 29. 1, being o. reproved.
Mal. 3. 16, spake o. one to another.
Mat. 23. 37; Lu. 13. 34, how o. would I have gatherad.
1 Cor. 11. 28, as o. as ye eat.
1 Tim. 5. 23, thy o. infirmities.
See 2 Cor. 11. 26; Heb. 9. 25; 10. 11.
OIL. Ps. 45. 7; Heb. 1. 9, with o. of gladness.
92. 10, he anointed with fresh o.
104. 15, o. to make his face to shine.
Isa. 61. 3, o. of joy for mourning.
Mat. 25. 3, took no o. with them.
Lu. 10. 34, pouring in o. and wine.
See Ex. 27. 20; Mic. 6. 7; Lu. 7. 46.
OLD. Deut. 8. 4; 29. 5; Neh. 9. 21, waxed not o.
Josh. 5. 11, did eat of the o. corn.
Ps. 37. 25, I have been young, and now am o.
71. 18, when I am o. forsake me not.
Prov. 22. 8, when he is o. he will not.
Isa. 58. 12, build the o. waste places.
Jer. 6. 16, ask for the o. paths.
Lu. 5. 39, he saith, the o. is better.
2 Cor. 5. 17, o. things are passed away.
2 Pet. 2. 5, God spared not the o. world.
1 John 2. 7, the o. commandment.
Rev. 12. 9; 20. 2, that o. serpent.
See Job 22. 15; Ps. 77. 5; Mat. 5. 21; Rom. 7. 6.
OMITTED. Mat. 23. 23.
ONCE. Gen. 18. 32, yet but this o.
Num. 13. 30, let us go up at o.
Job 33. 14; Ps. 62. 11, speaketh o., yea twice.
Isa. 66. 8, shall a nation be born at o.
Heb. 6. 4, o. enlightened.
9. 27, o. to die.
See Rom. 6. 10; Heb. 10. 10; 1 Pet. 3. 18.
ONE. Job 9. 3, o. of a thousand.
Eccl. 7. 27; Isa. 27. 12, o. by o.
Mk. 10. 21; Lu. 18. 22, o. thing thou lackest.
Lu. 10. 42, o. thing is needful.
John 9. 25, o. thing I know.
17. 11, 21, 22, that they may be o.
Gal. 3. 28, all o. in Christ.
Eph. 4. 5, o. Lord, o. faith, o. baptism.
See Deut. 6. 4; Mk. 12. 32; 1 Tim. 2. 5.
OPEN. Num. 16. 30, if the earth o her mouth.
Ps. 49. 4, I will o. my dark saying.
51. 15, o. thou my lips.
81. 10, o. thy mouth wide.
104. 28; 145. 16, thou o. thine hand.
119. 18, o. thou mine eyes.
Prov. 31. 8, o. thy mouth for the dumb.
Isa. 22. 22, he shall o. and none shall shut.
42. 7, to o. blind eyes.

Isa. 60. 11, thy gates shall be *o.* continually.
Ezek. 16. 63, never *o.* thy mouth.
Mal. 3. 10, *o.* windows of heaven.
Mat. 25. 11; Lu. 13. 25, Lord *o.* to us.
27. 52, graves were *o.*
Mk. 7. 34, that is, be *o.*
Lu. 24. 32, while he *o.* to us the scriptures.
45, then *o.* he their understandings.
Acts 26. 18, to *o.* their eyes and turn them.
1 Cor. 16. 9, great door and effectual is *o.*
Col. 4. 3, *o.* to us a door of utterance.
See Acts 16. 14; 2 Cor. 2. 12; Heb. 4. 13; Rev. 5. 2.

OPERATION. Ps. 28. 5; Isa. 5. 12; 1 Cor. 12. 6; Col. 2. 12.

OPINION. 1 Kings 18. 21; Job 32. 6.

OPPORTUNITY. Gal. 6. 10; Phil. 4. 10; Heb. 11. 15.

OPPOSE. Job 30. 21; 2 Thess. 2. 4; 2 Tim. 2. 25.

OPPOSITIONS. 1 Tim. 6. 20.

OPPRESS. Ex. 22. 21; 23. 9, *o.* a stranger.
Lev. 25. 14, 17, ye shall not *o.* one another.
1 Sam. 12. 3, whom have I *o.*
Ps. 10. 18, that the man of earth may no more *o.*
Prov. 14. 31; 22. 16, he that *o.* the poor.
28. 3, a poor man that *o.* the poor.
Jer. 7. 6, if ye *o.* not the stranger.
Hos. 12. 7, he loveth to *o.*
Zech. 7. 10, *o.* not the widow.
See Mal. 3. 5; Acts 7. 24; 10. 38; Jas. 2. 6.

OPPRESSION. Deut. 26. 7, the Lord looked on our *o.*
Ps. 62. 10, trust not in *o.*
119. 134, deliver me from the *o.* of man.
Eccl. 4. 1, I considered the *o.*
7. 7, *o.* maketh a wise man mad.
Isa. 30. 12, ye trust in *o.*
See Isa. 33. 15; Zech. 9. 8; 10. 4.

ORATOR. Isa. 3. 3; Acts 24. 1.

ORDAIN. 1 Chron. 17. 9, I will *o.* a place for my people.
Ps. 8. 2, hast thou *o.* strength.
81. 5, this he *o.* in Joseph.
132. 17, I have *o.* a lamp.
Isa. 26. 12, thou wilt *o.* peace for us.
30. 33, Tophet is *o.* of old.
Jer. 1. 5, I *o.* thee a prophet.
Mk. 3. 14, Jesus *o.* twelve.
John 15. 16, have *o.* you that ye should bring forth.
Acts 1. 22, one be *o.* to be a witness.
10. 42, *o.* of God to be the Judge.
13. 48, *o.* to eternal life.
14. 23; Tit. 1. 5, *o.* elders.
16. 4, decrees that were *o.*
17. 31, by that man whom he hath *o.*
Rom. 13. 1, powers are *o.* of God.
Gal. 3. 19, the law was *o.* by angels.
Eph. 2. 10, good works which God hath before *o.*
Jude 4, of old *o.* to this condemnation.
See 1 Cor. 2. 7; 9. 14; 1 Tim. 2. 7; Heb. 5. 1.

ORDER. Judg. 13. 12, how shall we *o.* the child.
2 Kings 20. 1; Isa. 38. 1, set thine house in *o.*
Job 10. 22, land without any *o.*
23. 4, I would *o.* my cause.
37. 19, we cannot *o.* our speech.
Ps. 40. 5, they cannot be reckoned in *o.*
50. 21, I will set them in *o.*
73, to him that *o.* his conversation aright.
110. 4; Heb. 5. 6; 6. 20; 7. 11, the *o.* of Melchisedec.
1 Cor. 14. 40, decently and in *o.*
See Ps. 37. 23; Acts 21. 24; 1 Cor. 15. 23.

ORDINANCE. Isa. 68. 2; Rom. 13. 2, the *o.* of their God.
Mal. 3. 14, what profit that we have kept *o.*
Eph. 2. 15, commandments contained in *o.*
Col. 2. 14, handwriting of *o.*
Heb. 9. 10, in carnal *o.*
See Jer. 31. 36; Luke 1. 6; 1 Pet. 2. 13.

ORPHANS. Lam. 5. 3.

OUGHT. 1 Chr. 12. 32, to know what Israel *o.* to do.
Mat. 23. 23; Lu. 11. 42, these *o.* ye to have done.
Lu. 24. 26, *o.* not Christ to have suffered.
John 4. 20, place where men *o.* to worship.
Acts 5. 29, we *o.* to obey God.
Rom. 8. 26, pray for as we *o.*
Heb. 5. 12, when ye *o.* to be teachers.
Jas. 3. 10, these things *o.* not so to be.
2 Pet. 3. 11, what manner of persons *o.* ye to be.
See Rom. 12. 3; 15. 1; 1 Tim. 3. 15.

OURS. Mk. 12. 7; Lu. 20. 14; 1 Cor. 1. 2; 2 Cor. 1. 14.

OUT. Num. 32. 23, your sin will find you *o.*
Ps. 82. 5, are *o.* of course.
Prov. 4. 23, *o.* of it are the issues of life.
Mat. 12. 34; 15. 19, *o.* of abundance of heart the mouth speaketh.
2 Tim. 3. 11, *o.* of them all the Lord delivered me.
4. 2, instant in season, *o.* of season.
See Gen. 2. 9, 23; 3. 19; John 15. 19; Acts 2. 5.

OUTCAST. Ps. 147. 2; Isa. 11. 12; 27. 13; Jer. 30. 17.

OUTGOINGS. Josh. 17. 18; Ps. 65. 8.

OUTRAGEOUS. Prov. 27. 4.

OUTRUN. John 20. 4.

OUTSIDE. Judg. 7. 11; Mat. 23. 25; Lu. 11. 39.

OUTSTRETCHED. Deut. 26. 8; Jer. 21. 5; 27. 5.

OUTWARD. 1 Sam. 16. 7, looketh on *o.* appearance.
Mat. 23. 27, appear beautiful *o.*
Rom. 2. 28, not a Jew, which is one *o.*
2 Cor. 4. 16, our *o.* man perish.
See Mat. 23. 28; Rom. 2. 28; 1 Pet. 3. 3.

OVERCHARGE. Lu. 21. 34; 2 Cor. 2. 5.

OVERCOME. Gen. 49. 19, he shall *o.* at last.
Jer. 23. 9, like a man whom wine hath *o.*
John 16. 33, I have *o.* the world.
Rom. 12. 21, be not *o.* of evil, but *o.* evil.
1 John 5. 4, 5, victory that *o.* the world.
Rev. 2. 7, 17, 26; 3. 12, 21, to him that *o.*
See Cant. 6. 5; 2 Pet. 2. 19; Rev. 12. 11.

OVERMUCH. Eccl. 7. 16; 2 Cor. 2. 7.

OVERPAST. Ps. 57. 1; Isa. 26. 20.

OVERPLUS. Lev. 25. 27.

OVERSEER. Gen. 41. 34; Prov. 6. 7; Acts 20. 28.

OVERSHADOW. Mat. 17. 5; Mk. 9. 7; Lu. 1. 35; Acts 5. 15.

OVERSIGHT. Gen. 43. 12; Neh. 11. 16; 1 Pet. 5. 2.

OVERSPREAD. Gen. 9. 19; Dan. 9. 27.

OVERTAKE. Amos 9. 13, plowman shall *o.* the reaper.
Gal. 6. 1, if a man be *o.* in a fault.
1 Thess. 5. 4, day should *o.* you as a thief.
See Deut. 19. 6; Isa. 59. 9; Jer. 42. 16.

OVERTHROW. Ex. 23. 24, utterly *o.* them.
Job 19. 6, God hath *o.* me.
Ps. 140. 4, purposed to *o.* my goings.
Prov. 13. 6, wickedness *o.* the sinner.
Jonah 3. 4, forty days and Nineveh shall be *o.*
Acts 5. 39, if it be of God, ye cannot *o.* it.
See Gen. 19. 21; Prov. 29. 4; 2 Tim. 2. 18.

OVERTURN. Job 9. 5; 12. 15; 28. 9; Ezek. 21. 27.

OVERWHELM. Job 6. 27, ye *o.* the fatherless.
Ps. 61. 2, when my heart is *o.*
77. 3; 142. 3; 143. 4, my spirit was *o.*
See Ps. 55. 5; 78. 53; 124. 4.

OVERWISE. Eccl. 7. 16.

OWE. Lu. 16. 5, 7, how much *o.* thou.
Rom. 13. 8, *o.* no man anything.
See Mat. 18. 24, 28; Lu. 7. 41; Philem. 18.

OWN. Num. 32. 42, called it after his *o.* name.
1 Chron. 29. 14, of thine *o.* have we given thee.
Ps. 12. 4, our lips are our *o.*
67. 6, even our *o.* God shall bless us.
Mat. 20. 15, do what I will with my *o.*
John 1. 11, to his *o.*, and his *o.* received him not.
13. 1, having loved his *o.*
1 Cor. 6. 19, ye are not your *o.*
See Acts 5. 4; Phil. 3. 9; 1 Tim. 5. 8; Rev. 1. 5.

OWNER. Ex. 21. 28; 22. 11; Eccl. 5. 13; Isa. 1. 3.

P.

PACIFY. Prov. 16. 14; 21. 14; Eccl. 10. 4; Ezek. 16. 63.

PAIN. Ps. 55. 4, my heart is sore *p.*
116. 3, the *p.* of hell gat hold.
Acts 2. 24, having loosed the *p.* of death.
Rom. 8. 22, creation travaileth in *p.*
Rev. 21. 4, neither shall there be any more *p.*
See Ps. 37. 16; Jer. 4. 19; 2 Cor. 11. 27.

PAINTED. 2 Kings 9. 30; Jer. 4. 30; 22. 14; Ezek. 23. 40.

PALACE. Ps. 48. 13, consider her *p.*
122. 7, prosperity within thy *p.*
144. 12, the similitude of a *p.*
Jer. 9. 21, death is entered into our *p.*
Lu. 11. 21, a strong man keepeth his *p.*
Phil. 1. 13, manifest in all the *p.*
See 1 Chron. 29. 1; Neh. 1. 1; 2. 8; Isa. 25. 2.

PALE. Isa. 29. 22; Jer. 30. 6; Rev. 6. 8.

PALM. Isa. 49. 16; Mat. 26. 67; Mk. 14. 65; Rev. 7. 9.

PANT. Ps. 38. 10; 42. 1; 119. 131; Amos 2. 7.

PARDON. Ex. 23. 21, he will not *p.*
2 Kings 5. 18, the Lord *p.* thy servant.
2 Chron. 30. 18, the good Lord *p.* every one.
Neh. 9. 17, a God ready to *p.*
Is. 55. 7, he will abundantly *p.*
See Jer. 33. 8; 50. 20; Lam. 3. 42; Mic. 7. 18.

PARENTS. Mat. 10. 21; Mk. 13. 12, children rise up against *p.*
Lu. 18. 29, no man that hath left *p.*
21. 16, ye shall be betrayed by *p.*
John 9. 2, sin, this man or his *p.*
Rom. 1. 30; 2 Tim. 3. 2, disobedient to *p.*
2 Cor. 12. 14, not to lay up for *p.*, but *p.* for children.
Eph. 6. 1; Col. 3. 20, children obey your *p.*
See Lu. 2. 27; 8. 56; 1 Tim. 5. 4; Heb. 11. 23.

PART (*n.*). Josh. 22. 25, 27, ye have no *p.* in the Lord.
Ps. 5. 9, their inward *p.* is very wickedness.
51. 6, in hidden *p.* make me to know.
118. 7, the Lord taketh my *p.*
139. 9, dwell in the uttermost *p.*
Mk. 9. 40, not against us is on our *p.*
Lu. 10. 42, that good *p.*
John 13. 8, thou hast no *p.* with me.
Acts 8. 21, neither *p.* nor lot.
2 Cor. 6. 15, what *p.* hath he that believeth.
See Tit. 2. 8; Rev. 20. 6; 21. 8; 22. 19.

PART (*v.*). Ruth 1. 17, if ought but death *p.* thee and me.
2 Sam. 14. 6, there was none to *p.* them.
Ps. 22. 18, they *p.* my garments.
Lu. 24. 51, while he blessed them he was *p.*
Acts 2. 45, *p.* them to all men.
See Mat. 27. 35; Mk. 15. 24; Lu. 23. 34; John 19. 24.

PARTAKE. Ps. 50. 18, hast been *p.* with adulterers.
Rom. 15. 27, *p.* of their spiritual things.
1 Cor. 9. 10, *p.* of his hope.
13; 10. 18, *p.* with the altar.
10. 17, *p.* of that one bread.
21, *p.* of the Lord's table.
1 Tim. 5. 22, neither be *p.* of other men's sins.
Heb. 3. 1, *p.* of the heavenly calling.
1 Pet. 4. 13, *p.* of Christ's sufferings.
5. 1, a *p.* of the glory.
2 Pet. 1. 4, *p.* of the divine nature.
See Eph. 3. 6; Phil. 1. 7; Col. 1. 12; Rev. 18. 4.

PARTIAL. Mal. 2. 9; 1 Tim. 5. 21; Jas. 2. 4; 3. 17.

PARTICULAR. 1 Cor. 12. 27; Eph. 5. 33.

PARTITION. 1 Kings 6. 21; Eph. 2. 14.

PARTNER. Prov. 29. 24; Lu. 5. 7; 2 Cor. 8. 23.

PASS. Ex. 12. 13, when I see the blood I will *p.* over.
Isa. 43. 2, when thou *p.* through waters.
Mat. 26. 39; Mk. 14. 36, let this cup *p.*
Lu. 16. 26, neither can they *p.* to us.
1 Cor. 7. 31; 1 John 2. 17, fashion of this world *p.*
Eph. 3. 19, love of Christ which *p.* knowledge.
Phil. 4. 7, which *p.* all understanding.
See Jer. 2. 6; Lu. 18. 37; Rom. 5. 12; Rev. 21. 1.

PASSION. Acts 1. 3; 14. 15; Jas. 5. 17.

PAST. Job 29. 2, as in months *p.*
Eccl. 3. 15, God requireth that which is *p.*
Cant. 2. 11, the winter is *p.*
Jer. 8. 20, the harvest is *p.*
Rom. 3. 25, of sins that are *p.*
11. 33, ways *p.* finding out.
2 Cor. 5. 17, old things *p.* away.
Eph. 4. 19, being *p.* feeling.
See Eph. 2. 2; 2 Tim. 2. 18; 1 Pet. 2. 10.

PASTOR. Jer. 3. 15; 17. 16; 23. 1; Eph. 4. 11.

PASTURE. Ps. 95. 7; 100. 3; Ezek. 34. 14; John 10. 9.

PATE. Ps. 7. 16.

PATH. Job 28. 7, there is a *p.* which no fowl knoweth.
Ps. 16. 11, shew me the *p.* of life.
27. 11, lead me in a plain *p.*
65. 11, thy *p.* drop fatness.
77. 19, thy *p.* is in the great waters.
119. 105, a light to my *p.*
Prov. 4. 18, the *p.* of the just.
Isa. 2. 3; Mic. 4. 2, we will walk in his *p.*
42. 16, in *p.* they have not known.
58. 12, restorer of *p.* to dwell in.
Jer. 6. 16, ask for the old *p.*
Mat. 3. 3; Mk. 1. 3; Lu. 3. 4, make his *p.* straight.
See Ps. 139. 3; Prov. 3. 17; Lam. 3. 9; Heb. 12. 13.

PATIENCE. Mat. 18. 26, 29, have *p.* with me.
Lu. 8. 15, bring forth fruit with *p.*
21. 19, in your *p.* possess ye your souls.
Rom. 5. 3, tribulation worketh *p.*
8. 25, with *p.* wait for it.
15. 4, through *p.* and comfort.
5, the God of *p.*
2 Cor. 6. 4, as ministers of God in much *p.*
Col. 1. 11, strengthened with all might to all *p.*
1 Thess. 1. 3, your *p.* of hope.
2 Thess. 1. 4, glory in you for your *p.*
1 Tim. 6. 11, follow after *p.*
Tit. 2. 2, sound in faith, charity, *p.*
Heb. 10. 36, ye have need of *p.*
12. 1, run with *p.*
Jas. 1. 3, trying of faith worketh *p.*
4, let *p.* have her perfect work.
5. 7, the husbandman hath long *p.*
10, for an example of *p.*
11, ye have heard of the *p.* of Job.
2 Pet. 1. 6, add to temperance *p.*
Rev. 2. 2, 19, I know thy *p.*
3. 10, thou hast kept word of *p.*
13. 10; 14. 12, here is the *p.* of saints.
See Eccl. 7. 8; Rom. 12. 12; 1 Thess. 5. 14.

PATIENTLY. Ps. 37. 7; 40. 1; Heb. 6. 15; 1 Pet. 2. 20.

PATTERN. 1 Tim. 1. 16; Tit. 2. 7; Heb. 8. 5; 9. 23.

PAVILION. Ps. 18. 11; 27. 5; 31. 20; Jer. 43. 10.

PAY. Ex. 22. 7, let him *p.* double.
Num. 20. 19, water, I will *p.* for it.
2 Kings 4. 7, sell the oil, and *p.* thy debt.
Ps. 22. 25; 66. 13; 116. 14, will *p.* my vows.
Prov. 22. 27, if thou hast nothing to *p.*
Eccl. 5. 4, defer not to *p.* it.
Mat. 18. 26, I will *p.* thee all.
18. 28, *p.* that thou owest.
23. 23, ye *p.* tithe of mint.
See Ex. 21. 19; Mat. 17. 24; Rom. 13. 6; Heb. 7. 9.

PEACE. Gen. 41. 16, an answer of *p.*
Num. 6. 26, the Lord give thee *p.*
25. 12, my covenant of *p.*
Deut. 20. 10, proclaim *p.* to it.
23. 6, thou shalt not seek their *p.*
1 Sam. 25. 6; Lu. 10. 5, *p.* be to this house.
2 Kings 9. 19, what hast thou to do with *p.*

2 Kings 9. 31, had Zimri *p.*, who slew his master?
Job 5. 23, beasts shall be at *p.* with thee.
22. 21, acquaint thyself and be at *p.*
Ps. 4. 8, I will lay me down in *p.*
29. 11, Lord will bless his people with *p.*
34. 14; 1 Pet. 3. 11, seek *p.* and pursue it.
37. 37, the end of that man is *p.*
85. 8, will speak *p.* to his people.
122. 6, pray for *p.* of Jerusalem.
Eccl. 3. 8, a time of *p.*
Isa. 26. 3, keep him in perfect *p.*
32. 17, work of righteousness *p.*
45. 7, I make *p.* and create evil.
48. 18, thy *p.* as a river.
22; 57. 21, no *p.* to the wicked.
52. 7; Nah. 1. 15, that publisheth *p.*
59. 8; Rom. 3. 17, the way of *p.* they know not.
Jer. 6. 14; 8. 11, saying *p.*, *p.*, when there is no *p.*
8. 15; 14. 19, we looked for *p.*
34. 5, thou shalt die in *p.*
Ezek. 7. 25, they shall seek *p.*
Dan. 4. 1; 6. 25; 1 Pet. 1. 2; 2 Pet. 1. 2; Jude 2, *p.* be multiplied.
Hag. 2. 9, in this place I will give *p.*
Mat. 10. 13, let your *p.* come upon it.
34; Lu. 12. 51, to send *p.* on earth.
Mk. 9. 50, have *p.* one with another.
Lu. 1. 79, to guide our feet into way of *p.*
2. 14, on earth *p.*
19. 42, things which belong to thy *p.*
John 14. 27, *p.* I leave, my *p.* I give.
16. 33, in me ye might have *p.*
Rom. 1. 7; 1 Cor. 1. 3; 2 Cor. 1. 2; Gal. 1. 3; Eph. 1. 2; Phil. 1. 2, *p.* from God our Father.
5. 1, we have *p.* with God.
10. 15; Eph. 6. 15, the gospel of *p.*
14. 19, things which make for *p.*
15. 33; 16. 20; 2 Cor. 13. 11; Phil. 4. 9; 1 Thess. 5. 23; Heb. 13. 20, the God of *p.*
1 Cor. 14. 33, author of *p.*
2 Cor. 13. 11, live in *p.*
Eph. 2. 14, he is our *p.*
17, *p.* to you which were afar off.
4. 3, in the bond of *p.*
Phil. 4. 7, *p.* of God which passeth.
Col. 1. 2; 1 Thess. 1. 1; 2 Thess. 1. 2; 1 Tim. 1. 2; 2 Tim. 1. 2; Tit. 1. 4; Philem. 3; 2 John 3, grace and *p.* from God.
3. 15, let the *p.* of God rule in your hearts.
1 Thess. 5. 13, be at *p.* among yourselves.
2 Thess. 3. 16, Lord of *p.* give you *p.* always.
2 Tim. 2. 22; Heb. 12. 14, follow *p.* with all men.
Heb. 7. 2, king of *p.*
Jas. 2. 16, depart in *p.*
3. 18, fruit of righteousness is sown in *p.*
2 Pet. 3. 14, found of him in *p.*
See Mat. 5. 9; Lu. 24. 36; John 20. 19; Gal. 6. 16.

PEACEABLE. Isa. 32. 18; 1 Tim. 2. 2; Heb. 12. 11; Jas. 3. 17.

PEACEABLY. Gen. 37. 4; 1 Sam. 16. 4; Jer. 9. 8; Rom. 12. 16.

PEELED. Isa. 18. 2; Ezek. 29. 18.

PEEP. Isa. 8. 19; 10. 14.

PEN. Job 19. 24; Ps. 45. 1; Jer. 17. 1; 3 John 13.

PENCE. Mat. 18. 28; Mk. 14. 5; Lu. 7. 41; 10. 35.

PENURY. Prov. 14. 23; Lu. 21. 4.

PEOPLE. Ex. 6. 7; Deut. 4. 20; 2 Sam. 7. 24; Jer. 13. 11, I will take you to me for a *p.*
Lev. 20. 24, 26, separated from other *p.*
Deut. 4. 33, did ever *p.* hear voice of God.
33. 29, O *p.* saved by the Lord.
2 Sam. 22. 44; Ps. 18. 43, a *p.* I knew not.
Ps. 81. 11, my *p.* would not hearken.
144. 15, happy is that *p.*
Prov. 30. 25, ants a *p.* not strong.
Isa. 1. 4, a *p.* laden with iniquity.
27. 11, a *p.* of no understanding.
43. 4, I will give *p.* for thy life.
8, blind *p.* that have eyes.
Jer. 6. 22; 50. 41, a *p.* cometh from the north.
Jonah 1. 8, of what *p.* art thou?
Lu. 1. 17, a *p.* prepared for the Lord.
Tit. 2. 14, purify to himself a peculiar *p.*
See Mat. 1. 21; Rom. 11. 2; Heb. 11. 25.

PERCEIVE. Deut. 29. 4, a heart to *p.*
Josh. 22. 31, we *p.* the Lord is among us.
Job 9. 11, I *p.* him not.
23. 8, I cannot *p.* him.
Isa. 6. 9, see indeed, but *p.* not.
33. 19, deeper speech than thou canst *p.*
64. 4, nor *p.* by the ear what God hath.
Mat. 22. 18, Jesus *p.* their wickedness.
Mk. 6. 17, *p.* ye not.
Lu. 8. 46, I *p.* that virtue is gone out.
John 4. 19, I *p.* thou art a prophet.
Acts 10. 34, I *p.* God is no respecter.
1 John 3. 16, hereby *p.* we the love of God.
See 1 Sam. 3. 8; Neh. 6. 12; Job 33. 14; Mk. 12. 28.

PERFECT. Gen. 6. 9, Noah was *p.*
17. 1, walk before me and be thou *p.*
Deut. 18. 13, thou shalt be *p.* with the Lord.
32. 4, his work is *p.*
2 Sam. 22. 31; Ps. 18. 30, his way is *p.*
Ps. 19. 7, law of the Lord is *p.*
37. 37, mark the *p.* man.
Prov. 4. 18, more and more to *p.* day.
Ezek. 28. 15, thou wast *p.* in thy ways.
Mat. 5. 48; 2 Cor. 13. 11, be ye *p.*
19. 21, if thou wilt be *p.*
John 17. 23, be made *p.* in one.
Rom. 12. 2, that *p.* will of God.
1 Cor. 2. 6, wisdom among them that are *p.*
2 Cor. 12. 9, strength made *p.* in weakness.
Eph. 4. 13, to a *p.* man.
Phil. 3. 12, not as though I were already *p.*
15, let us, as many as be *p.*
Col. 1. 28, present every man *p.*
4. 12, may stand *p.* and complete.
2 Tim. 3. 17, that the man of God may be *p.*
Heb. 2. 10, make *p.* through suffering.
11. 40, without us should not be made *p.*
12. 23, spirits of just men made *p.*
13. 21, make you *p.* in every good work.
Jas. 1. 4, patience have her *p.* work.
17, every good and *p.* gift.
25, *p.* law of liberty.
3. 2, the same is a *p.* man.
1 John 4. 18, *p.* love casteth out fear.
See 2 Chron. 8. 16; Lu. 6. 40; 2 Cor. 7. 1; Eph. 4. 12.

PERFECTION. Job 11. 7; Ps. 119. 96; 2 Cor. 13. 9; Heb. 6. 1.

PERFECTLY. Jer. 23. 20; Acts 18. 26; 1 Cor. 1. 10.

PERFECTNESS. Col. 3. 14.

PERFORM. Ex. 18. 18, not able to *p.* it thyself alone.
Esth. 5. 6; 7. 2, to half of kingdom it shall be *p.*
Job 5. 12, cannot *p.* their enterprise.
Ps. 65. 1, unto thee shall the vow be *p.*
119. 106, I have sworn and I will *p.* it.
Isa. 9. 7, zeal of the Lord will *p.* this.
44. 28, shall *p.* all my pleasure.
Jer. 29. 10; 33. 14, I will *p.* my good word.
Rom. 4. 21, able also to *p.*
7. 18, how *p.* to good I find not.
Phil. 1. 6, *p.* it until day of Christ.
See Job 23. 14; Ps. 57. 2; Jer. 35. 14; Mat. 5. 33.

PERFORMANCE. Lu. 1. 45; 2 Cor. 8. 11.

PERIL. Lam. 5. 9; Rom. 8. 35; 2 Cor. 11. 26.

PERILOUS. 2 Tim. 3. 1.

PERISH. Num. 17. 12, we die, we *p.*, we all *p.*
Deut. 26. 5, a Syrian ready to *p.*
Job 4. 7, who ever *p.*, being innocent.
29. 13, blessing of him that was ready to *p.*
34. 15, all flesh shall *p.* together.
Ps. 1. 6, way of ungodly shall *p.*
37. 20, the wicked shall *p.*
49. 12, like the beasts that *p.*

Ps. 80. 16, they *p.* at rebuke of thy countenance.
102. 26, they shall *p.* but thou.
Prov. 11. 10; 28. 28, when the wicked *p.*
29. 18, no vision, the people *p.*
31. 6, strong drink to him that is ready to *p.*
Isa. 27. 13, they shall come that were ready to *p.*
Jer. 7. 28, truth is *p.*
Jonah 1. 6; 3. 9, God will think on us, that we *p.* not.
14, let us not *p.* for this man's life.
Mat. 8. 25; Lu. 8. 24, save us, we *p.*
18. 14, that one of these little ones should *p.*
26. 52, shall *p.* with the sword.
Mk. 4. 38, carest thou not that we *p.*
Lu. 13. 3, 5, ye shall all likewise *p.*
15. 17, I *p.* with hunger.
21. 18, not an hair of your head *p.*
John 6. 27, the meat which *p.*
Acts 8. 20, thy money *p.* with thee.
Col. 2. 22, which are to *p.* with the using.
2 Pet. 3. 9, not willing that any should *p.*
See Ps. 2. 12; Jer. 6. 21; John 10. 28; Rom. 2. 12.

PERMISSION. 1 Cor. 7. 6.

PERMIT. 1 Cor. 14. 34; 16. 7; Heb. 6. 3.

PERNICIOUS. 2 Pet. 2. 2.

PERPETUAL. Ex. 31. 16, sabbath for a *p.* covenant.
Lev. 25. 34, their *p.* possession.
Ps. 9. 6, destructions are come to a *p.* end.
74. 3; Jer. 25. 9; Ezek. 35. 9, the *p.* desolations.
Jer. 8. 5, a *p.* backsliding.
15. 18, why is my pain *p.*?
Hab. 3. 6, the *p.* hills.
See Gen. 9. 12; Jer. 5. 22; 50. 5; 51. 39; Ezek. 46. 14.

PERPETUALLY. 1 Kings 9. 3; 2 Chron. 7. 16; Amos 1. 11.

PERPLEXED. Lu. 9. 7; 24. 4; 2 Cor. 4. 8.

PERPLEXITY. Isa. 22. 5; Mic. 7. 4; Lu. 21. 25.

PERSECUTE. Job 19. 22, why do ye *p.* me?
Ps. 7. 1, save me from them that *p.* me.
10. 2, the wicked doth *p.* the poor.
71. 11, *p.* and take him, there is none to deliver.
143. 3, the enemy hath *p.* my soul.
Mat. 5. 11, 12, blessed when men *p.* you.
44, pray for them that *p.* you.
John 15. 20, if they have *p.* me.
Acts 9. 4; 22. 7; 26. 14, why *p.* thou me?
22. 4, I *p.* this way unto death.
26. 11, I *p.* them even to strange cities.
1 Cor. 4. 12, being *p.*, we suffer it.
15. 9; Gal. 1. 13, 1 *p.* the church of God.
2 Cor. 4. 9, *p.* but not forsaken.
Phil. 3. 6, concerning zeal, *p.* the church.
See John 5. 16; Acts 7. 52; Rom. 12. 14; Gal. 1. 23; 4. 29.

PERSECUTION. Mat. 13. 21; Mk. 4. 17, when *p.* ariseth.
2 Cor. 12. 10, take pleasure in *p.*
2 Tim. 3. 12, godly shall suffer *p.*
See Lam. 5. 5; Acts 8. 1; Gal. 6. 12; 1 Tim. 1. 13.

PERSEVERANCE. Eph. 6. 18.

PERSON. Deut. 10. 17; 2 Sam. 14. 14, God, which regardeth not *p.*
2 Sam. 17. 11, go to battle in thine own *p.*
Ps. 15. 4; Isa. 32. 5, 6, vile *p.*
26. 4; Prov. 12. 11; 28. 19, with vain *p.*
105. 37, not one feeble *p.*
Mat. 22. 16; Mk. 12. 14, regardest not *p.* of men.
2 Cor. 2. 10, forgave I it in the *p.* of Christ.
Heb. 1. 3, the express image of his *p.*
2 Pet. 3. 11, what manner of *p.* ought ye to be?
See Mal. 1. 8; Lu. 15. 7; Heb. 12. 16; Jude 16.

PERSUADE. 1 Kings 22. 20, who shall *p.* Ahab?
Prov. 25. 15, by long forbearing is a prince *p.*
Mat. 28. 14, we will *p.* him and secure you.
Acts 26. 28, almost thou *p.* me.
Rom. 14. 5, let every man be fully *p.*
2 Cor. 5. 11, we *p.* men.
Gal. 1. 10, do I now *p.* men or God?
Heb. 6. 9, we are *p.* better things of you.
See 2 Kings 18. 32; 2 Chron. 18. 2; 2 Tim. 1. 12.

PERTAIN. Rom. 15. 17; 1 Cor. 6. 3; 2 Pet. 1. 3.

PERVERSE. Deut. 32. 5, a *p.* and crooked generation.
Job 6. 30, cannot my taste discern *p.* things?
Prov. 4. 24, *p.* lips put far from thee.
12. 8, *p.* heart shall be despised.
17. 20, *p.* tongue falleth into mischief.
23. 33, thine heart shall utter *p.* things.
Phil. 2. 15, in the midst of a *p.* nation.
See Num. 23. 21; Isa. 30. 12; 1 Tim. 6. 5.

PERVERT. Deut. 16. 19, a gift doth *p.* words.
Job 8. 3, doth God *p.* judgment?
Prov. 10. 9, he that *p.* his ways shall be known.
19. 3, the foolishness of man *p.* his way.
Jer. 3. 21, they have *p.* their way.
23. 36, ye have *p.* the words of God.
Acts 13. 10, not cease to *p.* right ways.
Gal. 1. 7, would *p.* the gospel.
See Eccl. 5. 8; Mic. 3. 9; Lu. 23. 2.

PESTILENCE. Ex. 5. 3; 9. 15; Jer. 42. 17; 44. 13.

PESTILENT. Acts 24. 5.

PETITION. 1 Sam. 1. 17, God of Israel grant thee thy *p.*
1 Kings 2. 20, one small *p.*
Esth. 5. 6; 7. 2; 9. 12, what is thy *p.*?
Dan. 6. 7, whosoever shall ask a *p.*
13, maketh his *p.* three times a day.
See Esth. 7. 3; Ps. 20. 5; 1 John 5. 15.

PHILOSOPHY. Col. 2. 8.

PICK. Prov. 30. 17.

PICTURES. Num. 33. 52; Prov. 25. 11; Isa. 2. 16.

PIECE. 1 Sam. 2. 36; Prov. 6. 26; 28. 21, a *p.* of bread.
15. 33, Samuel hewed Agag in *p.*
Ps. 7. 2, rending in *p.* while none to deliver.
50. 22, consider, lest I tear you in *p.*
Jer. 23. 29, hammer that breaketh rock in *p.*
Amos 4. 7, one *p.* was rained upon.
Zech. 11. 12, weighed for my price thirty *p.*
13; Mat. 27. 6, 9, took thirty *p.* of silver.
See Lu. 14. 18; Acts 19. 19; 23. 10; 27. 44.

PIERCE. 2 Kings 18. 21; Isa. 36. 6, into his hand and *p.* it.
Zech. 12. 10; John 19. 37, look on me whom they have *p.*
1 Tim. 6. 10, *p.* themselves with many sorrows.
See Isa. 27. 1; Lu. 2. 35; Heb. 4. 12; Rev. 1. 7.

PILE. Isa. 30. 33; Ezek. 24. 9.

PILLAR. Job 9. 6; 26. 11, the *p.* thereof tremble.
Prov. 9. 1, she hath hewn out her seven *p.*
Gal. 2. 9, Cephas and John, who seemed to be *p.*
1 Tim. 3. 15, the *p.* and ground of the truth.
Rev. 3. 12, that overcometh will I make a *p.*
See Isa. 19. 19; Jer. 1. 18; Joel 2. 30; Rev. 10. 1.

PILLOW. Gen. 28. 11; 1 Sam. 19. 13; Ezek. 13. 18; Mk. 4. 38.

PILOTS. Ezek. 27. 8.

PIN. Judg. 16. 14; Ezek. 15. 3.

PINE. Lev. 26. 39; Lam. 4. 9; Isa. 38. 12; Ezek. 24. 23.

PIPE. Isa. 5. 12, the harp and *p.* are in their feasts.
Mat. 11. 17; Lu. 7. 32, we have *p.* unto you.
1 Cor. 14. 7, how shall it be known what is *p.*?
Rev. 18. 22, voice of *p.* shall be heard no more.
See 1 Sam. 10. 5; 1 Kings 1. 40; Isa. 30. 29.

PIT. Gen. 37. 20, cast him into some *p.*
Ex. 21. 33, 34, if a man dig a *p.*
Num. 16. 30, 33, go down quick to the *p.*
Job 33. 24, deliver him from going down into the *p.*
Ps. 28. 1; 143. 7, like them that go down into the *p.*
40. 2, out of an horrible *p.*
Prov. 22. 14; 23. 27, a deep *p.*
26. 10, shall fall into his own *p.*
Isa. 38. 17, the *p.* of corruption.
Mat. 12. 11; Lu. 14. 5, fall into a *p.* on sabbath.

PITCHER. Gen. 24. 14; Judg. 7. 16; Eccl. 12. 6; Lam. 4. 2.
PITIFUL. Lam. 4. 10; Jas. 5. 11; 1 Pet. 3. 8.
PITY. Deut. 7. 16; 13. 8; 19. 13, thine eye shall have no *p.*
Job 19. 21, have *p.* on me, my friends.
Ps. 69. 20, I looked for some to take *p.*
Prov. 19. 17, that hath *p.* on the poor lendeth.
28. 8, gather for him that will *p.* the poor.
Isa. 13. 18, they shall have no *p.* on fruit.
63. 9, in his *p.* he redeemed them.
Jer. 13. 14, I will not *p.* nor spare.
Ezek. 16. 5, none eye *p.* thee.
24. 21, I will profane what your soul *p.*
Joel 2. 18, the Lord will *p.* his people.
Zech. 11. 5, their own shepherds *p.* them not.
Mat. 18. 33, as I had *p.* on thee.
See Ps. 103. 13; Jer. 15. 5; Lam. 2. 2; Jonah 4. 10.
PLACE. Ex. 3. 5; Josh. 5. 15, *p.* whereon thou standest is holy.
Judg. 18. 10, a *p.* where there is no want.
2 Kings 5. 11, strike his hand over the *p.*
6. 1; Isa. 49. 20, the *p.* is too strait for us.
Ps. 26. 8, the *p.* where thine honour dwelleth.
32. 7; 119. 114, thou art my hiding *p.*
37. 10, thou shalt diligently consider his *p.*
74. 20, the dark *p.* of the earth.
90. 1, our dwelling *p.*
Prov. 14. 26, his children have a *p.* of refuge.
15. 3, the eyes of the Lord in every *p.*
Eccl. 3. 20, all go to one *p.*
Isa. 5. 8, lay field to field, till there be no *p.*
60. 13, the *p.* of my feet.
66. 1, where is the *p.* of my rest?
Jer. 6. 3, they shall feed every one in his *p.*
Mic. 1. 3, the Lord cometh out of his *p.*
Zech. 10. 10, *p.* shall not be found for them.
Mal. 1. 11, in every *p.* incense shall be offered.
Mat. 28. 6; Mk. 16. 6, see the *p.* where the Lord lay.
Lu. 10. 1, two and two into every *p.*
14. 9, give this man *p.*
John 8. 37, my word hath no *p.* in you.
18. 2, Judas knew the *p.*
Acts 2. 1, with one accord in one *p.*
4. 31, the *p.* was shaken.
Rom. 12. 19, rather give *p.* to wrath.
Eph. 4. 27, neither give *p.* to the devil.
Heb. 12. 17, found no *p.* of repentance.
Rev. 20. 11, there was found no *p.* for them.
See Ps. 16. 6; Isa. 40. 4; Eph. 1. 3; 2. 6; 3. 10.
PLAGUE. Lev. 26. 21, I will bring seven times more *p.*
Deut. 28. 59, will make thy *p.* wonderful.
29. 22, when they see the *p.* of that land.
1 Kings 8. 38, every man the *p.* of his own heart.
Ps. 73. 5, nor are they *p.* like other men.
91. 10, nor any *p.* come nigh thy dwelling.
Hos. 13. 14, O death, I will be thy *p.*
Rev. 18. 4, that ye receive not of her *p.*
22. 18, shall add to him the *p.* written.
See Lev. 14. 35; Num. 8. 19; 16. 46; Mk. 3. 10.
PLAIN. Gen. 25. 27, Jacob was a *p.* man.
Ps. 27. 11, lead me in a *p.* path.
Prov. 8. 9, they are *p.* to him that understandeth.
15. 19, the way of the righteous is made *p.*
Isa. 40. 4, rough places *p.*
Hab. 2. 2, write the vision, make it *p.*
See Gen. 13. 10; 19. 17; Isa. 28. 25; Mk. 7. 35.
PLAINLY. Deut. 27. 8, write the words very *p.*
Isa. 32. 4, stammerers shall speak *p.*
John 10. 24, tell us *p.*
16. 25, I shall show you *p.* of the Father.
29, now speakest thou *p.*
See Ex. 21. 5; Ezra 4. 18; John 11. 14; 2 Cor. 3. 12.
PLAITING. 1 Pet. 3. 3.
PLANES. Isa. 44. 13.
PLANT (*n.*). Job 14. 9, bring forth boughs like a *p.*
Ps. 128. 3, children like olive *p.*
Ps. 144. 12, sons as *p.* grown up.
Isa. 5. 7; 17. 10, his pleasant *p.*
16. 8, broken down principal *p.*
53. 2, as a tender *p.*
Ezek. 34. 29, a *p.* of renown.
Mat. 15. 13, every *p.* my Father hath not planted.
See Gen. 2. 5; 1 Chron. 4. 23; Jer. 48. 32.
PLANT (*v.*). Num. 24. 6, as trees which the Lord hath *p.*
2 Sam. 7. 10; 1 Chron. 17. 9, I will *p.* them.
Ps. 1. 3; Jer. 17. 8, like a tree *p.*
80. 15, the vineyard thy right hand hath *p.*
92. 13, *p.* in the house of the Lord.
94. 9, he that *p.* the ear.
Jer. 2. 21, I had *p.* thee a noble vine.
Ezek. 17. 10, being *p.* shall it prosper?
Lu. 17. 6, be thou *p.* in the sea.
Rom. 6. 5, if we have been *p.* together.
1 Cor. 3. 6, I have *p.*
See Mat. 21. 33; Mk. 12. 1; Lu. 20. 9.
PLATE. Ex. 28. 36; 39. 30; Jer. 10. 9.
PLATTED. Mat. 27. 29; Mk. 15. 17; John 19. 2.
PLATTER. Mat. 23. 25; Lu. 11. 39.
PLAY. Ex. 32. 6; 1 Cor. 10. 7, people rose up to *p.*
1 Sam. 16. 17, a man that can *p.* well.
2 Sam. 6. 21, I will *p.* before the Lord.
10. 12, let us *p.* the men.
Job 41. 5, will thou *p.* with him?
Ps. 33. 3, *p.* skilfully with a loud noise.
Isa. 11. 8, the sucking child shall *p.*
Ezek. 33. 32, can *p.* well on an instrument.
See 2 Sam. 2. 14; 1 Chron. 15. 29; Ps. 68. 25; Zech. 8. 5.
PLEA. Deut. 17. 8.
PLEAD. Judg. 6. 31, 32, will ye *p.* for Baal?
Job 9. 19, who shall set me a time to *p.*?
13. 19, who will *p.* with me?
16. 21, that one might *p.* for a man.
23. 6, will he *p.* against me with his great power?
Isa. 1. 17, *p.* for the widow.
3. 13, the Lord standeth up to *p.*
43. 26, let us *p.* together.
59. 4, none *p.* for truth.
Jer. 2. 9, I will yet *p.* with you.
Lam. 3. 58, thou hast *p.* the causes of my soul.
Joel 3. 2, I will *p.* with them for my people.
See 1 Sam. 25. 39; Job 13. 6; Isa. 66. 16; Hos. 2. 2.
PLEASANT. Gen. 3. 6, *p.* to the eyes.
2 Sam. 1. 23, were *p.* in their lives.
26, very *p.* hast thou been to me.
Ps. 16. 6, lines fallen in *p.* places.
106. 24, they despised the *p.* land.
133. 1, how *p.* for brethren to dwell together.
Prov. 2. 10, knowledge is *p.* to thy soul.
15. 26, the words of the pure are *p.* words.
16. 24, *p.* words are as honeycomb.
Eccl. 11. 7, it is *p.* to behold the sun.
Cant. 4. 13, 16; 7. 13, with *p.* fruits.
Isa. 64. 11, our *p.* things are laid waste.
Jer. 31. 20, is Ephraim a *p.* child?
Ezek. 33. 32, of one that hath a *p.* voice.
Dan. 10. 3, I ate no *p.* bread.
See Amos 5. 11; Mic. 2. 9; Nah. 2. 9; Zech. 7. 14.
PLEASANTNESS. Prov. 3. 17.
PLEASE. 1 Kings 3. 10, the speech *p.* the Lord.
Ps. 51. 19, then shalt thou be *p.* with sacrifices.
115. 3; 135. 6; Jonah 1. 14, he hath done whatsoever he *p.*
Prov. 16. 7, when a man's ways *p.* the Lord.
Isa. 2. 6, they *p.* themselves in children of strangers.
53. 10, it *p.* the Lord to bruise him.
55. 11, accomplish that which I *p.*
Mic. 6. 7, will the Lord be *p.* with rams?
Mal. 1. 8, offer it, will he be *p.* with thee?
John 8. 29, I do always those things that *p.* him.
Rom. 8. 8, in the flesh cannot *p.* God.
15. 1, to bear, and not to *p.* ourselves.
3, even Christ *p.* not himself.

1 Cor. 1. 21, it *p.* God by the foolishness of preaching.
10. 33, as I *p.* men in all things.
Gal. 1. 10, do I seek to *p.* men?
Eph. 6. 6; Col. 3. 22, as men-*p.*
Heb. 11. 6, without faith it is impossible to *p.* God.
See 1 Cor. 7. 32; Col. 1. 19; 1 Thess. 2. 4; 1 John 3. 22.

PLEASURE. 1 Chron. 29. 17, hast *p.* in uprightness.
Esth. 1. 8, do according to every man's *p.*
Job 21. 21, what *p.* hath he in his house?
25, another never eateth with *p.*
22. 3, is it any *p.* to the Almighty?
Ps. 16. 11, *p.* for evermore.
35. 27, hath *p.* in the prosperity of his servants.
51. 18, do good in thy good *p.*
102. 14, thy servants take *p.* in her stones.
103. 21, ye ministers of his that do his *p.*
111. 2, of all them that have *p.* therein.
147. 11, taketh *p.* in them that fear him.
149. 4, the Lord taketh *p.* in his people.
Prov. 21. 17, he that loveth *p.* shall be poor.
Eccl. 5. 4, he hath no *p.* in fools.
12. 1, I have no *p.* in them.
Isa. 44. 28, Cyrus shall perform all my *p.*
53. 10, the *p.* of the Lord shall prosper.
58. 3, in the day of your fast ye find *p.*
13, doing thy *p.* on my holy day.
Jer. 22. 28; 48. 38; Hos. 8. 8, a vessel whereIn is no *p.*
Ezek. 18. 23; 33. 11, have I any *p.*?
Mal. 1. 10, I have no *p.* in you, saith the Lord.
Lu. 8. 14, choked with *p.* of this life.
12. 32, Father's good *p.*
Eph. 1. 5, the good *p.* of his will.
Phil. 2. 13, to will and to do of his good *p.*
1 Tim. 5. 6, she that liveth in *p.*
2 Tim. 3. 4, lovers of *p.*
Heb. 10. 38, my soul shall have no *p.* in him,
11. 25, the *p.* of sin for a season.
12. 10, chastened us after their own *p.*
Jas. 5. 5, ye have lived in *p.* on earth.
Rev. 4. 11, for thy *p.* they were created.
See Gen. 18. 12; Ps. 5. 4; Eccl. 2 1; Tit. 3. 3; 2 Pet. 2. 13.

PLENTEOUS. Ps. 86. 5; 103. 8, *p.* in mercy.
130. 7, *p.* redemption.
Hab. 1. 16, portion fat and meat *p.*
Mat. 9. 37, the harvest truly is *p.*
See Gen. 41. 34; Deut. 28. 11; 30. 9; Prov. 21. 5; Isa. 30. 23.

PLENTIFUL. Ps. 31. 23; 68. 9; Jer. 2. 7; 48. 33; Lu. 12. 16.

PLENTY. Gen. 27. 28, *p.* of corn and wine.
Job 22. 25, *p.* of silver.
37. 23, *p.* of justice.
Prov. 3. 10, barns filled with *p.*
See 2 Chron. 31. 10; Prov. 28. 19; Jer. 44. 17; Joel 2. 26.

PLOW. Job 4. 8, that *p.* iniquity shall reap.
Prov. 20. 4, not *p.* by reason of cold.
21. 4, the *p.* of the wicked is sin.
Isa. 2. 4; Mic. 4. 3, beat swords into *p.*-shares.
28. 24, doth plowman *p.* all day to sow?
Joel 3. 10, beat your *p.*-shares into swords.
Amos 9. 13, the *p.*-man overtake the reaper.
See Deut. 22. 10; 1 Sam. 14. 14; Job 1. 14; 1 Cor. 9. 10.

PLUCK. Deut. 23. 25, mayest *p.* the ears with thy hand.
2 Chron. 7. 20, then will I *p.* them up.
Job 24. 9, they *p.* the fatherless from the breast.
Ps. 25. 15, he shall *p.* my feet out of the net.
74. 11, *p.* it out of thy bosom.
Prov. 14. 1, foolish *p.* it down with her hands.
Eccl. 3. 2, a time to *p.* up.
Isa. 50. 6, my cheeks to them that *p.*
Jer. 22. 24, yet I would *p.* thee thence.
Amos 4. 11; Zech. 3. 2, a firebrand *p.* out.
Mat. 5. 29; 18. 9; Mk. 9. 47, offend thee, *p.* it out.
Mat. 12. 1; Mk. 2. 23; Lu. 6. 1, began to *p.* ears.
John 10. 28, nor shall any *p.* out of my hand.
See Gen. 8. 11; Lu. 17. 6; Gal. 4. 15; Jude 12.

POINT. Jer. 17. 1, written with the *p.* of a diamond.
Heb. 4. 15, in all *p.* tempted.
Jas. 2. 10, yet offend in one *p.*
See Gen. 25. 32; Eccl. 5. 16; Mk. 5. 23; John 4. 47.

POLE. Num. 21. 8.

POLICY. Dan. 8. 25.

POLISHED. Ps. 144. 12; Isa. 49. 2; Lam. 4. 7; Dan. 10. 6.

POLL. 2 Sam. 14. 26; Ezek. 44. 20; Mic. 1. 16.

POMP. Isa. 5. 14; 14. 11; Ezek. 7. 24; 30. 18; Acts 25. 23.

PONDER. Prov. 4. 26, *p.* the path of thy feet.
5. 6, lest thou shouldest *p.*
21, the Lord *p.* all his goings.
See Prov. 21. 2; 24. 12; Lu. 2. 19.

POOL. Ps. 84. 6; Isa. 35. 7; 41. 18; John 5. 2; 9. 7.

POOR. Ex. 30. 15, the *p.* shall not give less.
Deut. 15. 11, the *p.* shall never cease.
2 Kings 24. 14, none remained, save *p.* sort.
Job 24. 4, the *p.* of the earth hide.
29. 16, I was a father to the *p.*
Ps. 10. 14, the *p.* committeth himself to thee.
34. 6, this *p.* man cried.
40. 17; 69. 29; 70. 5; 86. 1; 109. 22, I am *p.*
49. 2, rich and *p.* together.
Prov. 10. 4, becometh *p.* that dealeth with slack hand.
13. 23, food in the tillage of the *p.*
18. 23, the *p.* useth entreaties.
22. 2, rich and *p.* meet together.
30. 9, lest I be *p.* and steal.
Isa. 41. 17, when *p.* and needy seek water.
Amos 2. 6, they sold the *p.*
Zech. 11. 7, 11, I will feed even you, O *p.* of the flock.
Mat. 5. 3, blessed are the *p.* in spirit.
2 Cor. 6. 10, as *p.*, yet making many rich.
8. 9, for your sakes he became *p.*
See Lev. 27. 8; Jas. 2. 2; Rev. 3. 17; 13. 16.

POPULOUS. Deut. 26. 5; Neh. 3. 8.

PORTION. Gen. 31. 14, is there yet any *p.* for us?
48. 22, one *p.* above thy brethren.
Deut. 32. 9, the Lord's *p.* is his people.
2 Kings 2. 9, a double *p.* of thy spirit.
Neh. 8. 10; Esth. 9. 19, send *p.* to them.
Job 20. 29, this is the *p.* of a wicked man.
24. 18, their *p.* is cursed.
26. 14; 27. 13, how little a *p.* is heard of him?
31. 2, what *p.* of God is there from above?
Ps. 11. 6, this shall be the *p.* of their cup.
16. 5, Lord is the *p.* of mine inheritance.
17. 14, have their *p.* in this life.
73. 26, God is my *p.*
119. 57; 142. 5, thou art my *p.*, O Lord.
Prov. 31. 15, giveth a *p.* to her maidens.
Eccl. 2. 10, this was my *p.* of all my labour.
3. 22; 5. 18; 9. 9, rejoice, for that is his *p.*
5. 19, God hath given power to take *p.*
9. 6, nor have they any more *p.* for ever.
11 2, give a *p.* to seven.
Isa. 53. 12, divide a *p.* with the great.
61. 7, they shall rejoice in their *p.*
Jer. 10. 16; 51. 19, *p.* of Jacob not like them.
12. 10, my pleasant *p.* a wilderness.
52. 34, every day a *p.*
Dan. 1. 8, with *p.* of king's meat.
Mic. 2. 4, he hath changed the *p.* of my people.
Mat. 24. 51, appoint him *p.* with hypocrites.
Lu. 12. 42, their *p.* in due season.
46, his *p.* with unbelievers.
15. 12, the *p.* of goods that falleth.
See Gen. 47. 22; Josh. 17. 14; Dan. 4. 15; 11. 26.

POSSESS. Gen. 22. 17; 24. 60, thy seed shall *p.* the gate.
Job 7. 3, made to *p.* months of vanity.
13. 26, *p.* iniquities of my youth.

Prov. 8. 22, the Lord *p.* me in beginning.
Lu. 18. 12, I give tithes of all I *p.*
21. 19, in patience *p.* your souls.
See Lu. 12. 15; Acts 4. 32; 1 Cor. 7. 30; 2 Cor. 6. 10.

POSSESSION. Gen. 17. 8; 48. 4, an everlasting *p.*
Prov. 28. 10, good things in *p.*
Eccl. 2. 7; Mat. 19. 22; Mk. 10. 22, great *p.*
Acts 2. 45, and sold their *p.*
Eph. 1. 14, redemption of purchased *p.*
See Lev. 25. 10; 27. 16; 1 Kings 21. 15.

POSSIBLE. Mat. 19. 26; Mk. 10. 27, with God all things are *p.*
24. 24; Mk. 13. 22, if *p.* deceive elect.
26. 39; Mk. 14. 35, 36, if *p.* let this cup.
Mk. 9. 23, all things are *p.* to him that believeth.
14. 36; Lu. 18. 27, all things are *p.* to thee.
Rom. 12. 18, if *p.* live peaceably.
See Acts 2. 24; 20. 16; Gal. 4. 15; Heb. 10. 4.

POST. Deut. 6. 9; Job 9. 25; Jer. 51. 31; Amos 9. 1.

POSTERITY. Gen. 45. 7; Ps. 49. 13; 109. 13; Dan. 11. 4.

POT. 2 Kings 4. 2, not anything save a *p.* of oil.
40, there is death in the *p.*
Job 41. 31, maketh the deep boil like a *p.*
Zech. 14. 21, every *p.* shall be holiness.
Mk. 7. 4, the washing of cups and *p.*
John 2. 6, six water-*p.*
See Ex. 16. 33; Jer. 1. 13; John 4. 28; Heb. 9. 4.

POTENTATE. 1 Tim. 6. 15.

POUND. Lu. 19. 13; John 12. 13.

POUR. Job 10. 10, hast thou not *p.* me out as milk.
29. 6, rock *p.* out rivers of oil.
30. 16, my soul is *p.* out upon me.
Ps. 45. 2, grace is *p.* into thy lips.
62. 8, *p.* out your heart before him.
Prov. 1. 23; Isa. 44. 3; Joel 2. 28, 29; Acts 2. 17, 18, I will *p.* out my Spirit.
Cant. 1. 3, as ointment *p.* forth.
Isa. 26. 16, *p.* out prayer when chastening.
32. 15, till the spirit he *p.* on us.
44. 3, I will *p.* water on thirsty.
53. 12, *p.* out his soul unto death.
Jer. 7. 20; 42. 18, my fury shall he *p.* out.
Lam. 2. 19, *p.* out thine heart like water.
Nah. 1. 6, fury is *p.* out like fire.
Mal. 3. 10, if I will not *p.* out a blessing.
Mat. 26. 7; Mk. 14. 3, *p.* ointment on his head.
John 2. 15, he *p.* out the changers' money.
See 2 Sam. 23. 16; 2 Kings 3. 11; Rev. 14. 10; 18. 1.

POURTRAY. Ezek. 4. 1; 8. 10; 23. 14.

POVERTY. Gen. 45. 11; Prov. 20. 13, lest thou come to *p.*
Prov. 6. 11; 24. 34, thy *p.* come as one that travelleth.
10. 15, destruction of poor is *p.*
11. 24, it tendeth to *p.*
13. 18, *p.* to him that refuseth instruction.
28. 19, shall have *p.* enough.
30. 8, give me neither *p.* nor riches.
31. 7, drink and forget his *p.*
See Prov. 23. 21; 2 Cor. 8. 2; Rev. 2. 9.

POWDER. Ex. 32. 20; 2 Kings 23. 6; Mat. 21. 44.

POWER. Gen. 32. 28; Hos. 12. 3, hast thou *p.* with God.
Ex. 15. 6, glorious in *p.*
Lev. 26. 19, the pride of your *p.*
Deut. 8. 18, he giveth thee *p.* to get wealth.
2 Sam. 22. 33, God is my strength and *p.*
1 Chron. 29. 11; Mat. 6. 13, thine is the *p.* and glory.
2 Chron. 25. 8, God hath *p.* to help.
Job 26. 2, him that is without *p.*
Ps. 49. 15, from the *p.* of the grave.
65. 6, being girded with *p.*
90. 11, who knoweth *p.* of thine anger.
Prov. 3. 27, when it is in *p.* to do it.
18. 21, in the *p.* of the tongue.
Eccl. 5. 19; 6. 2, *p.* to eat thereof.
Eccl. 8. 4, where word of king is, there is *p.*
Isa. 40. 29, he giveth *p.* to the faint.
Mic. 3. 8, full of *p.* by the spirit.
Hab. 3. 4, the hiding of his *p.*
Zech. 4. 6, not by might, nor by *p.*
Mat. 9. 8; Mk. 2. 10; Lu. 5. 24, *p.* on earth to forgive.
8, who had given such *p.* to men.
24. 30; Lu. 21. 27, coming in clouds with *p.*
28. 18, all *p.* is given to me.
Lu. 1. 35, the *p.* of the Highest.
4. 6, all this *p.* will I give thee.
14, Jesus returned in the *p.* of the Spirit.
32, his word was with *p.*
5. 17, the *p.* of the Lord was present.
9. 43, amazed at the mighty *p.* of God.
12. 5, that hath *p.* to cast into hell.
11, bring you unto magistrates and *p.*
22. 53, your hour and the *p.* of darkness.
24. 49, with *p.* from on high.
John 1. 12, *p.* to become sons of God.
10. 18, I have *p.* to lay it down.
17. 2, *p.* over all flesh.
19. 10, I have *p.* to crucify thee.
Acts 1. 8, *p.* after the Holy Ghost is come.
3. 12, as though by our own *p.*
5. 4, was it not in thine own *p.*
8. 10, this man is the great *p.* of God.
19, give me also this *p.*
26. 18, from the *p.* of Satan unto God.
Rom. 1. 20, his eternal *p.* and Godhead.
9. 17, that I might show my *p.* in thee.
13. 2, whosoever resisteth the *p.*
1 Cor. 15. 43, it is raised in *p.*
Eph. 2. 2, prince of the *p.* of the air.
3. 7, the effectual working of his *p.*
Phil. 3. 10, the *p.* of his resurrection.
2 Thess. 1. 9, from the glory of his *p.*
2 Tim. 1. 7, spirit of *p.* and love.
3. 5, form of godliness, but denying the *p.*
Heb. 2. 14, him that had *p.* of death.
6. 5, the *p.* of the world to come.
7. 16, the *p.* of an endless life.
Rev. 2. 26, to him will I give *p.*
4. 11, worthy to receive *p.*
See Mat. 22. 29; Lu. 22. 69; Rom. 1. 16.

POWERFUL. Ps. 29. 4; 2 Cor. 10. 10; Heb. 4. 12.

PRAISE (*n.*). Ex. 15. 11, fearful in *p.*
Deut. 10. 21, he is thy *p.* and thy God.
Judg. 5. 3; Ps. 7. 17; 9. 2; 57. 7; 61. 8; 104. 33, I will sing *p.*
Neh. 9. 5, above all blessing and *p.*
Ps. 22. 3, that inhabitest the *p.* of Israel.
25, my *p.* shall be of thee.
33. 1; 147. 1, *p.* is comely for the upright.
34. 1, his *p.* continually be in my mouth.
50. 23, whoso offereth *p.* glorifieth me.
65. 1, *p.* waiteth for thee.
66. 2, make his *p.* glorious.
109. 1, O God of my *p.*
148. 14, the *p.* of all his saints.
Prov. 27. 21, so is a man to his *p.*
Isa. 60. 18, call thy gates *P.*
61. 3, garment of *p.*
62. 7, a *p.* in the earth.
Jer. 13. 11, that they might be to me for a *p.*
49. 25, how is the city of *p.*
Hab. 3. 3, earth was full of his *p.*
Zeph. 3. 20, a *p.* among all people.
John 9. 24, give God the *p.*
12. 43, the *p.* of men.
Rom. 2. 29, whose *p.* is not of men.
13. 3, thou shalt have *p.*
1 Cor. 4. 5, every man have *p.* of God.
2 Cor. 8. 18, whose *p.* is in the gospel.
Eph. 1. 6, 12, *p.* of glory of his grace.
Phil. 4. 8, if there be any *p.*
Heb. 13. 15, offer sacrifice of *p.*
1 Pet. 2. 14, *p.* of them that do well.
4. 11, to whom be *p.* and dominion.
See 2 Chron. 29. 30; Acts 16. 25; 1 Pet. 2. 9.

PRAISE (*v.*). Gen. 49. 8, whom thy brethren shall *p.*
2 Sam. 14. 25, none to be so much *p.*
Ps. 30. 9, shall the dust *p.* thee?
42. 5, 11; 43. 5, I shall yet *p.* him.
45. 17, therefore shall the people *p.* thee.
49. 18, men will *p.* thee when thou doest well.
63. 3, my lips shall *p.* thee.
67. 3, 5, let the people *p.* thee.
71. 14, I will yet *p.* thee more and more.
72. 15, daily shall he be *p.*
76. 10, the wrath of man shall *p.* thee.
88. 10, shall the dead arise and *p.* thee?
107. 32, *p.* him in the assembly.
115. 17, the dead *p.* not.
119. 164, seven times a day do I *p.* thee.
145. 4, one generation shall *p.* thy works.
10, all thy works shall *p.* thee.
Prov. 27. 2, let another *p.* thee.
31. 31, her own works *p.* her in the gates.
Isa. 38. 19, the living shall *p.* thee.
See Lu. 2. 13; 24. 53; Acts 2. 47; 3. 8.

PRANCING. Judg. 5. 22; Nah. 3. 2.

PRATING. Prov. 10. 8; 3 John 10.

PRAY. Gen. 20. 7, a prophet and shall *p.* for thee.
1 Sam. 7. 5, I will *p.* for you to the Lord.
12. 23, sin in ceasing to *p.* for you.
2 Chron. 7. 14, if my people shall *p.*
Ezra 6. 10, *p.* for the life of the king.
Job 21. 15, what profit if we *p.* to him.
Ps. 5. 2, to thee will I *p.*
55. 17, evening, morning, and at noon will I *p.*
122. 6, *p.* for the peace of Jerusalem.
Isa. 45. 20, *p.* to a god that cannot save.
Jer. 7. 16; 11. 14; 14. 11, *p.* not for this people.
37. 3; 42. 2, 20, *p.* now to the Lord for us.
Zech. 7. 2, they sent men to *p.*
Mat. 5. 44, and *p.* for them which despitefully use you.
6. 5, they love to *p.* standing.
14. 23; Mk. 6. 46; Lu. 6. 12; 9. 28, apart to *p.*
26. 36; Mk. 14. 32, while I *p.* yonder.
Mk. 11. 25, and when ye stand *p.*, forgive.
Lu. 11. 1, Lord, teach us to *p.*
18. 1, men ought always to *p.*
John 14. 16; 16. 26, I will *p.* the Father.
17. 9, I *p.* for them. I *p.* not for the world.
20, neither *p.* I for these alone.
Acts 9. 11, behold he *p.*
Rom. 8. 26, know not what we should *p.* for.
1 Cor. 14. 15, I will *p.* with the spirit, and *p.* with understanding also.
Eph. 6. 18, *p.* always with all prayer.
1 Thess. 5. 17, *p.* without ceasing.
1 Tim. 2. 8, that men *p.* everywhere.
Jas. 5. 13, is any afflicted? let him *p.*
16, *p.* one for another.
1 John 5. 16, I do not say he shall *p.* for it.
See Lu. 9. 29; 1 Cor. 11. 4; 14. 14; 1 Thess. 5. 25.

PRAYER. 2 Chron. 7. 15, ears shall be attent to the *p.*
Job 15. 4, thou restrainest *p.*
16. 17; Ps. 4. 1; 5. 3; 6. 9; 17. 1; 35. 13; 39. 12; 66. 19; Lam. 3. 8, my *p.*
Ps. 65. 2, thou that hearest *p.*
72. 15, *p.* shall be made continually.
109. 4, I give myself to *p.*
Prov. 15. 8, the *p.* of the upright.
Isa. 1. 15, when ye make many *p.*
56. 7; Mat. 21. 13; Mk. 11. 17; Lu. 19. 46, house of *p.*
Mat. 21. 22, whatever ye ask in *p.*, believing.
23. 14; Mk. 12. 40; Lu. 20. 47, long *p.*
Lu. 6. 12, all night in *p.* to God.
Acts 3. 1, the hour of *p.*
6. 4, give ourselves continually to *p.*
12. 5, *p.* was made without ceasing.
16. 13, where *p.* was wont to be made.
Phil. 4. 6, in everything by *p.*
Jas. 5. 15, *p.* of faith shall save the sick.
16, effectual fervent *p.* of a righteous man.
1 Pet. 4. 7, watch unto *p.*
Rev. 5. 8; 8. 3, the *p.* of the saints.
See Ps. 72. 20; Dan. 9. 21; Rom. 12. 12; Col. 4. 2.

PREACH. Neh. 6. 7, appointed prophets to *p.* of thee.
Isa. 61. 1, to *p.* good tidings.
Jonah 3. 2, *p.* the preaching I bid thee.
Mat. 4. 17; 10. 7, Jesus began to *p.*
11. 1, to *p.* in their cities.
5, the poor have the gospel *p.*
Mk. 2. 2, he *p.* the word to them.
16. 20, and *p.* everywhere.
Lu. 9. 60, go thou and *p.* kingdom of God.
Acts 8. 5, and *p.* Christ unto them.
10. 36, *p.* peace by Jesus Christ.
13. 38, through this man is *p.* forgiveness.
17. 18, he *p.* Jesus and the resurrection.
Rom. 2. 21, thou that *p.* a man should not steal.
10. 15, how shall they *p.* except.
1 Cor. 1. 18, the *p.* of the cross is foolishness.
21, by the foolishness of *p.*
23, but we *p.* Christ crucified.
9. 27, lest when I have *p.* to others.
15. 11, so we *p.* and so ye believed.
14, then is our *p.* vain.
2 Cor. 4. 5, we *p.* not ourselves.
Phil. 1. 15, some *p.* Christ of envy and strife.
2 Tim. 4. 2, *p.* the word; be instant.
Heb. 4. 2, word *p.* did not profit.
1 Pet. 3. 19, *p.* to spirits in prison.
See Ps. 40. 9; 2 Cor. 11. 4; Gal. 1. 8; Eph. 2. 17.

PREACHER. Rom. 10. 14, how shall they hear without a *p.*?
1 Tim. 2. 7, whereunto I am ordained a *p.*
2 Pet. 2. 5, Noah, a *p.* of righteousness.
See Eccl. 1. 1; 7. 27; 12. 8; 2 Tim. 1. 11.

PRECEPT. Neh. 9. 14, commandedst them *p.*
Isa. 28. 10, 13, *p.* must be upon *p.*
29. 13, taught by *p.* of men.
Jer. 35. 18, ye have kept Jonadab's *p.*
See Ps. 119. 4, etc.; Dan. 9. 5; Mk. 10. 5; Heb. 9. 19.

PRECIOUS. Deut. 33. 13, 14, 15, 16, *p.* things.
1 Sam. 3. 1, the word was *p.* in those days.
26. 21, my soul was *p.* in thine eyes.
2 Kings 1. 13, let my life be *p.*
Ezra 8. 27, fine copper, *p.* as gold.
Ps. 49. 8, the redemption of their soul is *p.*
72. 14, *p.* shall their blood be in his sight.
116. 15, *p.* in sight of the Lord is death of saints.
126. 6, bearing *p.* seed.
133. 2, like *p.* ointment upon the head.
139. 17, how *p.* are thy thoughts.
Prov. 3. 15, wisdom more *p.* than rubies.
Eccl. 7. 1, good name better than *p.* ointment.
Isa. 13. 12, I will make a man more *p.*
28. 16; 1 Pet. 2. 6, a *p.* corner stone.
43. 4, since thou wast *p.* in my sight.
Jer. 15. 19, take the *p.* from the vile.
Lam. 4. 2, the *p.* sons of Zion.
1 Pet. 1. 7, trial of faith more *p.* than gold.
19, the *p.* blood of Christ.
2. 7, to you which believe he is *p.*
2 Pet. 1. 1, like *p.* faith.
4, great and *p.* promises.
See Mat. 26. 7; Mk. 14. 3; Jas. 5. 7; Rev. 21. 11.

PREEMINENCE. Eccl. 3. 19; Col. 1. 18; 3 John 9.

PREFER. Ps. 137. 6; John 1. 15; Rom. 12. 10; 1 Tim. 5. 21.

PREMEDITATE. Mk. 13. 11.

PREPARATION. Prov. 16. 1, *p.* of the heart.
Eph. 6. 15, feet shod with *p.* of gospel.
See Mat. 27. 62; Mk. 15. 42; Lu. 23. 54; John 19. 14.

PREPARE. 1 Sam. 7. 3, *p.* your hearts to the Lord.
2 Chron. 20. 33, as yet the people had not *p.*
Ps. 68. 10, thou hast *p.* of thy goodness.
107. 36, that they may *p.* a city.
Prov. 8. 27, when he *p.* the heavens I was there.

Isa. 40. 3; Msl. 3, 1; Mat. 3. 3; Mk. 1. 2; Lu. 1. 76, *p.* way of the Lord.
62. 10, *p.* the way of the people.
Amos 4. 12, *p.* to meet thy God.
Jonah 1. 17, Lord had *p.* a great fish.
Mat. 20. 23; Mk. 10. 40, to them for whom *p.*
John 14. 2, I go to *p.* a place for you.
Rom. 9. 23, afore *p.* to glory.
1 Cor. 2. 9, things God hath *p.*
Heb. 10. 5, a body hast thou *p.* me.
See 1 Chron. 22. 5; Ps. 23. 5; Rev. 21. 2.

PRESCRIBE. Ezrs. 7. 22; Isa. 10. 1.

PRESENCE. Gen. 4. 16, Cain went out from the *p.* of the Lord.
47. 15, why should we die in thy *p.*
Ex. 33. 15, if thy *p.* go not with me.
Job 23. 15, I am troubled at his *p.*
Ps. 16. 11, in thy *p.* is fulness of joy.
17. 2, my sentence come forth from thy *p.*
31. 20, in the secret of thy *p.*
51. 11, cast me not away from thy *p.*
139. 7, whither shall I flee from thy *p.*?
Prov. 14. 7, go from *p.* of a foolish man.
Isa. 63. 9, angel of his *p.* saved them.
Jer. 23. 39; 52. 3, I will cast you out of my *p.*
Jonah 1. 3, to flee from *p.* of the Lord.
Zeph. 1. 7, hold thy peace at *p.* of the Lord.
Lu. 13. 26, we have eaten and drunk in thy *p.*
Acts 3. 19, times of refreshing from the *p.*
2 Cor. 10. 1, 10, who in *p.* am base.
2 Thess. 1. 9, destruction from the *p.* of the Lord.
See Gen. 16. 12; Ps. 23. 5; Prov. 25. 6; Lu. 15. 10.

PRESENT. 1 Sam. 10. 27, they brought him no *p.*
Ps. 46. 1, a very *p.* help in trouble.
John 14. 25, being yet *p.* with you.
Acts 10. 33, all here *p.* before God.
Rom. 7. 18, to will is *p.* with me.
21, evil is *p.* with me.
8. 18, sufferings of this *p.* time.
12. 1, *p.* your bodies a living sacrifice.
1 Cor. 7. 26, good for the *p.* distress.
2 Cor. 5. 6, to be *p.* with the Lord.
9, whether *p.* or absent.
Gal. 1. 4, deliver us from this *p.* world.
Col. 1. 28, *p.* every man perfect.
2 Tim. 4. 10, having loved this *p.* world.
Tit. 2. 12, live godly in this *p.* world.
Heb. 12. 11, no chastening for *p.* seemeth joyous.
2 Pet. 1. 12, established in the *p.* truth.
Jude 24, able to *p.* you faultless.
See Ps. 72. 10; Mat. 2. 11; Lu. 2. 22.

PRESENTLY. Prov. 12. 16; Mat. 21. 19; 26. 53.

PRESERVE. Gen. 32. 30, I have seen God, and my life is *p.*
45. 5, did send me before you to *p.* life.
Job 29. 2, as in days when God *p.* me.
Ps. 36. 6, thou *p.* man and beast.
121. 7, the Lord *p.* thee from evil.
8, *p.* thy going out and coming in.
Prov. 2. 8, he *p.* the way of his saints.
11, discretion shall *p.* thee.
20. 28, mercy and truth *p.* the king.
Jer. 49. 11, I will *p.* them alive.
Lu. 17. 33, lose his life shall *p.* it.
See Neh. 9. 6; Isa. 49. 6; Hos. 12. 13; Jude 1.

PRESS. Prov. 3. 10, *p.* burst with new wine.
Amos 2. 13, I am *p.* under you as a cart is *p.*
Mk. 3. 10, they *p.* on him to touch him.
Lu. 6. 38, good measure, *p.* down.
16. 16, every man *p.* into it.
Phil. 3. 14, I *p.* toward the mark.
See Mk. 2. 4; 5. 27; Lu. 8. 19; 19. 3.

PRESUME. Deut. 18. 20; Esth. 7. 5.

PRESUMPTUOUS. Num. 15. 30; Ps. 19. 13; 2 Pet. 2. 10.

PRETENCE. Mat. 23. 14; Mk. 12. 40; Phil. 1. 18.

PREVAIL. Gen. 32. 28; Hos. 12. 4, power with God, and hast *p.*
Ex. 17. 11, Moses held up hand, Israel *p.*
1 Sam. 2. 9, by strength shall no man *p.*
Ps. 9. 19, let not man *p.*
65. 3, iniquities *p.* against me.
Eccl. 4. 12, if one *p.* against him.
Mat. 16. 18, gates of hell shall not *p.*
Acts 19. 20, grew word of God and *p.*
See Job 14. 20; Jer. 20. 7; Lam. 1. 16; John 12. 19.

PREVENT. 2 Sam. 22. 6; Ps. 18. 5, snares of death *p.* me.
Ps. 88. 13, in the morning shall my prayer *p.* thee.
119. 147, I *p.* the dawning of the morning.
See Ps. 21. 3; 79. 8; Isa. 21. 14; 1 Thess. 4. 15.

PREY. Isa. 49. 24, shall the *p.* be taken from the mighty?
Jer. 21. 9; 38. 2; 39. 18; 45. 5, his life shall he for a *p.*
Ezek. 34. 22, my flock shall no more be a *p.*
See Gen. 49. 9; Num. 14. 3; Neh. 4. 4; Amos 3. 4.

PRICE. Lev. 25. 52, the *p.* of his redemption.
2 Sam. 24. 24; 1 Chron. 21. 22, I will buy it at a *p.*
Acts 5. 2, kept back part of the *p.*
1 Cor. 6. 20; 7. 23, bought with a *p.*
1 Pet. 3. 4, meek spirit of great *p.*
See Deut. 23. 18; Prov. 31. 10; Zech. 11. 12.

PRICKS. Num. 33. 55; Acts 9. 5; 26. 14.

PRIDE. Ps. 31. 20, hide them from *p.* of man.
Prov. 8. 13, *p.* do I hate.
14. 3, in mouth of foolish is rod of *p.*
Isa. 28. 1, woe to the crown of *p.*
Jer. 49. 16, *p.* of thine heart hath deceived thee.
See Mk. 7. 22; 1 Tim. 3. 6; 1 John 2. 16.

PRIEST. Gen. 14. 18; Heb. 7. 1, *p.* of most high God.
Ex. 19. 6, a kingdom of *p.*
1 Sam. 2. 35, I will raise up a faithful *p.*
2 Chron. 6. 41; Ps. 132. 16, *p.* clothed with salvation.
13. 9, *p.* of them that are no gods.
15. 3, without a teaching *p.*
Isa. 24. 2, as with the people, so with the *p.*
28. 7, *p.* and prophet have erred.
61. 6, shall be named the *p.* of the Lord.
Jer. 13. 13, will fill *p.* with drunkenness.
Mic. 3. 11, the *p.* teach for hire.
Mal. 2. 7, the *p.* lips should keep knowledge.
Lu. 17. 14, show yourselves to the *p.*
Acts 6. 7, *p.* were obedient to the faith.
Rev. 1. 6; 5. 10; 20. 6, kings and *p.* to God.
See Heb. 2. 17; 3. 1; 4. 15; 7. 26.

PRIESTHOOD. Ex. 40. 15; Num. 25. 13, an everlasting *p.*
Num. 16. 10, seek ye the *p.* also.
Heb. 7. 24, an unchangeable *p.*
1 Pet. 2. 5, an holy *p.*
9, ye are a royal *p.*
See Num. 18. 1; Josh. 18. 7; Neh. 13. 29.

PRINCE. Gen. 32. 28, as a *p.* hast thou power.
Ex. 2. 14; Num. 16. 13, who made thee a *p.* over us?
1 Sam. 2. 8; Ps. 113. 8, to set them among *p.*
2 Sam. 3. 38, a *p.* fallen in Israel.
Job 12. 21; Ps. 107. 40, poureth contempt on *p.*
21. 28, where is the house of the *p.*?
31. 37, as a *p.* would I go near him.
Ps. 45. 16, make *p.* in all the earth.
118. 9, than to put confidence in *p.*
146. 3, put not your trust in *p.*
Prov. 8. 15, by me *p.* decree justice.
31. 4, nor for *p.* strong drink.
Eccl. 10. 7, *p.* walking as servants.
16, when thy *p.* eat in the morning.
17, blessed when *p.* eat in due season.
Isa. 34. 12; 40. 23, all her *p.* shall be nothing.
Hos. 3. 4, abide many days without a *p.*
Mat. 9. 34; 12. 24; Mk. 3. 22, by *p.* of devils.
John 12. 31; 14. 30; 16. 11, the *p.* of this world.
Acts 3. 15, and killed the *P.* of life.
5. 31, exalted to be a *P.* and Saviour.

1 Cor. 2. 6, wisdom of the *p.* of this world.
8, which none of *p.* of this world knew.
Eph. 2. 2, the *p.* of the power of the air.
See Isa. 3. 4; Hos. 7. 5; Mat. 20. 25.

PRINCIPAL. Prov. 4. 7; Isa. 28. 25; Acts 25. 23.

PRINCIPALITY. Eph. 6. 12, we wrestle against *p.* and powers.
Tit. 3. 1, to be subject to *p.*
See Rom. 8. 38; Eph. 1. 21; 3. 10; Col. 1. 16.

PRINCIPLES. Heb. 5. 12; 6. 1.

PRINT. Lev. 19. 28; Job 13. 27; 19. 23; John 20. 25.

PRISON. Ps. 142. 7, bring my soul out of *p.*
Eccl. 4. 14, out of *p.* he cometh to reign.
Isa. 53. 8, taken from *p.* and from judgment.
61. 1, opening of the *p.*
Mat. 5. 25; Lu. 12. 58, thou be cast into *p.*
11. 2, John heard in the *p.*
25. 36, 39, in *p.* that ye came unto me.
Lu. 22. 33, to go with thee to *p.* and to death.
2 Cor. 11. 23, in *p.* more frequent.
1 Pet. 3. 19, spirits in *p.*
See Jer. 32. 2; 39. 14; Lu. 3. 20; Acts 5. 18.

PRISONER. Ps. 79. 11; Zech. 9. 12; Mat. 27. 16; Eph. 3. 1.

PRIVATE. 2 Pet. 1. 20.

PRIVATELY. Mat. 24. 3; Mk. 9. 28; Lu. 10. 23; Gal. 2. 2.

PRIVILY. Mat. 1. 19; 2. 7; Acts 16. 37; Gal. 2. 4; 2 Pet. 2. 1.

PRIZE. 1 Cor. 9. 24; Phil. 3. 14.

PROCEED. Gen. 24. 50, the thing *p.* from the Lord.
Deut. 8. 3; Mat. 4. 4, that *p.* out of mouth of God.
Job 40. 5, I will *p.* no further.
Isa. 29. 14, I will *p.* to do a marvellous work.
51. 4, a law shall *p.* from me.
Jer. 9. 3, they *p.* from evil to evil.
Mat. 15. 18; Mk. 7. 21, *p.* out of the mouth.
John 8. 42, I *p.* forth from God.
Jas. 3. 10, *p.* blessing and cursing.
See Lu. 4. 22; John 15. 26; Eph. 4. 29; Rev. 22. 1.

PROCLAIM. Ex. 33. 19; 34. 5, I will *p.* the name of the Lord.
Isa. 61. 1, to *p.* liberty to captives.
2, to *p.* acceptable year.
62. 11, Lord hath *p.*, thy salvation cometh.
Jer. 34. 15, in *p.* liberty every man to his neighbour.
Lu. 12. 3, *p.* upon the housetops.
See Deut. 20. 10; Prov. 20. 6; Jer. 3. 12; Joel 3. 9.

PROCURE. Prov. 11. 27; Jer. 2. 17; 4. 18; 26. 19; 33. 9.

PRODUCE. Isa. 41. 21.

PROFANE. Lev. 18. 21; 19. 12; 20. 3; 21. 6; 22. 2, *p.* name of God.
Jer. 23. 11, prophet and priest are *p.*
Ezek. 22. 26, no difference between holy and *p.*
Mat. 12. 5, priests in temple *p.* sabbath.
Acts 24. 6, hath gone about to *p.* temple.
1 Tim. 1. 9, law for unholy and *p.*
4. 7, refuse *p.* and old wives' fables.
6. 20; 2 Tim. 2. 16, avoiding *p.* babblings.
Heb. 12. 16, any *p.* person.
See Ps. 89. 39; Jer. 23. 15; Mal. 1. 12; 2. 10.

PROFESS. Rom. 1. 22; 2 Cor. 9. 13; 1 Tim. 2. 10; 6. 12.

PROFIT (*n.*). Gen. 25. 32, what *p.* shall birthright do me?
37. 26, what *p.*, if we slay?
Job 21. 15, what *p.* if we pray?
Prov. 14. 23, in all labour there is *p.*
Eccl. 1. 3; 3. 9; 5. 16, what *p.* of labour?
2. 11, there was no *p.* under the sun.
5. 9, *p.* of the earth for all.
7. 11, by wisdom there is *p.*
Jer. 16. 19, things wherein is no *p.*
Mal. 3. 14, what *p.* that we have kept.
1 Cor. 10. 33, not seeking own *p.*, but *p.* of many.
2 Tim. 2. 14, about words to no *p.*
Heb. 12. 10, he chasteneth us for our *p.*
See Esth. 3. 8; Ps. 30. 9; Isa. 30. 5; 1 Tim. 4. 15.

PROFIT (*v.*). 1 Sam. 12. 21, vain things which cannot *p.*
Job 33. 27, I have sinned, and it *p.* not.
34. 9, *p.* nothing to delight in God.
Prov. 10. 2, treasures of wickedness *p.* nothing.
11. 4, riches *p.* not in the day of wrath.
Isa. 30. 5, 6, people that could not *p.*
48. 17, the Lord which teacheth thee to *p.*
Jer. 2. 11, changed for that which doth not *p.*
23. 32, they shall not *p.* this people.
Mat. 16. 26; Mk. 8. 36, what is a man *p.*?
1 Cor. 12. 7, to every man to *p.* withal.
Gal. 5. 2, Christ shall *p.* you nothing.
1 Tim. 4. 8, bodily exercise *p.* little.
Heb. 4. 2, the word preached did not *p.*
See Mat. 15. 5; Rom. 2. 25; 1 Cor. 13. 3; Jas. 2. 14.

PROFITABLE. Job 22. 2, can a man be *p.* to God?
Eccl. 10. 10, wisdom is *p.* to direct.
Acts 20. 20, I kept back nothing *p.*
1 Tim. 4. 8, godliness is *p.* to all things.
2 Tim. 3. 16, scripture is *p.* for doctrine.
See Mat. 5. 29; 2 Tim. 4. 11; Tit. 3. 8; Philem. 11.

PROLONG. Deut. 4. 26; 30. 18, ye shall not *p.* your days.
Job 6. 11, what is mine end that I should *p.* my life?
Prov. 10. 27, fear of the Lord *p.* days.
Eccl. 8. 12, though a sinner's days be *p.*
See Ps. 61. 6; Prov. 28. 2; Isa. 13. 22; 53. 10.

PROMISE (*n.*). Num. 14. 34, ye shall know my breach of *p.*
1 Kings 8. 56, hath not failed one word of *p.*
Ps. 77. 8, doth his *p.* fail?
Lu. 24. 49; Acts 1. 4, *p.* of Father.
Acts 2. 39, the *p.* is to you and your children.
26. 6, for hope of the *p.*
Rom. 4. 14, the *p.* made of none effect.
20, staggered not at the *p.*
9. 4, to whom pertain the *p.*
8; Gal. 4. 28, the children of the *p.*
2 Cor. 1. 20, *p.* are yea and Amen.
Gal. 3. 21, is the law against the *p.* of God?
1 Tim. 4. 8; 2 Tim. 1. 1, *p.* of the life that now is.
Heb. 6. 12, through faith and patience inherit the *p.*
9. 15; 10. 36, the *p.* of eternal inheritance.
11. 13, died, not having received *p.*
2 Pet. 1. 4, great and precious *p.*
3. 4, where is the *p.* of his coming?
9, not slack concerning his *p.*
See Eph. 1. 13; 2. 12; 6. 2; Heb. 4. 1; 11. 9.

PROMISE (*v.*). Ex. 12. 25, will give you as he hath *p.*
Num. 14. 40, will go to place the Lord *p.*
Deut. 1. 11; 15. 6, the Lord bless you as he hath *p.*
9. 28, not able to bring into land *p.*
19. 8; 27. 3, give the land he *p.* to give.
Josh. 23. 15, all good things which the Lord *p.*
2 Kings 8. 19; 2 Chron. 21. 7, he *p.* to give him a light.
Mk. 14. 11, they *p.* to give him money.
Rom. 4. 21, what he *p.* he was able to perform.
Heb. 10. 23; 11. 11, he is faithful that *p.*
1 John 2. 25, he hath *p.* eternal life.
See 1 Kings 8. 24; Neh. 9. 15; Ezek. 13. 22.

PROMOTE. Num. 22. 17; 24. 11; Prov. 4. 8.

PROMOTION. Ps. 75. 6; Prov. 3. 35.

PRONOUNCE. Judg. 12. 6; Jer. 34. 5.

PROOF. 2 Cor. 2. 9; 8. 24; 13. 3; Phil. 2. 22; 2 Tim. 4. 5.

PROPER. 1 Chron. 29. 3; 1 Cor. 7. 7; Heb. 11. 23.

PROPHECY. 1 Cor. 13. 8, whether *p.*, shall fail.
2 Pet. 1. 19, sure word of *p.*
21, *p.* came not in old time.
Rev. 1. 3; 22. 7, the words of this *p.*
See Neh. 6. 12; Prov. 31. 1; 1 Tim. 4. 14.

PROPHESY. Num. 11. 25, they *p.* and did not cease.
2 Chron. 18. 7, he never *p.* good to me.
Isa. 30. 10, *p.* not to us right things.
Jer. 5. 31, prophets *p.* falsely.
14. 14; 23. 25, prophets *p.* lies.
28. 9, the prophet which *p.* of peace.
Ezek. 37. 9, *p.* to the wind.
Joel 2. 28; Acts 2. 17, your sons shall *p.*
Amos 3. 8, who can but *p.*
7. 13, *p.* not agalu any more.
Mic. 2. 11, I will *p.* of wine.
Mat. 26. 68; Mk. 14. 65; Lu. 22. 64, *p.*, thou Christ.
Rom. 12. 6, let us *p.* according to the proportion.
1 Cor. 13. 9, we *p.* in part.
14. 39, covet to *p.*
1 Thess. 5. 20, despise not *p.*
See Amos 2. 12; 1 Cor. 11. 5; Rev. 10. 11; 11. 3.

PROPHET. Ex. 7. 1, Aaron shall be thy *p.*
Num. 11. 29, would all Lord's people were *p.*
12. 6, if there be a *p.* among you.
Deut. 13. 1, if there arise a *p.* or dreamer.
18. 15; Acts 3. 22; 7. 37, the Lord will raise up a *P.*
34. 10, there arose not a *p.* like Moses.
1 Sam. 10. 12; 19. 24, is Saul among *p.*?
1 Kings 13. 11, there dwelt an old *p.* in Beth-el.
18. 22, I only remain a *p.*
22. 7; 2 Kings 3. 11, is there not a *p.* besides?
2 Kings 5. 8, he shall know there is a *p.*
1 Chron. 16. 22; Ps. 105. 15, do my *p.* no harm.
2 Chron. 20. 20, believe his *p.*, so shall ye prosper.
Ps. 74. 9, there is no more any *p.*
Isa. 3. 2, the Lord taketh away the *p.*
Jer. 29. 26, mad, and maketh himself a *p.*
37. 19, where are now your *p.*?
Ezek. 2. 5; 33. 33, there hath been a *p.* among them.
Hos. 9. 7, the *p.* is a fool.
Amos 7. 14, I was no *p.*, nor *p.* son.
Zech. 1. 5, the *p.*, do they live for ever?
Mat. 7. 15, beware of false *p.*
10. 41, that receiveth a *p.* in name of a *p.*
13. 57; Mk. 6. 4; Lu. 4. 24; John 4. 44, a *p.* not without honour.
23. 29; Lu. 11. 47, ye build the tombs of the *p.*
Lu. 1. 76, he called the *p.* of the Highest.
7. 16, a great *p.* is risen.
28, not a greater *p.* than John.
39, if he were a *p.* would have known.
13. 33, it cannot be that a *p.* perish out of.
24. 19, Jesus, who was a *p.* mighty.
John 4. 19, I perceive thou art a *p.*
7. 40, of a truth this is the *P.*
52, out of Galilee ariseth no *p.*
Acts 26. 27, believest thou the *p.*?
1 Cor. 12. 29, are all *p.*?
14. 37, if any man think himself a *p.*
Eph. 2. 20, built on foundation of *p.*
4. 11, he gave some *p.*
1 Pet. 1. 10, of which salvation the *p.* enquired.
Rev. 22. 9, I am of thy brethren the *p.*
See 1 Kings 20. 35; Neh. 6. 14; 1 Cor. 14. 32.

PROPORTION. 1 Kings 7. 36; Job 41. 12; Rom. 12. 6.

PROSPER. Gen. 24. 58, the Lord hath *p.* my way.
39. 3, the Lord made all Joseph did to *p.*
Num. 14. 41, transgress, but it shall not *p.*
Deut. 28. 29, thou shalt not *p.* in thy ways.
1 Chron. 22. 11, *p.* thou, and build.
2 Chron. 20. 20, believe, so shall ye *p.*
26. 5, God made him to *p.*
Ezra 5. 8, this work *p.* in their hands.
Neh. 2. 20, the God of heaven will *p.* us.
Job 9. 4, who hardened himself and *p.*
Ps. 1. 3, whatsoever he doeth shall *p.*
37. 7, fret not because of him who *p.*
73. 12, the ungodly who *p.* in the world.
122. 6, they shall *p.* that love thee.
Prov. 28. 13, he that covereth sins shall not *p.*
Eccl. 11. 6, knowest not whether shall *p.*
Isa. 53. 10, pleasure of the Lord shall *p.*
54. 17, no weapon against thee shall *p.*
55. 11, it shall *p.* in the thing.
Jer. 2. 37, thou shalt not *p.* in them.
12. 1, wherefore doth way of wicked *p.*?
22. 30, no man of his seed shall *p.*
Ezek. 17. 9, 10, shall it *p.*?
15, shall he *p.*, shall he escape?
1 Cor. 16. 2, lay by as God hath *p.* him.
3 John 2, in health, even as thy soul *p.*
See Prov. 17. 8; Dan. 6. 28; 8. 12.

PROSPERITY. Deut. 23. 6, thou shalt not seek their *p.*
1 Sam. 25. 6, say to him that liveth in *p.*
Job 15. 21, in *p.* the destroyer shall come.
Ps. 30. 6, in my *p.* I said, I shall never.
73. 3, when I saw the *p.* of the wicked.
Prov. 1. 32, *p.* of fools shall destroy them.
Eccl. 7. 14, in day of *p.* be joyful.
Jer. 22. 21, I spake to thee in thy *p.*
See 1 Kings 10. 7; Job 36. 11; Ps. 35. 17; 122. 7.

PROSPEROUS. Gen. 39. 2, he was a *p.* man.
Josh. 1. 8, then thou shalt make thy way *p.*
Job 8. 6, make habitation of thy righteousness *p.*
Zech. 8. 12, the seed shall be *p.*
See Gen. 24. 21; Judg. 18. 5; 2 Chr. 7. 11; Rom. 1. 10.

PROTECTION. Deut. 32. 38.

PROTEST. Gen. 43. 3; Jer. 11. 7; Zech. 3. 6; 1 Cor. 15. 31.

PROUD. Job 38. 11, here shall thy *p.* waves be stayed.
40. 11, every one that is *p.*, and abase him.
Ps. 31. 23, rewardeth the *p.* doer.
40. 4, man that respecteth not the *p.*
94. 2, render a reward to the *p.*
101. 5, him that hath a *p.* heart will not I suffer.
123. 4, soul filled with contempt of the *p.*
138. 6, the *p.* he knoweth afar off.
Prov. 6. 17, the Lord hateth a *p.* look.
15. 25, the Lord will destroy house of the *p.*
16. 5, *p.* in heart is abomination.
21. 4, a *p.* heart is sin.
Eccl. 7. 8, patient better than *p.* in spirit.
Hab. 2. 5, he is a *p.* man.
Mal. 3. 15, we call the *p.* happy.
Lu. 1. 51, scattered the *p.*
1 Tim. 6. 4, he is *p.*, knowing nothing.
Jas. 4. 6; 1 Pet. 5. 5, God resisteth the *p.*
See Job 9. 13; 26. 12; Rom. 1. 30; 2 Tim. 3. 2.

PROUDLY. Ex. 18. 11; 1 Sam. 2. 3; Neh. 9. 10; Isa. 3. 5; Obad. 12.

PROVE. Ex. 15. 25, there he *p.* them.
Judg. 6. 39, let me *p.* thee but this once.
1 Sam. 17. 39, I have not *p.* them.
1 Kings 10. 1; 2 Chron. 9. 1, she came to *p.* Solomon.
Ps. 17. 3, thou hast *p.* mine heart.
81. 7, I *p.* thee at the waters.
95. 9; Heb. 3. 9, when your fathers *p.* me.
Mal. 3. 10, *p.* me now herewith.
Lu. 14. 19, I go to *p.* them.
2 Cor. 8. 22, whom we have often *p.* diligent.
13. 5, *p.* your own selves.
1 Thess. 5. 21, *p.* all things.
See Eccl. 2. 1; 7. 23; Dan. 1. 14; John 8. 6.

PROVERB. Deut. 28. 37, a *p.* and a byword.
Ps. 69. 11, I became a *p.* to them.
Eccl. 12. 9, set in order many *p.*
Ezek. 16. 44, every one that useth *p.*
Lu. 4. 23, will surely say this *p.*
John 16. 29, speakest plainly, and no *p.*
See Num. 21. 27; 1 Sam. 10. 12; Prov. 1. 6.

PROVIDE. Gen. 22. 8, God will *p.* himself a lamb.
30. 30, when shall I *p.* for mine own house?
Ps. 78. 20, can he *p.* flesh?
Mat. 10. 9, *p.* neither gold nor silver.
Lu. 12. 20, whose shall those things be thou hast *p.*?

Lu. 12. 33, *p.* bags that wax not old.
Rom. 12. 17; 2 Cor. 8. 21, *p.* things honest.
1 Tim. 5. 8, if any *p.* not for his own.
Heb. 11. 40, having *p.* better thing for us.
See Joh 38. 41; Prov. 6. 8; Acts 23. 24.

PROVIDENCE. Acts 24. 2.

PROVISION. Gen. 42. 25; 45. 21, *p.* for the way.
Ps. 132. 15, I will abundantly bless her *p.*
Rom. 13. 14, make not *p.* for the flesh.
See Josh. 9. 5; 1 Kings 4. 7; 2 Kings 6. 23.

PROVOCATION. Job 17. 2; Ps. 95. 8; Ezek. 20. 28.

PROVOKE. Ex. 23. 21, obey his voice and *p.* him not.
Num. 14. 11, how long will this people *p.* me?
Deut. 31. 20, *p.* me and break my covenant.
Joh 12. 6, they that *p.* God are secure.
Ps. 106. 7, they *p.* him at the sea.
29, they *p.* him with their inventions.
Lu. 11. 53, began to urge and *p.* him to speak.
Rom. 10. 19; 11. 11, I will *p.* to jealousy.
1 Cor. 13. 5, is not easily *p.*
Gal. 5. 26, *p.* one another.
Eph. 6. 4, *p.* not your children to wrath.
Heb. 10. 24, to *p.* to love and good works.
See Prov. 20. 2; Isa. 65. 3; Jer. 7. 19; 44. 8.

PRUDENCE. 2 Chron. 2. 12; Prov. 8. 12; Eph. 1. 8.

PRUDENT. Prov. 12. 16, a *p.* man covereth shame.
23, a *p.* man concealeth knowledge.
14. 15, the *p.* looketh well to his going.
16. 21, wise in heart called *p.*
19. 14, *p.* wife is from the Lord.
22. 3; 27. 12, *p.* man foreseeth evil.
Isa. 5. 21, woe unto them that are *p.* in their own sight.
Jer. 49. 7, counsel perished from *p.*
Hos. 14. 9, who is *p.*?
Mat. 11. 25; Lu. 10. 21, hast hid things from *p.*
See Isa. 52. 13; Amos 5. 13; Acts 13. 7.

PRUNE. Lev. 25. 3; Isa. 2. 4; Joel 3. 10; Mic. 4. 3.

PUBLIC. Mat. 1. 19; Acts 18. 28; 20. 20.

PUBLISH. Deut. 32. 3, I will *p.* the name of the Lord.
2 Sam. 1. 20, *p.* it not in Askelon.
Ps. 68. 11, great was the company that *p.* it.
Isa. 52. 7; Nah. 1. 15, that *p.* peace.
Mk. 1. 45; 5. 20, he began to *p.* it much.
Lu. 8. 39, *p.* throughout the whole city.
See Esth. 1. 20; 3. 14; Jonah 3. 7; Mk. 13. 10.

PUFFED. 1 Cor. 4. 6; 5. 2; 13. 4; Col. 2. 18.

PUFFETH. Ps. 10. 5; 12. 5; 1 Cor. 8. 1.

PULL. Lam. 3. 11, *p.* me in pieces.
Amos 9. 15, shall no more be *p.* up.
Zech. 7. 11, they *p.* away the shoulder.
Mat. 7. 4; Lu. 6. 42, *p.* mote out of thine eye.
Lu. 12. 18, will *p.* down barns.
14. 5, will not *p.* him out on sabbath.
2 Cor. 10. 4, to the *p.* down of strong holds.
Jude 23, *p.* them out of the fire.
See Gen. 8. 9; Ezra 6. 11; Ps. 31. 4; Isa. 22. 19.

PULPIT. Neh. 8. 4.

PULSE. 2 Sam. 17. 28; Dan. 1. 12.

PUNISH. Ezra 9. 13, *p.* less than iniquities deserve.
Prov. 17. 26, to *p.* the just is not good.
Isa. 13. 11, I will *p.* the world for their evil.
26. 21, Lord cometh to *p.* inhabitants.
Jer. 13. 21, what wilt thou say when he *p.*
Acts 26. 11, I *p.* them in every synagogue.
2 Thess. 1. 9, *p.* with everlasting destruction.
2 Pet. 2. 9, to day of judgment to be *p.*
See Lev. 26. 18; Prov. 21. 11; 22. 3; 27. 12.

PUNISHMENT. Gen. 4. 13, my *p.* is greater than I can bear.
Lev. 26. 41, accept the *p.* of their iniquity.
1 Sam. 28. 10, no *p.* shall happen to thee.
Lam. 3. 39, a man for the *p.* of his sins.
4. 6, *p.* greater than *p.* of Sodom.
22, the *p.* is accomplished.
Ezek. 14. 10, shall bear *p.* of their iniquity.
Mat. 25. 46, everlasting *p.*
Heb. 10. 29, of how much sorer *p.*
1 Pet. 2. 14, the *p.* of evildoers.
See Prov. 19. 19; Amos 1. 3; 2. 1; 2 Cor. 2. 6.

PURCHASE. Ruth 4. 10, have I *p.* to be my wife.
Ps. 74. 2, congregation thou hast *p.*
Acts 1. 18, *p.* a field with reward of iniquity.
8. 20, gift of God *p.* by money.
20. 28, he hath *p.* with his own blood.
Eph. 1. 14, redemption of *p.* possession.
1 Tim. 3. 13, *p.* to themselves a good degree.
See Gen. 49. 32; Ex. 15. 16; Lev. 25. 33; Jer. 32. 11.

PURE. Deut. 32. 14, the *p.* blood of the grape.
2 Sam. 22. 27; Ps. 18. 26, with *p.* show thyself *p.*
Joh 4. 17, shall man be more *p.*?
8. 6, if thou wert *p.* and upright.
11. 4, my doctrine is *p.*
16. 17, my prayer is *p.*
25. 5, stars are not *p.* in his sight.
Ps. 12. 6, the words of the Lord are *p.*
19. 8, commandment of the Lord is *p.*
119. 140, thy word is very *p.*
Prov. 15. 26, words of the *p.* are pleasant.
20. 9, who can say, I am *p.*?
Mic. 6. 11, shall I count them *p.*?
Zeph. 3. 9, turn to the people a *p.* language.
Acts 20. 26, *p.* from blood of all men.
Rom. 14. 20, all things indeed are *p.*
Phil. 4. 8, whatsoever things are *p.*
1 Tim. 3. 9; 2 Tim. 1. 3, in a *p.* conscience.
5. 22, keep thyself *p.*
Tit. 1. 15, to the *p.* all things are *p.*
Jas. 1. 27, *p.* religion.
3. 17, first *p.*, then peaceable.
2 Pet. 3. 1, stir up your *p.* minds.
1 John 3. 3, even as he is *p.*
Rev. 22. 1, a *p.* river of water of life.
See Ex. 27. 20; Ezra 6. 20; Mal. 1. 11.

PURELY. Isa. 1. 25.

PURENESS. Job 22. 30; Prov. 22. 11; 2 Cor. 6. 6.

PURER. Lam. 4. 7; Hab. 1. 13.

PURGE. 2 Chron. 34. 8, when he had *p.* the land.
Ps. 51. 7, *p.* me with hyssop.
65. 3, transgressions, thou shalt *p.* them.
Isa. 1. 25, and purely *p.* away thy dross.
6. 7, thy sin is *p.*
22. 14, this iniquity shall not be *p.*
Ezek. 24. 13, I have *p.* thee and thou wast not *p.*
Mal. 3. 3, *p.* them as gold.
Mat. 3. 12; Lu. 3. 17, *p.* his floor.
John 15. 2, he *p.* it, that it may bring forth.
1 Cor. 5. 7, *p.* out the old leaven.
2 Tim. 2. 21, if a man *p.* himself from these.
Heb. 9. 14, *p.* your conscience.
22, all things are *p.* with blood.
See Prov. 16. 6; Heb. 1. 3; 10. 2; 2 Pet. 1. 9.

PURIFY. Tit. 2. 14; Jas. 4. 8; 1 Pet. 1. 22.

PURITY. 1 Tim. 4. 12; 5. 2.

PURLOINING. Tit. 2. 10.

PURPOSE. Job 17. 11, my *p.* are broken off.
Prov. 20. 18, every *p.* established by counsel.
Isa. 14. 27, the Lord hath *p.*, who shall disannul?
46. 11, I have *p.*, I will also do it.
Mat. 26. 8, to what *p.* is this waste?
Acts 11. 23, with *p.* of heart.
Rom. 8. 28, called according to his *p.*
9. 11, that the *p.* of God might stand.
Eph. 1. 11, according to the *p.*
3. 11, eternal *p.* in Christ.
See 2 Cor. 1. 17; 2 Tim. 1. 9; 1 John 3. 8.

PURSE. Prov. 1. 14; Mat. 10. 9; Mk. 6. 8; Lu. 10. 4.

PURSUE. Lev. 26. 17; Prov. 28. 1, shall flee when none *p.*
Deut. 19. 6; Josh. 20. 5, lest avenger *p.*
Joh 13. 25, wilt thou *p.* the stubble?
30. 15, terrors *p.* my soul.
Ps. 34. 14, seek peace and *p.* it.
Prov. 11 19, he that *p.* evil *p.* it to death.

Prov. 13. 21, evil *p.* sinners.
Jer. 48. 2, the sword shall *p.* thee.
See Ex. 15. 9; 2 Sam. 24. 13; 1 Kings 18. 27.
PUSH. Ex. 21. 29; 1 Kings 22. 11; Job 30. 12.
PUT. Ex. 23. 1, *p.* not thine hand with the wicked.
Lev. 26. 8; Deut. 32. 30, *p.* ten thousand to flight.
Judg. 12. 3; 1 Sam. 28. 21, I *p.* my life in my hands.
1 Sam. 2. 36, *p.* me into one of priests' offices.
1 Kings 9. 3; 14. 21, to *p.* my name there.
Eccl. 10. 10, must he *p.* to more strength.
Isa. 43. 26, *p.* me in remembrance.
Mat. 19. 6; Mk. 10. 9, let not man *p.* asunder.
Mk. 10. 16, *p.* his hands on them and blessed.
Philem. 18, *p.* that on mine account.
2 Pet. 1. 14, I must *p.* off this tabernacle.
See Lu. 9. 62; John 13. 2; 1 Thess. 5. 8.
PUTRIFYING. Isa. 1. 6.

Q.

QUAKE. Joel 2. 10; Nah. 1. 5; Mat. 27. 51; Heb. 12. 21.
QUANTITY. Isa. 22. 24.
QUARREL. Lev. 26. 25; 2 Kings 5. 7; Mk. 6. 19; Col. 3. 13.
QUARTER. Ex. 13. 7; Mk. 1. 45; Rev. 20. 8.
QUENCH. Num. 11. 2, the fire was *q.*
2 Sam. 21. 17, *q.* not light of Israel.
Cant. 8. 7, many waters cannot *q.* love.
Isa. 34. 10, shall not be *q.* night nor day.
42. 3; Mat. 12. 20, smoking flax not *q.*
66. 24, neither shall their fire be *q.*
Mk. 9. 43, 48, fire that never shall be *q.*
Eph. 6. 16, able to *q.* fiery darts.
1 Thess. 5. 19, *q.* not the Spirit.
Heb. 11. 34, *q.* violence of fire.
See Ps. 104. 11; 118. 12; Ezek. 20. 47; Amos 5. 6.
QUESTION. 1 Kings 10. 1; 2 Chron. 9. 1, to prove him with *q.*
Mat. 22. 46, neither durst ask him *q.*
Mk. 9. 16, what *q.* ye with them?
11. 29, I will ask you one *q.*
1 Cor. 10. 25, asking no *q.* for conscience.
1 Tim. 1. 4, which minister *q.* rather.
6. 4, dnting about *q.*
2 Tim. 2. 23; Tit. 3. 9, unlearned *q.* avoid.
See Mk. 1. 27; 9. 10; Acts 18. 15; 19. 40.
QUICK. Num. 16. 30; Ps. 55. 15, go down *q.*
Isa. 11. 3, of *q.* understanding.
Acts 10. 42; 2 Tim. 4. 1; 1 Pet. 4. 5, Judge of *q.* and dead.
Heb. 4. 12, the word is *q.* and powerful.
See Lev. 13. 10, 24; Ps. 124. 3.
QUICKEN. Ps. 71. 20, thou shalt *q.* me again.
80. 18, *q.* us and we will call.
119. 25, *q.* me according to thy word.
37, *q.* me in thy way.
50, thy word hath *q.* me.
Rom. 8. 11, shall also *q.* your bodies.
1 Cor. 15. 36, that thou sowest is not *q.*
Eph. 2. 1, you hath he *q.*
5; Col. 2. 13, *q.* us together with Christ.
1 Pet. 3. 18, to death in flesh, *q.* by Spirit.
See John 5. 21; 6. 63; Rom. 4. 17; 1 Tim. 6. 13.
QUICKLY. Ex. 32. 8; Deut. 9. 12, have turned aside *q.*
Num. 16. 46, go *q.* to congregation.
Josh. 10. 6, come *q.* and save us.
Eccl. 4. 12, threefold cord not *q.* broken.
Mat. 5. 25, agree with adversary *q.*
Lu. 14. 21, go *q.* into streets and lanes.
John 13. 27, that thou doest, do *q.*
Rev. 2. 5, 16, repent, else I will come *q.*
3. 11; 22. 7, 12, I come *q.*
22. 20, surely I come *q.*
See Gen. 18. 6; 27. 20; Lu. 16. 6; Acts 22. 18.
QUIET. Ps. 107. 30, then are they glad because *q.*
131. 2, I have *q.* myself as a child.
Eccl. 9. 17, words of wise are heard in *q.*
Isa. 7. 4, be *q.*, fear not.
Isa. 14. 7, earth is at rest and *q.*
32. 18, in *q.* resting places.
33. 20, a *q.* habitation.
Jer. 49. 23, sorrow on the sea, it cannot be *q.*
Ezek. 16. 42, I will be *q.*
Acts 19. 36, ye ought to be *q.*
1 Thess. 4. 11, study to be *q.*
1 Tim. 2. 2, a *q.* and peaceable life.
1 Pet. 3. 4, ornament of a meek and *q.* spirit.
See 2 Kings 11. 20; 2 Chron. 14. 1; Job 3. 13; 21. 23.
QUIETLY. 2 Sam. 3. 27; Lam. 3. 26.
QUIETNESS. Job 34. 29, when he giveth *q.*
Prov. 17. 1, better a dry morsel and *q.*
Eccl. 4. 6, better handful with *q.* than both.
Isa. 30. 15, in *q.* and confidence strength.
32. 17, effect of righteousness *q.*
See Judg. 8. 28; 1 Chron. 22. 9; 2 Thess. 3. 12.
QUIT. Ex. 21. 19; Josh. 2. 20; 1 Sam. 4. 9; 1 Cor. 16. 13.
QUITE. Gen. 31. 15; Job 6. 13; Hab. 3. 9.
QUIVER. Ps. 127. 5; Jer. 5. 16; Lam. 3. 13.

R.

RACE. Ps. 19. 5; Eccl. 9. 11; 1 Cor. 9. 24; Heb. 12. 1.
RAGE. 2 Kings 5. 12, turned away in a *r.*
Ps. 2. 1; Acts 4. 25, why do the heathen *r.*
Prov. 14. 16, the fool *r.* and is confident.
See Prov. 6. 34; 29. 9; Dan. 3. 13; Hos. 7. 16.
RAGGED. Isa. 2. 21.
RAGING. Ps. 89. 9; Prov. 20. 1; Lu. 8. 24; Jude 13.
RAGS. Prov. 23. 21; Isa. 64. 6; Jer. 38. 11.
RAIMENT. Gen. 28. 20, if the Lord will give me *r.*
Deut. 8. 4, thy *r.* waxed not old.
24. 13, that he may sleep in his *r.*
17, nor take a widow's *r.* to pledge.
Job 27. 16, though he prepare *r.* as the clay.
Isa. 63. 3, I will stain all my *r.*
Zech. 3. 4, I will clothe thee with *r.*
Mat. 6. 25; Lu. 12. 23, the body more than *r.*
28, why take thought for *r.*
11. 8; Lu. 7. 25, man clothed in soft *r.*
17. 2; Mk. 9. 3; Lu. 9. 29, his *r.* was white as light.
1 Tim. 6. 8, having food and *r.*, be content.
Jas. 2. 2, poor man in vile *r.*
Rev. 3. 18, buy white *r.*
See Mat. 3. 4; Lu. 10. 30; 23. 34; Acts 22. 20.
RAIN (*n.*). Lev. 26. 4; Deut. 11. 14; 28. 12, *r.* in due season.
Deut. 11. 11, drinketh water of the *r.* of heaven.
32. 2, my doctrine shall drop as the *r.*
2 Sam. 23. 4, clear shining after *r.*
1 Kings 18. 41, sound of abundance of *r.*
Ezra 10. 13, a time of much *r.*
Job 5. 10, who giveth *r.* on earth.
37. 6, to small *r.* and to great *r.*
38. 28, hath the *r.* a father.
Ps. 72. 6, like *r.* on mown grass.
Prov. 25. 14, like clouds and wind without *r.*
23, north wind driveth away *r.*
26. 1, as *r.* in harvest.
28. 3, that oppresseth poor is like sweeping *r.*
Eccl. 11. 3, if clouds be full of *r.*
12. 2, nor clouds return after *r.*
Cant. 2. 11, the *r.* is over and gone.
Isa. 4. 6, covert from storm and *r.*
55. 10, as the *r.* cometh down.
Ezek. 38. 22, I will *r.* an overflowing *r.*
Hos. 6. 3, he shall come unto us as the *r.*
Mat. 5. 45, *r.* on just and unjust.
7. 25, the *r.* descended and floods came.
See Jer. 5. 24; Acts 14. 17; 28. 2; Heb. 6. 7.
RAIN (*v.*). Ex. 16. 4, I will *r.* bread from heaven.
Job 20. 23, God shall *r.* his fury on him.
Ps. 11. 6, on wicked he shall *r.* snares.
78. 24, 27, and *r.* down manna.
Ezek. 22. 24, thou art the land not *r.* upon.

Hos. 10. 12, till he come and *r.* righteousness.
See Gen. 2. 5; 7. 4; Amos 4. 7; Rev. 11. 6.

RAINY. Prov. 27. 15.

RAISE. Deut. 18. 15; Acts 3. 22, will *r.* up a Prophet.
Judg. 2. 16, 18, the Lord *r.* up judges.
1 Sam. 2. 8; Ps. 113. 7, he *r.* poor out of dust.
Job 41. 25, when he *r.* himself, mighty are.
Ps. 145. 14; 146. 8, he *r.* those that be bowed down.
Isa. 45. 13, I have *r.* him in righteousness.
Hos. 6. 2, in third day he will *r.* us up.
Mat. 10. 8; 11. 5; Lu. 7. 22, *r.* the dead.
16. 21; 17. 23; Lu. 9. 22, be *r.* the third day.
John 2. 19, in three days I will *r.* it up.
6. 39, 40, 44, 54, I will *r.* him up at last day.
Acts 2. 24, 32; 3. 15; 4. 10; 5. 30; 10. 40; 13. 30, 33, 34; 17. 31; Rom. 10. 9; 1 Cor. 6. 14; 2 Cor. 4. 14; Gal. 1. 1; Eph. 1. 20, whom God hath *r.* up.
26. 8, why incredible that God should *r.* the dead.
Rom. 4. 25, *r.* again for our justification.
6. 4, like as Christ was *r.* from the dead.
8. 11, Spirit of him that *r.* up Jesus.
1 Cor. 6. 14, and will also *r.* up us by his power.
15. 15, *r.* up Christ, whom he *r.* not up.
16, then is not Christ *r.*
17, if Christ be not *r.*
35, how are the dead *r.*
43, it is *r.* in glory, it is *r.* in power.
2 Cor. 1. 9, trust in God which *r.* the dead.
4. 14, he shall *r.* up us also.
Eph. 2. 6, and hath *r.* us up together.
Heb. 11. 19, accounting God was able to *r.* him.
35, women received dead *r.* to life.
Jas. 5. 15, and the Lord shall *r.* him up.
See Lu. 20. 37; John 5. 21; 2 Tim. 2. 8.

RAN. Ex. 9. 23; Num. 16. 47; Jer. 23. 21.

RANG. 1 Sam. 4. 5; 1 Kings 1. 45.

RANKS. 1 Kings 7. 4; Joel 2. 7; Mk. 6. 40.

RANSOM. Ex. 21. 30, give for the *r.* of his life.
30. 12, every man a *r.* for his soul.
Job 33. 24, I have found a *r.*
36. 18, a great *r.* cannot deliver.
Ps. 49. 7, nor give a *r.* for him.
Prov. 13. 8, the *r.* of a man's life are his riches.
Isa. 35. 10, the *r.* of the Lord shall return.
43. 3, I gave Egypt for thy *r.*
Hos. 13. 14, I will *r.* them from the grave.
Mat. 20. 28; Mk. 10. 45, to give his life a *r.*
1 Tim. 2. 6, gave himself a *r.* for all.
See Prov. 6. 35; Isa. 51. 10; Jer. 31. 11.

RARE. Dan. 2. 11.

RASE. Ps. 137. 7.

RASH. Eccl. 5. 2; Acts 19. 36.

RATHER. Job 7. 15; Jer. 8. 3, death *r.* than life.
Ps. 84. 10, *r.* be a doorkeeper.
Mat. 10. 6, go *r.* to lost sheep.
28, *r.* fear him that is able.
25. 9, go *r.* to them that sell.
Mk. 5. 26, but *r.* grew worse.
Lu. 18. 14, justified *r.* than the other.
John 3. 19, loved darkness *r.* than light.
Acts 5. 29, obey God *r.* than men.
Rom. 8. 34, that died, yea *r.*, that is risen.
12. 19, *r.* give place to wrath.
1 Cor. 6. 7, why do ye not *r.* take wrong.
Heb. 11. 25, choosing *r.* to suffer.
12. 13, let it *r.* be healed.
See Josh. 22. 24; 2 Kings 5. 13; Phil. 1. 12.

RAVENING. Ps. 22. 13; Ezek. 22. 25; Mat. 7. 15.

RAVENOUS. Isa. 35. 9; 46. 11; Ezek. 39. 4.

REACH. Gen. 11. 4; John 20. 27; 2 Cor. 10. 13.

READ. Deut. 17. 19, king shall *r.* all his life.
Isa. 34. 16, seek out of book of Lord and *r.*
Mat. 12. 3; 19. 4; 21. 16; 22. 31; Mk. 2. 25; 12. 10; Lu. 6. 3, have ye not *r.*
Lu. 4. 16, Jesus stood up to *r.*
2 Cor. 3. 2, epistle known and *r.* of all men.
1 Tim. 4. 13, give attendance to *r.*
See Hab. 2. 2; 2 Cor. 3. 14; Rev. 1. 3; 5. 4.

READINESS. Acts 17. 11; 2 Cor. 8. 11; 10. 6.

READY. Num. 32. 17, we will go *r.* armed.
Deut. 26. 5, a Syrian *r.* to perish.
2 Sam. 18. 22, wherefore run, no tidings *r.*
Neh. 9. 17, thou art a God *r.* to pardon.
Job 12. 5, *r.* to slip with his feet.
17. 1, the graves are *r.* for me.
29. 13, blessing of him *r.* to perish.
Ps. 38. 17, I am *r.* to halt.
45. 1, pen of a *r.* writer.
86. 5, good and *r.* to forgive.
88. 15, *r.* to die from my youth.
Prov. 24. 11, deliver those *r.* to be slain.
31. 6, give strong drink to *r.* to perish.
Eccl. 5. 1, be more *r.* to hear.
Isa. 27. 13, shall come that were *r.* to perish.
32. 4, stammerers *r.* to speak plainly.
38. 20, the Lord was *r.* to save me.
Dan. 3. 15, if ye be *r.* to fall down.
Mat. 22. 4; Lu. 14. 17, all things are *r.*
8, the wedding is *r.*
24. 44; Lu. 12. 40, be ye also *r.*
25. 10, they that were *r.* went in.
Mk. 14. 38, the spirit is *r.*
Lu. 22. 33, I am *r.* to go with thee.
John 7. 6, your time is alway *r.*
Acts 21. 13, *r.* not to be bound only, but.
Rom. 1. 15, I am *r.* to preach at Rome.
2 Cor. 8. 19, declaration of your *r.* mind.
9. 2, Achaia was *r.* a year ago.
1 Tim. 6. 18, *r.* to distribute.
2 Tim. 4. 6, *r.* to be offered.
Tit. 3. 1, *r.* to every good work.
1 Pet. 1. 5, *r.* to be revealed.
3. 15, *r.* always to give an answer.
5. 2, but of a *r.* mind.
Rev. 3. 2, things that are *r.* to die.
See Ex. 17. 4; 19. 11; Ezra 7. 6; Job 15. 23.

REAP. Lev. 25. 11, in jubilee neither sow nor *r.*
Eccl. 11. 4, regardeth clouds shall not *r.*
Jer. 12. 13, sown wheat, but shall *r.* thorns.
Hos. 8. 7, shall *r.* the whirlwind.
10. 12, sow in righteousness, *r.* in mercy.
Mic. 6. 15, shalt sow, but not *r.*
Mat. 6. 26; Lu. 12. 24, sow not, neither *r.*
25. 26; Lu. 19. 21, *r.* where I sowed not.
John 4. 38, *r.* whereon ye bestowed no labour.
1 Cor. 9. 11, if we shall *r.* your carnal things.
2 Cor. 9. 6, shall *r.* sparingly.
Gal. 6. 7, that shall he also *r.*
Jas. 5. 4, cries of them which *r.*
See Isa. 17. 5; John 4. 36, 37; Rev. 14. 15.

REASON (*n.*). Job 32. 11, I gave ear to your *r.*
Prov. 26. 16, seven men that can render a *r.*
Eccl. 7. 25, to search out the *r.* of things.
Isa. 41. 21, bring forth your strong *r.*
1 Pet. 3. 15, a *r.* of the hope in you.
See 1 Kings 9. 15; Dan. 4. 36; Acts 6. 2.

REASON (*v.*). Job 9. 14, choose words to *r.* with you.
13. 3, I desire to *r.* with God.
15. 3, should he *r.* with unprofitable talk.
Isa. 1. 18, let us *r.* together.
Mat. 16. 7; 21. 25; Mk. 8. 16; 11. 31; Lu. 20. 5, they *r.* among themselves.
Lu. 5. 22, what *r.* ye in your hearts.
24. 15, while they *r.* Jesus drew near.
Acts 24. 25, as he *r.* of righteousness.
See 1 Sam. 12. 7; Mk. 2. 6; 12. 28; Acts 28. 29.

REASONABLE. Rom. 12. 1.

REBEL. Num. 14. 9, only *r.* not against the Lord.
Josh. 1. 18, whosoever doth *r.* he shall die.
Neh. 2. 19, will ye *r.* against the king.
Job 24. 13, that *r.* against the light.
Ps. 105. 28, they *r.* not against his word.
Isa. 1. 2, have nourished children and they *r.*
63. 10, they *r.* and vexed his holy Spirit.
Lam. 3. 42, we have *r.*, thou hast not pardoned.

Dan. 9. 9, though we have *r.* against him.
See 1 Sam. 12. 14; Ezek. 2. 3; Hos. 7. 14; 13. 16.

REBELLION. 1 Sam. 15. 23, *r.* is as the sin of witchcraft.
Job 34. 37, he addeth *r.* to his sin.
Prov. 17. 11, an evil man seeketh *r.*
Jer. 28. 16, thou hast taught *r.*
See Deut. 31. 27; Ezra 4. 19; Neh. 9. 17.

REBELLIOUS. Deut. 21. 18, 20, a stubborn and *r.* son.
1 Sam. 20. 30, son of perverse *r.* woman.
Ps. 66. 7, let not the *r.* exalt themselves.
68. 6, the *r.* dwell in a dry land.
Isa. 1. 23, *r.*, companions of thieves.
Jer. 5. 23, this people hath a *r.* heart.
See Ezek. 2. 3; 3. 9; 12. 2; 17. 12; 24. 3.

REBELS. Num. 17. 10; 20. 10; Ezek. 20. 38.

REBUKE (*n.*). 2 Kings 19. 3; Isa. 37. 3, this is a day of *r.*
Ps. 39. 11, when thou with *r.* dost correct.
80. 16, perish at *r.* of thy countenance.
104. 7, at thy *r.* they fled.
Prov. 13. 8, the poor heareth not *r.*
27. 5, open *r.* is better than secret love.
Eccl. 7. 5, better to hear *r.* of wise.
Isa. 30. 17, thousand flee at *r.* of one.
Jer. 15. 15, for thy sake I suffered *r.*
Phil. 2. 15, without *r.*
See Deut. 28. 20; Isa. 25. 8; 50. 2.

REBUKE (*v.*). Ps. 6. 1; 38. 1, *r.* me not in anger.
Prov. 9. 7, he that *r.* a wicked man getteth a blot.
8, *r.* a wise man, and he will love thee.
28. 23, he that *r.* a man shall find favour.
Isa. 2. 4; Mic. 4. 3, he shall *r.* many nations.
Zech. 3. 2; Jude 9, the Lord *r.* thee.
Mal. 3. 11, I will *r.* the devourer for your sakes.
Mat. 8. 26; Mk. 4. 39; Lu. 8. 24, he *r.* wind.
16. 22; Mk. 8. 32, Peter began to *r.* him.
Lu. 4. 39, he *r.* the fever.
17. 3, if thy brother trespass, *r.* him.
19. 39, Master, *r.* thy disciples.
1 Tim. 5. 1, *r.* not an elder.
20, them that sin, *r.* before all.
2 Tim. 4. 2, *r.*, exhort, with longsuffering.
Tit. 1. 13; 2. 15, *r.* them sharply.
Heb. 12. 5, nor faint when thou art *r.*
See Ruth 2. 16; Neh. 5. 7; Amos 5. 10.

RECALL. Lam. 3. 21.

RECEIPT. Mat. 9. 9; Mk. 2. 14; Lu. 5. 27.

RECEIVE. 2 Kings 5. 26, is it a time to *r.* money.
Job 4. 12, mine ear *r.* a little.
22. 22, *r.* law from his mouth.
Ps. 6. 9, the Lord will *r.* my prayer.
49. 15, he shall *r.* me.
68. 18, hast *r.* gifts for men.
73. 24, afterwards *r.* me to glory.
Prov. 2. 1, if thou wilt *r.* my words.
Isa. 40. 2, she hath *r.* double.
Jer. 2. 30, your children *r.* no correction.
Hos. 10. 6, Ephraim shall *r.* shame.
14. 2, *r.* us graciously.
Mat. 11. 5, the blind *r.* their sight.
14, if ye will *r.* it, this is Elias.
18. 5, whoso shall *r.* one such little child.
19. 12, he that is able let him *r.* it.
21. 22, ask, believing ye shall *r.*
Mk. 15. 23, but he *r.* it not.
16. 19; Acts 1. 9, he was *r.* up into heaven.
Lu. 16. 9, *r.* you into everlasting habitations.
18. 42; Acts 22. 13, *r.* thy sight.
John 1. 11, his own *r.* him not.
12, to as many as *r.* him.
3. 27, can *r.* nothing, except.
5. 43, in his own name, him ye will *r.*
44, which *r.* honour one of another.
16. 24, ask, and ye shall *r.*
20. 22, *r.* ye the Holy Ghost.
Acts 7. 59, *r.* my spirit.
8. 17, they *r.* the Holy Ghost.
Acts 10. 43, shall *r.* remission of sins.
19. 2, have ye *r.* the Holy Ghost.
20. 24, which I have *r.* of the Lord.
Rom. 5. 11, by whom we *r.* atonement.
14. 3, for God hath *r.* him.
15. 7, *r.* ye one another.
1 Cor. 3. 8, every man shall *r.* his own reward.
11. 23, I *r.* of the Lord that which also I delivered.
2 Cor. 4. 1, as we have *r.* mercy we faint not.
5. 10, every one may *r.* things done.
7. 2, *r.* us; we have wronged no man.
Phil. 2. 29, *r.* him in the Lord.
4. 15, as concerning giving and *r.*
Col. 2. 8, as ye have *r.* Christ.
1 Tim. 3. 16, *r.* up into glory.
4. 4, if it be *r.* with thanksgiving.
1 John 3. 22, whatsoever we ask we *r.*
See Ezek. 3. 10; Acts 20. 35; Jas. 4. 3.

RECKON. Lev. 25. 50, he shall *r.* with him that bought him.
Ps. 40. 5, thy thoughts cannot he *r.* up.
Mat. 18. 24, when he had begun to *r.*
25. 19, lord of servants *r.* with them.
Rom. 4. 4, reward is not *r.* of grace.
6. 11, *r.* yourselves dead to sin.
8. 18, I *r.* the sufferings of this present time.
See 2 Kings 22. 7; Isa. 38. 13; Lu. 22. 37.

RECOMMENDED. Acts 14. 26; 15. 40.

RECOMPENCE. Deut. 32. 35, to me belongeth *r.*
Job 15. 31, vanity shall be his *r.*
Isa. 35. 4, God will come with a *r.*
Hos. 9. 7, days of *r.* are come.
Joel 3. 4, will ye render me a *r.*?
Lu. 14. 12, and a *r.* be made thee.
2 Cor. 6. 13, for a *r.*, be ye also enlarged.
Heb. 2. 2; 10. 35; 11. 26, just *r.* of reward.
See Prov. 12. 14; Isa. 34. 8; Jer. 51. 56.

RECOMPENSE. Num. 5. 7, he shall *r.* his trespass.
Ruth 2. 12, the Lord *r.* thy work.
2 Sam. 19. 36, why should the king *r.* me?
Job 34. 33, he will *r.* it, whether.
Prov. 20. 22, say not, I will *r.* evil.
Isa. 65. 6, but will *r.*, even *r.* into their bosom.
Jer. 25. 14; Hos. 12. 2, will *r.* according to deeds.
Lu. 14. 14, for they cannot *r.* thee.
Rom. 12. 17, *r.* to no man evil for evil.
11. 35, it shall be *r.* to him again.
See 2 Chron. 6. 23; Jer. 32. 18; Heb. 10. 30.

RECONCILE. 1 Sam. 29. 4, wherewith should he *r.* himself.
Ezek. 45. 20, so shall ye *r.* the house.
Mat. 5. 24, first be *r.* to thy brother.
Rom. 5. 10, if when enemies we were *r.*
Eph. 2. 16, that he might *r.* both.
See Lev. 16. 20; Rom. 11. 15; 2 Cor. 5. 19.

RECORD. Ex. 20. 24, in places where I *r.* my name.
Deut. 30. 19; 31. 28, I call heaven to *r.*
Job 16. 19, my *r.* is on high.
John 8. 13, thou bearest *r.* of thyself.
Rom. 10. 2, I bare them *r.*
Phil. 1. 8, God is my *r.* how greatly I long.
1 John 5. 7, three that bare *r.*
10, he believeth not the *r.*
11, this is the *r.*, that God hath given.
3 John 12, we bare *r.*, and our *r.* is true.
See Acts 20. 26; John 1. 19; Rev. 1. 2.

RECOUNT. Nah. 2. 5, *r.* his worthies.

RECOVER. 2 Kings 5. 3, the prophet would *r.* him.
Ps. 39. 13, that I may *r.* strength.
Isa. 11. 11, to *r.* remnant of his people.
Hos. 2. 9, and I will *r.* my wool and flax.
Mk. 16. 18, lay hands on sick, and they shall *r.*
Lu. 4. 18, preach *r.* of sight to blind.
See Isa. 38. 16; Jer. 8. 22; 41. 18; 2 Tim. 2. 16.

RED. Gen. 25. 30, *r.* pottage.
49. 12, eyes *r.* with wine.

2 Kings 3. 22, water *r.* as blood.
Ps. 75. 8, wine is *r.*, full of mixture.
Prov. 23. 31, look not on wine when *r.*
Isa. 1. 18, though your sins be *r.* like crimson.
27. 2, a vineyard of *r.* wine.
63. 2, *r.* in thine apparel.
Mat. 16. 2, fair weather, for the sky is *r.*
See Lev. 13. 19; Num. 19. 2; Nah. 2. 3; Rev. 8. 4.

REDEEM. Gen. 48. 16, angel which *r.* me.
Ex. 6. 6, I will *r.* you.
15. 13, people whom thou hast *r.*
Lev. 27. 28, no devoted thing, shall be *r.*
2 Sam. 4. 9, the Lord hath *r.* my soul.
Neh. 5. 5, nor is it in our power to *r.* them.
8, after our ability have *r.* Jews.
Job 5. 20, in famine he shall *r.* thee.
8. 23, to *r.* me from hand of mighty.
Ps. 25. 22, *r.* Israel out of all his troubles.
34. 22, the Lord *r.* the soul of his servants.
44. 26, *r.* us for thy mercies' sake.
49. 7, none can *r.* his brother.
15, God will *r.* my soul from the grave.
72. 14, he shall *r.* their soul from deceit.
107. 2, let the *r.* of the Lord say so.
130. 8, he shall *r.* Israel.
Isa. 1. 27, Zion shall be *r.* with judgment.
35. 9, the *r.* shall walk there.
44. 22, return, for I have *r.* thee.
50. 2, is my hand shortened that it cannot *r.*
51. 11, the *r.* of the Lord shall return.
52. 3, *r.* without money.
63. 4, the year of my *r.* is come.
Hos. 7. 13, though I *r.* them, they have spoken lies.
13. 14, I will *r.* them from death.
Lu. 1. 68, hath visited, and *r.* his people.
24. 21, he who should have *r.* Israel.
Gal. 3. 13, *r.* us from curse of the law.
4. 5, *r.* them that were under the law.
Tit. 2. 14, that he might *r.* us from iniquity.
1 Pet. 1. 18, not *r.* with corruptible things.
Rev. 5. 9, thou hast *r.* us by thy blood.
See Num. 18. 15; 2 Sam. 7. 23; Eph. 5. 16; Col. 4. 5.

REDEEMER. Job 19. 25, I know that my *r.* liveth.
Ps. 19. 14, O Lord, my strength and my *r.*
78. 35, God was their *r.*
Prov. 23. 11, their *r.* is mighty.
Isa. 47. 4, as for our *r.*, the Lord of hosts is his name.
49. 26; 60. 16, know that I am thy *R.*
59. 20, the *R.* shall come to Zion.
63. 16, thou art our *r.*
See Isa. 41. 14; 44. 6; 48. 17; 54. 5; Jer. 50. 34.

REDEMPTION. Lev. 25. 24, grant a *r.* for the land.
Ps. 49. 8, the *r.* of their soul is precious.
111. 9, he sent *r.* to his people.
130. 7, plenteous *r.*
Jer. 32. 7, the right of *r.* is thine.
Lu. 2. 38, that looked for *r.* in Jerusalem.
21. 28, your *r.* draweth nigh.
Rom. 8. 23, the *r.* of our body.
Eph. 4. 30, sealed unto the day of *r.*
See Num. 3. 49; Rom. 3. 24; 1 Cor. 1. 30; Heb. 9. 12.

REDOUND. 2 Cor. 4. 15, grace might *r.*

REFORMATION. Heb. 9. 10, time of *r.*

REFORMED. Lev. 26. 23, if ye will not be *r.*

REFRAIN. Gen. 45. 1, Joseph could not *r.* himself.
Job 7. 11, I will not *r.* my mouth.
29. 9, princes *r.* talking.
Ps. 40. 9, I have not *r.* my lips.
119. 101, *r.* my feet from every evil way.
Prov. 1. 15, *r.* thy foot from their path.
10. 19, he that *r.* his lips is wise.
Acts 5. 38, *r.* from these men.
See Gen. 43. 31; Isa. 64. 12; Jer. 31. 16; 1 Pet. 3. 10.

REFRESH. Ex. 31. 17, he rested and was *r.*
Job 32. 20, I will speak that I may be *r.*
Prov. 25. 13, he *r.* the soul of his masters.
Acts 3. 19, times of *r.* shall come.
1 Cor. 16. 18, they *r.* my spirit.
See 1 Kings 13. 7; Isa. 28. 12; Rom. 15. 32; 2 Cor. 7. 13.

REFUSE (*n.*). 1 Sam. 15. 9; Lam. 3. 45; Amos 8. 6.

REFUSE (*v.*). Gen. 37. 35, Jacob *r.* to be comforted.
Num. 22. 13, the Lord *r.* to give me leave.
1 Sam. 16. 7, look not on him, for I have *r.* him.
Job 6. 7, things my soul *r.* to touch.
Ps. 77. 2, my soul *r.* to be comforted.
78. 10, they *r.* to walk in his law.
118. 22, stone the builders *r.*
Prov. 1. 24, I have called and ye *r.*
8. 33, be wise and *r.* it not.
10. 17, he that *r.* reproof.
13. 18, shame to him that *r.* instruction.
15. 32, he that *r.* instruction despiseth his soul.
21. 25, his hands *r.* to labour.
Isa. 7. 15, 16, may know to *r.* the evil.
Jer. 8. 5, they *r.* to return.
9. 6, they *r.* to know me.
15. 18, my wound *r.* to be healed.
25. 28, if they *r.* to take the cup.
38. 21, if thou *r.* to go forth.
Zech. 7. 11, they *r.* to hearken.
Acts 7. 35, this Moses whom they *r.*
1 Tim. 4. 4, nothing to be *r.*
7, *r.* profane and old wives' fables.
5. 11, the younger widows *r.*
Heb. 11. 24, Moses *r.* to be called.
12. 25, *r.* not him that speaketh.
See Ex. 4. 23; 10. 3; 1 Kings 20. 35; 2 Kings 5. 16.

REGARD. Gen. 45. 20, *r.* not your stuff.
Ex. 5. 9, let them not *r.* vain words.
Deut. 10. 17, that *r.* not persons.
1 Kings 18. 29, neither voice, nor any that *r.*
Job 4. 20, they perish without any *r.* it.
34. 19, nor *r.* rich more than poor.
39. 7, neither *r.* crying of the driver.
Ps. 28. 5; Isa. 5. 12, they *r.* not works of the Lord.
66. 18, if I *r.* iniquity in my heart.
102. 17, he will *r.* prayer of the destitute.
106. 44, he *r.* their affliction.
Prov. 1. 24, and no man *r.*
5. 2, that thou mayest *r.* discretion.
6. 35, he will not *r.* any ransom.
12. 10, *r.* the life of his beast.
13. 18; 15. 5, he that *r.* reproof.
Eccl. 11. 4, he that *r.* the clouds.
Lam. 4. 16, the Lord will no more *r.* them.
Dan. 11. 37, *r.* God of his fathers, nor *r.* any god.
Mal. 1. 9, will he *r.* your persons.
Mat. 22. 16; Mk. 12. 14, *r.* not the person of men.
Lu. 18. 2, neither *r.* man.
Rom. 14. 6, he that *r.* the day, *r.* it to the Lord.
See Deut. 28. 50; 2 Kings 3. 14; Amos 5. 22; Phil. 2. 30.

REGISTER. Ezra 2. 62; Neh. 7. 5, 64.

REHEARSE. Judg. 5. 11, *r.* the righteous acts.
Acts 14. 27, they *r.* all God had done.
See Ex. 17. 14; 1 Sam. 8. 21; 17. 31; Acts 11. 4.

REIGN. Gen. 37. 8, shalt thou *r.* over us.
Ex. 15. 18; Ps. 146. 10, Lord shall *r.* for ever.
Lev. 26. 17, that hate you shall *r.* over you.
Deut. 15. 6, thou shalt *r.* over many nations.
Judg. 9. 8, the trees said, *r.* thou over us.
1 Sam. 11. 12, shall Saul *r.* over us.
12. 12, nay, but a king shall *r.* over us.
2 Sam. 16. 8, in whose stead thou hast *r.*
Job 34. 30, that the hypocrite *r.* not.
Ps. 47. 8, God *r.* over the heathen.
93. 1; 96. 10; 97. 1; 99. 1, the Lord *r.*
Prov. 8. 15, by me kings *r.*
30. 22, for a servant when he *r.*
Eccl. 4. 14, out of prison he cometh to *r.*
Isa. 32. 1, a king shall *r.* in righteousness.
52. 7, that saith unto Zion, thy God *r.*
Jer. 22. 15, shalt thou *r.* because thou closest?
23. 5, a king shall *r.* and prosper.
Mic. 4. 7, the Lord shall *r.* over them.

Lu. 19. 14, not have this man to *r.* over us.
27, that would not I should *r.*
Rom. 5. 14, death *r.* from Adam to Moses.
17, death *r.* by one.
21, as sin hath *r.*, so might grace *r.*
6. 12, let not sin *r.* in your bodies.
1 Cor. 4. 8, ye have *r.* as kings without us.
15. 25, for he must *r.*
2 Tim. 2. 12, if we suffer we shall also *r.* with him.
Rev. 5. 10, we also shall *r.* on the earth.
11. 15, he shall *r.* for ever and ever.
Rev. 19. 6, the Lord God omnipotent *r.*
See Isa. 24. 23; Luke 1. 33; Rev. 20. 4; 22. 5.

REINS. Job 16. 13, he cleaveth my *r.* asunder.
19. 27, though my *r.* be consumed.
Ps. 7. 9, God triath the *r.*
16. 7, my *r.* instruct me.
26. 2, examine me, try my *r.*
73. 21, thus I was pricked in my *r.*
139. 13, thou hast possessed my *r.*
Prov. 23. 16, my *r.* shall rajoice.
Isa. 11. 5, faithfulness tha girdle of his *r.*
Rev. 2. 23, I am he who searcheth tha *r.*
See Jer. 11. 20; 12. 2; 17. 10; 20. 12; Lam. 3. 13.

REJECT. 1 Sam. 6. 7, thay have not *r.* thee, but they have *r.* me.
10. 19, ye have *r.* God who saved you.
15. 23, because thou hast *r.* the word of tha Lord.
16. 1, I have *r.* him from being king.
Isa. 53. 3, despised and *r.* of men.
Jer. 2. 37, the Lord hath *r.* thy confidence.
7. 29, the Lord hath *r.* the generation.
8. 9, they have *r.* tha word of the Lord.
14. 19, thou hast utterly *r.* Judah.
Lam. 5. 22, thou hast utterly *r.* us.
Hos. 4. 6, because thou hast *r.* knowledge, I will *r.* thee.
Mat. 21. 42; Mk. 12. 10; Lu. 20. 17, the stone which builders *r.*
Mk. 7. 9, full well ye *r.* the commandment.
Lu. 7. 30, lawyers *r.* the counsel of God.
17. 25, must first be *r.* of this generation.
Tit. 3. 10, after admonition *r.*
Heb. 12. 17, when he would have inherited was *r.*
See Jer. 6. 19; Mk. 6. 26; 8. 31; Lu. 9. 22; John 12. 48.

REJOICE. Deut. 12. 7, shall *r.* in all ye put your hand to.
16. 14, thou shalt *r.* in thy feast.
26. 11, thou shalt *r.* in every good thing.
28. 63; 30. 9, the Lord will *r.* over you.
30. 9, *r.* for good as he *r.* over thy fathers.
1 Sam. 2. 1, because I *r.* in thy salvation.
1 Chron. 16. 10, let the heart of them *r.* that seak the Lord.
2 Chron. 6. 41, let thy saints *r.* in goodness.
Job 21. 12, they *r.* at sound of the organ.
31. 25, if I *r.* because my wealth was great,
29, if I *r.* at destruction of him that.
39. 21, the horse *r.* in his strength.
Ps. 2. 11, *r.* with trembling.
5. 11, let all that trust in thee *r.*
9. 14, I will *r.* in thy salvation.
19. 5, *r.* as a strong man to run a race.
33. 21, our heart shall *r.* in him.
35. 15, in mine adversity they *r.*
26, let them be ashamed that *r.* at my hurt.
38. 16, hear me, lest they should *r.* over me.
51. 8, bones thou hast broken may *r.*
58. 10, righteous shall *r.* when he seeth.
63. 7, in shadow of thy wings will I *r.*
66. 3, let righteous *r.*, yea, exceadingly *r.*
85. 6, that thy people may *r.* in thee.
89. 16, in thy name shall they *r.* all the day.
96. 11, let the heavens *r.*
97. 11, the Lord reigneth, let the earth *r.*
104. 31, the Lord shall *r.* in his works.
107. 42, the righteous shall see it and *r.*
109. 28, let thy servant *r.*
149. 2, let Israel *r.* in him that made him.

Prov. 2. 14, who *r.* to do evil.
5. 18, *r.* with the wife of thy youth.
23. 15, if thine heart be wise, mine shall *r.*
24, father of the righteous shall greatly *r.*
25, she that bare thee shall *r.*
24. 17, *r.* not when thine enemy falleth.
29. 2, when righteous are in authority people *r.*
31. 25, she shall *r.* in time to come.
Eccl. 2. 10, my heart *r.* in all my labour.
3. 12, for a man to *r.* and do good.
22; 5. 19, that a man should *r.* in his works.
11. 9, *r.* O young man in thy youth.
Isa. 9. 3, as men *r.* when they divide the aroil.
24. 8, noise of them that *r.* endeth.
29. 19, poor among men shall *r.*
35. 1, the desert shall *r.*
62. 5, as the bridegroom *r.* over the bride.
64. 5, him that *r.* and worketh righteousness.
65. 13, my servants shall *r.*, but ye.
66. 14, when ye see this, your heart shall *r.*
Jer. 11. 15, when thou doest evil, then thou *r.*
32. 41, I will *r.* over them to do them good.
51. 39, that they may *r.* and sleep.
Ezek. 7. 12, let not buyer *r.*
Amos 6. 13, which *r.* in a thing of nought.
Mic. 7. 8, *r.* not against me.
Hab. 3. 18, yet I will *r.* in the Lord.
Mat. 18. 13, he *r.* more of that sheep.
Lu. 1. 14, many shall *r.* at his birth.
6. 23, *r.* ye in that day, and leap for joy.
10. 20, in this *r.* not, but rather *r.* because.
21, in that hour Jesus *r.* in spirit.
15. 6, 9, *r.* with me.
John 5. 35, willing for a season to *r.* in his light.
8. 56, Abraham *r.* to see my day.
14. 28, if ye loved me, ye would *r.*
16. 20, ye shall weep, but the world shall *r.*
22, I will see you again, and your heart shall *r.*
Rom. 5. 2, and *r.* in hope.
12. 15, *r.* with them that do *r.*
1 Cor. 7. 30, they that *r.* as though they *r.* not.
13. 6, *r.* not in iniquity, but *r.* in the truth.
Phil. 1. 18, I therein do *r.* and will *r.*
2. 16, that I may *r.* in the day of Christ.
3. 1, finally, *r.* in the Lord.
4. 4, *r.* in the Lord alway, and again I say *r.*
1 Thess. 5. 16, *r.* evermore.
Jas. 1. 9, let the brother of low degree *r.*
2. 13, mercy *r.* against judgment.
1 Pet. 1. 6, *r.* with joy unspeakable.
See 1 Kings 1. 40; 5. 7; 2 Kings 11. 14; 1 Chron. 29. 9.

REJOICING. Job 8. 21, till he fill thy lips with *r.*
Ps. 107. 22, declare his works with *r.*
118. 15, voice of *r.* is in tabernacles of the righteous.
119. 111, they are the *r.* of my heart.
126. 6, shall doubtless come again *r.*
Prov. 8. 31, *r.* in the habitable part of his earth.
Isa. 65. 18, I create Jerusalem a *r.*
Jer. 15. 16, thy word was to me the *r.* of my heart.
Zeph. 2. 15, this is the *r.* city.
Acts 5. 41, *r.* that they were counted worthy.
Rom. 12. 12, *r.* in hope.
2 Cor. 6. 10, as sorrowful, yet alway *r.*
1 Thess. 2. 19, what is our crown of *r.*
See Hab. 3. 14; Acts 8. 39; Gal. 6. 4; Jas. 4. 16.

RELEASE. Esth. 2. 18; Mat. 27. 17; Mk. 15. 11; John 19. 10.

RELIEVE. Lev. 25. 35, then thou shalt *r.* him.
Ps. 146. 9, he *r.* the fatherless and widow.
Isa. 1. 17, *r.* the oppressed.
Lam. 1. 16, comforter that should *r.* my soul is far from me.
See Acts 11. 29; 1 Tim. 5. 10, 16.

RELIGION. Acts 26. 5; Gal. 1. 13; Jas. 1. 26, 27.

RELIGIOUS. Acts 13. 43; Jas. 1. 26.

RELY. 2 Chron. 13. 18; 16. 7, 8.

REMAIN. Gen. 8. 22, while earth *r.*
14. 10, they that *r.* fled to the mountain.
Ex. 12. 10, let nothing of it *r.* until morning.

Josh. 13. 1, there *r.* yet much land to be possessed.
1 Kings 16. 22, I only *r.* a prophet.
Job 21. 32, yet shall he *r.* in the tomb.
Prov. 2. 21, the perfect shall *r.* in the land.
Eccl. 2. 9, my wisdom *r.* with me.
Jer. 17. 25, this city shall *r.* for ever.
37. 10, there *r.* but wounded men.
Lam. 2. 22, in day of anger none *r.*
Mat. 11. 23, would have *r.* until this day.
John 6. 12, gather up the fragments that *r.*
9. 41, ye say, we see, therefore your sin *r.*
Acts 5. 4, whiles it *r.*, was it not thine own?
1 Cor. 15. 6, the greater part *r.* to this present.
1 Thess. 4. 15, we which are alive and *r.* unto coming of the Lord.
Heb. 4. 9, there *r.* a rest to the people of God.
10. 26, there *r.* no more sacrifice for sins.
Rev. 3. 2, things which *r.* ready to die.
See Ps. 76. 10; Lam. 5. 19; John 1. 33; 1 John 3. 9.

REMEDY. 2 Chron. 36. 16; Prov. 6. 15; 29. 1.

REMEMBER. Gen. 40. 23, yet did not the butler *r.*
41. 9, I do *r.* my faults this day.
Ex. 13. 3, *r.* this day ye came out of Egypt.
20. 8, *r.* the sabbath day.
Num. 15. 39, *r.* all the commandments.
Deut. 5. 15; 15. 15; 16. 12; 24. 18, 22, *r.* thou wast a servant.
8. 2, *r.* all the way the Lord led thee.
32. 7, *r.* the days of old.
1 Chron. 16. 12, *r.* his marvellous works.
Neh. 13. 14, *r.* me, O God, concerning this.
Job 7. 7, O *r.* my life is wind.
11. 16, *r.* it as waters that pass away.
14. 13, appoint me a set time and *r.* me.
24. 20, the sinner shall be no more *r.*
Ps. 9. 12, when he maketh inquisition he *r.*
20. 7, we will *r.* the name of the Lord.
25. 6, *r.* thy mercies, they have been ever of old.
7, *r.* not sins of my youth, by mercy *r.* me.
63. 6, when I *r.* thee upon my bed.
77. 3, I *r.* God and was troubled.
78. 39, he *r.* that they were but flesh.
79. 8, *r.* not against us former iniquities.
89. 47, *r.* how short my time is.
105. 8, he hath *r.* his covenant for ever.
119. 55, I have *r.* thy name in the night.
136. 23, who *r.* us in our low estate.
137. 1, we wept when we *r.* Zion.
Prov. 31. 7, drink and *r.* his misery no more.
Eccl. 5. 20, not much *r.* the days of his life.
11. 8, let him *r.* the days of darkness.
12. 1, *r.* now thy Creator.
Cant. 1. 4, we will *r.* thy love.
Isa. 23. 16, sing songs that thou mayest be *r.*
43. 18; 46. 9, *r.* ye not the former things.
57. 11, thou hast not *r.* me.
65. 17, the former heavens shall not be *r.*
Jer. 31. 20, I do earnestly *r.* him still.
51. 50, ye that have escaped *r.* the Lord.
Lam. 1. 9, she *r.* not her last end.
Ezek. 16. 61; 20. 43; 36. 31, then shalt thou *r.* thy ways.
Amos 1. 9, and *r.* not the brotherly covenant.
Hab. 3. 2, in wrath *r.* mercy.
Zech. 10. 9, thy shall *r.* me in far countries.
Mat. 26. 75, Peter *r.* the word of Jesus.
Lu. 16. 25, son, *r.* that thou in thy lifetime.
17. 32, *r.* Lot's wife.
23. 42, Lord *r.* me when thou comest.
24. 8, and they *r.* his words.
John 2. 22, when he was risen, they *r.*
15. 20, *r.* the word I said unto you.
Acts 11. 16, then *r.* I the word of the Lord.
20. 35, *r.* the words of the Lord Jesus.
Gal. 2. 10, that we should *r.* the poor.
Col. 4. 18, *r.* my bonds.
1 Thess. 1. 3, *r.* your work of faith.
Heb. 13. 3, *r.* them that are in bonds.
7, *r.* them that have the rule over you.
Rev. 2. 5, *r.* from whence thou art fallen.
3. 3, *r.* how thou hast received.
See Ps. 88. 5; 103. 14; Mat. 5. 23; John 16. 21.

REMEMBRANCE. Num. 5. 15, bringing iniquity to *r.*
2 Sam. 18. 18, no son to keep my name in *r.*
1 Kings 17. 18, art thou come to call my sin to *r.*
Job 18. 17, his *r.* shall perish.
Ps. 6. 5, in death there is no *r.* of thee.
30. 4; 97. 12, give thanks at *r.* of his holiness.
77. 6, I call to *r.* my song in the night.
112. 6, righteous shall be in everlasting *r.*
Eccl. 1. 11, there is no *r.* of former things.
2. 16, no *r.* of wise more than the fool.
Isa. 43. 26, put me in *r.*
57. 8, behind doors hast thou set up thy *r.*
Lam. 3. 20, my soul hath them still in *r.*
Ezek. 23. 19, calling to *r.* days of youth.
Mal. 3. 16, a book of *r.*
Lu. 22. 19; 1 Cor. 11. 24, this do in *r.* of me.
John 14. 26, bring all things to your *r.*
Acts 10. 31, thine alms are had in *r.*
2 Tim. 1. 3, I have *r.* of thee in my prayers.
2. 14, of these things put them in *r.*
See Heb. 10. 3; 2 Pet. 1. 12; 3. 1; Jude 5; Rev. 16. 19.

REMIT. John 20. 23, whose soever sins ye *r.*, are *r.*

REMNANT. Lev. 5. 13, the *r.* shall be the priest's.
2 Kings 19. 4; Isa. 37. 4, lift up prayer for the *r.*
Ezra 9. 8, grace shewed to leave us a *r.*
Isa. 1. 9, unless the Lord had left a *r.*
11. 11, to recover the *r.* of his people.
16. 14, the *r.* shall be very small and feeble.
Jer. 44. 28, *r.* shall know whose words shall stand.
Ezek. 6. 8, yet will I leave a *r.*
Joel 2. 32, the *r.* whom the Lord shall call.
See Mic. 2. 12; Hag. 1. 12; Rom. 11. 5; Rev. 11. 13.

REMOVE. Deut. 19. 14, shall not *r.* landmark.
Job 9. 5, *r.* the mountains and they know not.
14. 18, the rock is *r.* out of his place.
Ps. 36. 11, let not hand of wicked *r.* me.
39. 10, *r.* thy stroke away from me.
46. 2, not fear though the earth be *r.*
81. 6, I *r.* his shoulder from burden.
103. 12, so far hath he *r.* our transgressions.
119. 22, *r.* from me reproach.
125. 1, as mount Zion, which cannot be *r.*
Prov. 4. 27, *r.* thy foot from evil.
10. 30, the righteous shall never be *r.*
Eccl. 11. 10, *r.* sorrow from thy heart.
Isa. 13. 13, earth shall *r.* out of her place.
24. 20, earth shall be *r.* like a cottage.
29. 13, have *r.* their heart far from me.
54. 10, the hills shall be *r.*
Jer. 4. 1, return unto me, then shalt thou not *r.*
Lam. 3. 17, thou hast *r.* my soul from peace.
Mat. 17. 20, ye shall say, *r.* hence, and it shall *r.*
Lu. 22. 42, *r.* this cup from me.
Gal. 1. 6, I marvel ye are so soon *r.*
Rev. 2. 5, or else I will *r.* thy candlestick.
See Job 19. 10; Eccl. 10. 9; Ezek. 12. 3; Heb. 12. 27.

REND. 1 Kings 11. 11, I will *r.* the kingdom.
Isa. 64. 1, that thou wouldest *r.* the heavens.
Hos. 13. 8, I will *r.* the caul of their heart.
Joel 2. 13, *r.* your heart.
Mat. 7. 6, lest they turn again and *r.* you.
See Ps. 7. 2; Eccl. 3. 7; Jer. 4. 30; John 19. 24.

RENDER. Deut. 32. 41, *r.* vengeance.
1 Sam. 26. 23, *r.* to every man his faithfulness.
Job 33. 26, he will *r.* to man his righteousness.
34. 11, the work of a man shall be *r.* to him.
Ps. 28. 4, *r.* to them their desert.
38. 20, they that *r.* evil for good.
79. 12, and *r.* to our neighbour sevenfold.
94. 2, *r.* a reward to the proud.
116. 12, what shall I *r.* to the Lord.
Prov. 24. 12; Rom. 2. 6, *r.* to every man according.
26. 16, wiser than seven men who can *r.* a reason.
Hos. 14. 2, so will we *r.* the calves of our lips.
Joel 3. 4, will ye *r.* me a recompence.

Zech. 9. 12, I will *r.* double.
Mat. 21. 41, *r.* fruits in their seasons.
22. 21; Mk. 12. 17; Lu. 20. 25, *r.* unto Cæsar.
Rom. 13. 7, *r.* to all their dues.
1 Thess. 3. 9, what thanks can we *r.*
5. 15, see that none *r.* evil for evil.
1 Pet. 3. 9, not *r.* evil for evil, or railing.
See Num. 18. 9; Judg. 9. 56; Ps. 62. 12; Isa. 66. 6.

RENEW. Job 10. 17, thou *r.* thy witnesses.
29. 20, my bow was *r.* in my hand.
Ps. 51. 10, and *r.* a right spirit within me.
103. 5, thy youth is *r.* like the eagle's.
104. 30, thou *r.* the face of the earth.
Isa. 40. 31, wait on Lord shall *r.* strength.
41. 1, let the people *r.* their strength.
Lam. 5. 21, *r.* our days as of old.
2 Cor. 4. 16, the inward man is *r.* day by day.
Eph. 4. 23, be *r.* in spirit of your mind.
Col. 3. 10, new man which is *r.* in knowledge.
Heb. 6. 6, if they fall away, to *r.* them again.
See 2 Chron. 15. 8; Rom. 12. 2; Tit. 3. 5.

RENOUNCED. 2 Cor. 4. 2, have *r.* hidden things.

RENOWN. Gen. 6. 4; Num. 16. 2, men of *r.*
Num. 1. 16, the *r.* of the congregation.
Isa. 14. 20, evil doers shall never be *r.*
Ezek. 16. 14, thy *r.* went forth among the heathen.
34. 29, a plant of *r.*
See Ezek. 23. 23; 26. 17; 39. 13; Dan. 9. 15.

RENT. Gen. 37. 33, Joseph is *r.* in pieces.
Josh. 9. 4, bottles old and *r.*
Judg. 14. 6, 6, *r.* lion as he would have *r.* a kid.
1 Kings 13. 3, the altar shall be *r.*
Job 26. 8, the cloud is not *r.* under them.
Mat. 9. 16; Mk. 2. 21, the *r.* is made worse.
27. 51; Mk. 15. 38; Lu. 23. 45, vail was *r.* in twain.
See 1 Sam. 15. 27; Job 1. 20; 2. 12; Jer. 36. 24.

REPAID. Prov. 13. 21, to righteous good shall be *r.*

REPAIR. 2 Chron. 24. 5, gather money to *r.* the house.
Isa. 61. 4, they shall *r.* the waste cities.
See 2 Kings 12. 5; Ezra 9. 9; Neh. 3. 4; Isa. 58. 12.

REPAY. Deut. 7. 10, he will *r.* to his face.
Lu. 10. 35, when I come I will *r.* thee.
Rom. 12. 19, vengeance is mine, I will *r.*
Philem. 19, I have written it, I will *r.* it.
See Job 21. 31; 41. 11; Isa. 59. 18.

REPEATETH. Prov. 17. 9, he that *r.* a matter.

REPENT. Gen. 6. 6, it *r.* the Lord.
Ex. 13. 17, lest the people *r.*
32. 14; 2 Sam. 24. 16; 1 Chron. 21. 15; Jer. 26. 19, Lord *r.* of evil he thought to do.
Num. 23. 19, neither son of man that he should *r.*
Deut. 32. 36, Lord shall *r.* for his servants.
1 Sam. 15. 29, will not *r.*, for he is not a man that he should *r.*
Job 42. 6, I *r.* in dust and ashes.
Ps. 90. 13, let it *r.* thee concerning thy servants.
106. 45, Lord *r.* according to his mercies.
110. 4; Heb. 7. 21, Lord hath sworn and will not *r.*
Jer. 8. 6, no man *r.* of his wickedness.
18. 8; 26. 13, if that nation turn I will *r.*
31. 19, after that I was turned I *r.*
Joel 2. 13, he is slow to anger and *r.* him.
Mat. 12. 41; Lu. 11. 32, they *r.* at the preaching.
21. 29, afterward he *r.* and went.
27. 3, Judas *r.* himself.
Lu. 13. 3, except ye *r.*
15. 7, joy over one sinner that *r.*
17. 3, if thy brother *r.*, forgive him.
Acts 8. 22, *r.* of this thy wickedness.
Rev. 2. 21, space to *r.*, and she *r.* not.
See Acts 2. 38; 17. 30; Rev. 2. 5; 3. 3; 16. 9.

REPENTANCE. Hos. 13. 14, *r.* shall be hid.
Mat. 3. 8; Lu. 3. 8; Acts 26. 20, fruits meet for *r.*
Rom. 2. 4, goodness of God leadeth thee to *r.*
11. 29, gifts of God are without *r.*
2 Cor. 7. 10, *r.* not to be repented of.
Heb. 6. 1, not laying again the foundation of *r.*
Heb. 6. 6, to renew them again to *r.*
12. 17, no place of *r.*, though he sought it.
See Lu. 15. 7; Acts 20. 21; 2 Tim. 2. 25; 2 Pet. 3. 9.

REPLENISH. Gen. 1. 28; 9. 1; Jer. 31. 25; Ezek. 26. 2.

REPLIEST. Rom. 9. 20, that *r.* against God.

REPORT (*n.*). Gen. 37. 2, their evil *r.*
Ex. 23. 1, thou shalt not *r.* a false *r.*
Num. 13. 32, an evil *r.* of the land.
1 Sam. 2. 24, it is no good *r.* I hear.
1 Kings 10. 6; 2 Chron. 9. 5, it was a true *r.* I heard.
Prov. 15. 30, a good *r.* maketh the bones fat.
Isa. 28. 19, a vexation only to understand *r.*
53. 1, who hath believed our *r.*
Acts 6. 3, men of honest *r.*
10. 22, of good *r.* among the Jews.
2 Cor. 6. 8, by evil *r.* and good *r.*
Phil. 4. 8, whatsoever things are of good *r.*
1 Tim. 3. 7, a bishop must have a good *r.*
See Deut. 2. 25; Heb. 11. 2, 39; 3 John 12.

REPORT (*v.*). Neh. 6. 6, it is *r.* among heathen.
Jer. 20. 10, *r.*, say they, and we will *r.* it.
Mat. 28. 15, saying is commonly *r.*
Acts 16. 2, well *r.* of by the brethren.
1 Cor. 14. 25, he will *r.* that God is in you.
See Ezek. 9. 11; Rom. 3. 8; 1 Tim. 5. 10; 1 Pet. 1. 12.

REPROACH (*n.*). Gen. 30. 23, hath taken away my *r.*
34. 14, that were a *r.* to us.
1 Sam. 11. 2, lay it for a *r.* upon all Israel.
Neh. 2. 17, build that we be no more a *r.*
Ps. 15. 3, that taketh not up a *r.*
22. 6, a *r.* of men.
31. 11, I was a *r.* among mine enemies.
44. 13; 79. 4; 89. 41, a *r.* to our neighbours.
69. 9; Rom. 15. 3, the *r.* of them that reproached thee.
78. 66, put them to a perpetual *r.*
Prov. 6. 33, his *r.* shall not be wiped away.
14. 34, sin is a *r.* to any people.
18. 3, with ignominy cometh *r.*
Isa. 43. 28, I have given Israel to *r.*
51. 7, fear not the *r.* of men.
Jer. 23. 40, I will bring an everlasting *r.*
31. 19, I did bear the *r.* of my youth.
Lam. 3. 30, he is filled full with *r.*
Ezek. 5. 14, I will make thee a *r.* among nations.
15, Jerusalem shall be a *r.* and a taunt.
Mic. 6. 16, ye shall bear the *r.* of my people.
2 Cor. 11. 21, I speak as concerning *r.*
12. 10, pleasure in *r.* for Christ's sake.
1 Tim. 3. 7, good report lest he fall into *r.*
4. 10, we labour and suffer *r.*
Heb. 11. 26, the *r.* of Christ greater riches.
13. 13, without the camp bearing his *r.*
See Ps. 66. 10; 119. 39; Jer. 8. 10; 20. 8; 24. 9.

REPROACH (*v.*). Num. 15. 30, *r.* the Lord.
Ruth 2. 15, *r.* her not.
2 Kings 19. 22; Isa. 37. 23, whom hast thou *r.*
Job 19. 3, these ten times have ye *r.* me.
27. 6, my heart shall not *r.* me.
Ps. 42. 10, as with a sword mine enemies *r.* me.
44. 16, the voice of him that *r.*
74. 22, how the foolish man *r.* thee.
119. 42; Prov. 27. 11, to answer him that *r.* me.
Prov. 14. 31; 17. 5, oppresseth poor *r.* his Maker.
Lu. 6. 22, men shall *r.* you for my sake.
1 Pet. 4. 14, if ye be *r.* for Christ's sake.
See Ps. 55. 12; 74. 18; 79. 12; 89. 51; Zeph. 2. 8.

REPROACHFULLY. Job 16. 10; 1 Tim. 5. 14.

REPROVE. 1 Chron. 16. 21, *r.* kings for their sakes.
Job 6. 25, what doth your arguing *r.*
13. 10, he will *r.* you if ye accept.
22. 4, will he *r.* thee for fear.
40. 2, he that *r.* God let him answer it.
Ps. 50. 8, I will not *r.* thee for burnt offerings.

Ps. 141. 5, let him *r.* me, it shall he excellent oil.
Prov. 9. 8, *r.* not a scorner lest he hate thee.
15. 12, a scorner loveth not one that *r.*
19. 25, *r.* one that hath understanding.
29. 1, he that being often *r.*
30. 6, lest he *r.* thee and thou be found.
Isa. 11. 4, *r.* with equity for the meek.
Jer. 2. 19, thy backslidings shall *r.* thee.
John 3. 20, lest his deeds should be *r.*
16. 8, he will *r.* the world of sin.
See Lu. 3. 19; Eph. 5. 11, 13; 2 Tim. 4. 2.

REPROVER. Prov. 25. 12; Ezek. 3. 26.

REPUTATION. Eccl. 10. 1, him that is in *r.* for wisdom.
Acts 5. 34, had in *r.* among the people.
Phil. 2. 7, made himself of no *r.*
29, hold such in *r.*
See Job 18. 3; Dan. 4. 35; Gal. 2. 2.

REQUEST. Judg. 8. 24, I would desire a *r.* of thee.
Ezra 7. 6, the king granted all his *r.*
Job 6. 8, Oh that I might have my *r.*
Ps. 21. 2, hast not withholden *r.* of his lips.
106. 15, he gave them their *r.*
Phil. 1. 4, in every prayer making *r.* with joy.
4. 6, let your *r.* be made known.
See 2 Sam. 14. 15; Neh. 2. 4; Esth. 4. 8; 5. 3.

REQUESTED. 1 Kings 19. 4, Elijah *r.* that he might die.

REQUIRE. Gen. 9. 5, blood of your lives will I *r.*
31. 39, of my hand didst thou *r.* it.
Deut. 10. 12; Mic. 6. 8, what doth the Lord *r.*
Josh. 22. 23; 1 Sam. 20. 16, let the Lord himself *r.* it.
Ruth 3. 11, I will do all thou *r.*
1 Sam. 21. 8, the king's business *r.* haste.
2 Sam. 3. 13, one thing I *r.* of thee.
19. 38, whatsoever thou shalt *r.* I will do.
2 Chron. 24. 22, the Lord look on it and *r.* it.
Neh. 5. 12, we will restore and *r.* nothing of them.
Ps. 10. 13, he hath said thou wilt not *r.* it.
40. 6, sin offering hast thou not *r.*
137. 3, they that wasted us *r.* of us mirth.
Prov. 30. 7, two things have I *r.* of thee.
Eccl. 3. 15, God *r.* that which is past.
Isa. 1. 12, who hath *r.* this at your hand?
Ezek. 3. 18; 33. 6, his blood will I *r.* at thine hand.
34. 10, I will *r.* my flock at their hand.
Lu. 11. 50, may be *r.* of this generation.
12. 20, this night thy soul shall be *r.*
48, of him shall much be *r.*
19. 23, I might have *r.* mine own with usury.
1 Cor. 1. 22, the Jews *r.* a sign.
4. 2, it is *r.* in stewards.
See 2 Chron. 8. 14; Ezra 3. 4; Neh. 5. 18; Esth. 2. 15.

REQUITE. Gen. 50. 15, Joseph will certainly *r.* us.
Deut. 32. 6, do ye thus *r.* the Lord.
Judg. 1. 7, as I have done so God hath *r.* me.
2 Sam. 2. 6, I also will *r.* you this kindness.
16. 12, it may be the Lord will *r.* good for this.
1 Tim. 5. 4, learn to *r.* their parents.
See Ps. 10. 14; 41. 10; Jer. 51. 56.

REREWARD. Josh. 8. 9; Isa. 52. 12; 58. 8.

RESCUE. Ps. 35. 17, *r.* my soul.
Hos. 5. 14, none shall *r.* him.
See Deut. 28. 31; 1 Sam. 14. 45; Dan. 6. 27; Acts 23. 27.

RESEMBLANCE. Zech. 5. 6, this is their *r.*

RESEMBLE. Judg. 8. 18; Lu. 13. 18.

RESERVE. Gen. 27. 36, hast thou not *r.* a blessing.
Ruth 2. 18, gave her mother in law that she had *r.*
Job 21. 30, the wicked is *r.* to day of destruction.
38. 23, which I have *r.* against time of trouble.
Jer. 3. 5, will he *r.* anger for ever.
5. 24, he *r.* the weeks of harvest.
50. 20, I will pardon them whom I *r.*
Neh. 1. 2, the Lord *r.* wrath for his enemies.
1 Pet. 1. 4, an inheritance *r.* in heaven.
2 Pet. 2. 4, to be *r.* to judgment.
3. 7, the heavens and earth are *r.* unto fire.
See Num. 18. 9; Rom. 11. 4; 2 Pet. 2. 9; Jude 6, 13.

RESIDUE. Ex. 10. 5, locusts shall eat the *r.*
Isa. 38. 10, I am deprived of the *r.* of my years.
Jer. 15. 9, *r.* of them will I deliver to the sword.
Ezek. 9. 8, wilt thou destroy all the *r.*
Zech. 8. 11, I will not be to the *r.* as in former days.
Mal. 2. 15, yet had he the *r.* of the Spirit.
Acts 15. 17, that the *r.* might seek the Lord.
See Neh. 11. 20; Jer. 8. 3; 29. 1; 39. 3.

RESIST. Zech. 3. 1, at his right hand to *r.*
Mat. 5. 39, *r.* not evil.
Lu. 21. 15, adversaries shall not be able to *r.*
Rom. 9. 19, who hath *r.* his will.
13. 2, whoso *r.* power, *r.* ordinance of God.
Jas. 4. 6; 1 Pet. 5. 5, God *r.* the proud.
7, *r.* the devil, and he will flee.
1 Pet. 5. 9, whom *r.* stedfast in the faith.
See Acts 6. 10; 7. 51; 2 Tim. 3. 8; Heb. 12. 4.

RESORT. Neh. 4. 20, *r.* hither to us.
Ps. 71. 3, whereunto I may continually *r.*
John 18. 2, Jesus oftimes *r.* thither.
See Mk. 2. 13; 10. 1; John 18. 20; Acts 16. 13.

RESPECT (*n.*). Gen. 4, 4, Lord had *r.* to Abel.
Ex. 2. 25, God had *r.* unto them.
1 Kings 8. 28; 2 Chron. 6. 19, have *r.* unto their prayer.
2 Chron. 19. 7; Rom. 2. 11; Eph. 6. 9; Col. 3. 25, there is no *r.* of persons with God.
Ps. 74. 20, have *r.* unto thy covenant.
119. 15, I will have *r.* unto thy ways.
138. 6, yet hath he *r.* to the lowly.
Prov. 24. 23; 28. 31, not good to have *r.* of persons.
Isa. 17. 7, his eyes shall have *r.* to Holy One.
22. 11, nor had *r.* to him that fashioned it.
Phil. 4. 11, not that I speak in *r.* of want.
See Heb. 11. 26; Jas. 2. 1, 3, 9; 1 Pet. 1. 17.

RESPECT (*v.*). Lev. 19. 15, shalt not *r.* person of poor.
Deut. 1. 17, ye shall not *r.* persons in judgment.
Job 37. 24, he *r.* not any that are wise of heart.
See Num. 16. 15; 2 Sam. 14. 14; Ps. 40. 4; Lam. 4. 16.

RESPITE. Ex. 8. 15; 1 Sam. 11. 3.

REST (*n.*). Gen. 49. 15, Issachar saw that *r.* was good.
Ex. 31. 15; 35. 2; Lev. 16. 31; 23. 3, 32; 25. 4, the sabbath of *r.*
33. 14, my presence shall go with thee, and I will give thee *r.*
Lev. 25. 5, a year of *r.* to the land.
Deut. 12. 10, when he giveth you *r.* from your enemies.
Judg. 3. 30, the land had *r.* fourscore years.
Ruth 3. 1, shall not I seek *r.* for thee.
1 Chron. 22. 9, a man of *r.*, and I will give him *r.*
15, hath he not given you *r.* on every side.
28. 2, to build a house of *r.*
Neh. 9. 28, after they had *r.* they did evil.
Esth. 9. 16, the Jews had *r.* from their enemies.
Job 3. 17, there the weary be at *r.*
11. 18, thou shalt take thy *r.* in safety.
17. 16, when our *r.* together is in the dust.
Ps. 55. 6, then would I fly away and be at *r.*
95. 11; Heb. 3. 11, not enter into my *r.*
116. 7, return to thy *r.*, O my soul.
132. 8, arise into thy *r.*
14, this is my *r.* for ever.
Eccl. 2. 23, his heart taketh not *r.* in the night.
Isa. 11. 10, his *r.* shall be glorious.
14. 7; Zech. 1. 11, earth is at *r.* and quiet.
18. 4, I will take my *r.*
30. 15, in returning and *r.* shall ye be saved.
66. 1, where is the place of my *r.*?
Jer. 6. 16, ye shall find *r.* for your souls.
Ezek. 38. 11, I will go to them that are at *r.*
Mic. 2. 10, depart, this is not your *r.*
Mat. 11. 28, I will give you *r.*

Mat. 11. 29, ye shall find *r.* to your souls.
12. 43; Lu. 11. 24, seeking *r.* and finding none.
26. 45; Mk. 14. 41, sleep on and take your *r.*
John 11. 13, of taking *r.* in sleep.
Acts 9. 31, then had the churches *r.*
See Prov. 29. 17; Eccl. 6. 5; Dan. 4. 4; 2 Thess. 1. 7.

REST (*v.*). Gen. 2. 2, he *r.* on seventh day.
Num. 11. 25, when the Spirit *r.* upon them.
2 Chron. 32. 8, people *r.* on the words.
Job 3. 18, there the prisoners *r.* together.
Ps. 16. 9; Acts 2. 26, my flesh shall *r.* in hope.
37. 7, *r.* in the Lord.
Eccl. 7. 9, anger *r.* in bosom of fools.
Isa. 11. 2, the spirit of the Lord shall *r.* upon him.
28. 12, ye may cause the weary to *r.*
57. 20, like the sea when it cannot *r.*
62. 1, for Jerusalem's sake I will not *r.*
63. 14, Spirit of the Lord caused him to *r.*
Jer. 47. 6, *r.* and be still.
Dan. 12. 13, thou shalt *r.* and stand in thy lot.
Mk. 6. 31, come and *r.* awhile.
2 Cor. 12. 9, power of Christ may *r.* on me.
Rev. 4. 8, they *r.* not day and night.
6. 11, *r.* yet for a little season.
14. 13, that they may *r.* from their labours.
See Prov. 14. 33; Cant. 1. 7; Isa. 32. 18; Lu. 10. 6.

RESTORE. Ex. 22. 4, he shall *r.* double.
Lev. 6. 4, he shall *r.* that he took away.
Deut. 22. 2, things strayed thou shalt *r.* again.
Ps. 23. 3, he *r.* my soul.
51. 12, *r.* to me the joy of thy salvation.
69. 4, I *r.* that which I took not away.
Isa. 1. 26, I will *r.* thy judges as at the first.
Jer. 27. 22, I will *r.* them to this place.
30. 17, I will *r.* health to thee.
Ezek. 33. 15, if wicked *r.* pledge.
Mat. 17. 11; Mk. 9. 12, Elias shall *r.* all things.
Lu. 19. 8, I *r.* him fourfold.
Acts 1. 6, wilt thou at this time *r.* the kingdom.
Gal. 6. 1, *r.* such an one in meekness.
See Ruth 4. 15; Isa. 58. 12; Joel 2. 25; Mk. 8. 25.

RESTRAIN. Gen. 11. 6, nothing will be *r.*
Ex. 36. 6, people were *r.* from bringing.
1 Sam. 3. 13, his sons made themselves vile, and he *r.* them not.
Job 15. 4, thou *r.* prayer before God.
8, dost thou *r.* wisdom to thyself.
Ps. 76. 10, remainder of wrath shalt thou *r.*
See Gen. 8. 2; Isa. 63. 15; Ezek. 31. 15; Acts 14. 18.

RETAIN. Job 2. 9, dost thou still *r.* integrity.
Prov. 3. 18, happy is every one that *r.* her.
4. 4, let thine heart *r.* my words.
11. 16, a gracious woman *r.* honour.
Eccl. 8. 8, no man hath power to *r.* the spirit.
John 20. 23, whose soever sins ye *r.* they are *r.*
See Mic. 7. 18; Rom. 1. 28; Philem. 13.

RETIRE. Judg. 20. 39; 2 Sam. 11. 15; Jer. 4. 6.

RETURN. Gen. 3. 19, to dust shalt thou *r.*
Ex. 14. 27, the sea *r.* to his strength.
Judg. 7. 3, whosoever is fearful, let him *r.*
Ruth 1. 16, entreat me not to leave thee or *r.*
2 Sam. 12. 23, he shall not *r.* to me.
2 Kings 20. 10, let the shadow *r.* backward.
Job 1. 21, naked shall I *r.* thither.
7. 10, he shall *r.* no more.
10. 21; 16. 22, I go whence I shall not *r.*
15. 22, he believeth not he shall *r.* out of darkness.
33. 25, he shall *r.* to the days of his youth.
Ps. 35. 13, my prayer *r.* into mine own bosom.
73. 10, his people *r.* hither.
90. 3, thou sayest, *r.*, ye children of men.
104. 29, they die and *r.* to their dust.
116. 7, *r.* to thy rest, O my soul.
Prov. 2. 19, none that go to her *r.* again.
26. 11, as a dog *r.* to his vomit.
27, he that rolleth a stone, it will *r.*
Eccl. 1. 7, whence rivers come, thither they *r.* again.
Eccl. 5. 15, naked shall he *r.* to go as he came.
12. 2, nor the clouds *r.* after the rain.
7, dust *r.* to earth and spirit *r.* to God.
Isa. 21. 12, if ye will enquire, enquire ye; *r.*, come.
35. 10; 51. 11, the ransomed of the Lord shall *r.*
44. 22, *r.* unto me, for I have redeemed thee.
45. 23, word is gone out and shall not *r.*
55. 11, it shall not *r.* to me void.
Jer. 4. 1, if thou wilt *r.*, saith the Lord, *r.* unto me.
15. 19, let them *r.* unto thee, but *r.* not thou.
24. 7, they shall *r.* with whole heart.
31. 6, a great company shall *r.* thither.
36. 3, *r.* every man from his evil way.
Ezek. 46. 9, he shall not *r.* by the way he came.
Hos. 2. 7, I will *r.* to my first husband.
5. 15, I will *r.* to my place.
7. 16, they *r.*, but not to the most High.
14. 7, they that dwell under his shadow shall *r.*
Amos 4. 6, yet have ye not *r.* to me.
Joel 2. 14, who knoweth if he will *r.* and repent.
Zech. 1. 16, I am *r.* to Jerusalem with mercies.
8. 3, I am *r.* to Zion and will dwell.
Mal. 3. 7, *r.* to me and I will *r.* to you.
16, then shall ye *r.* and discern.
Mat. 12. 44; Lu. 11. 24, I will *r.* into my house.
24. 18, neither let him in the field *r.* back.
Lu. 9. 10, apostles *r.* and told him all.
10. 17, the seventy *r.* with joy.
12. 36, when he will *r.* from wedding.
17. 18, not found that *r.* to give glory.
Acts 13. 34, now no more to *r.* to corruption.
Heb. 11. 15, might have had opportunity to *r.*
1 Pet. 2. 25, now *r.* to the Shepherd of your souls.
See Gen. 31. 3; Ex. 4. 18; Lev. 25. 10; Isa. 55. 7.

REVEAL. Deut. 29. 29, things *r.* belong unto us and to our children.
1 Sam. 3. 7, nor was word of Lord *r.* to him.
Job 20. 27, the heaven shall *r.* his iniquity.
Prov. 11. 13; 20. 19, a talebearer *r.* secrets.
Isa. 22. 14, it was *r.* in mine ears.
40. 5, glory of the Lord shall be *r.*
53. 1; John 12. 38, to whom is arm of Lord *r.*
56. 1, my righteousness is near to be *r.*
Jer. 11. 20, unto thee have I *r.* my cause.
33. 6, I will *r.* abundance of peace.
Dan. 2. 22, he *r.* deep and secret things.
28, there is a God that *r.* secrets.
Amos 3. 7, he *r.* his secrets to the prophets.
Mat. 10. 26; Lu. 12. 2, nothing covered that shall not be *r.*
11. 25, hast *r.* them unto babes.
16. 17, flesh and blood hath not *r.* it.
Lu. 2. 35, that thoughts of many hearts may be *r.*
17. 30, in day when Son of man is *r.*
Rom. 1. 17, righteousness of God *r.*
18, wrath of God is *r.* from heaven.
8. 18, glory which shall be *r.* in us.
1 Cor. 2. 10, God hath *r.* them by his Spirit.
3. 13, it shall be *r.* by fire.
14. 30, if anything be *r.* to another.
Gal. 1. 16, to *r.* his Son in me.
2 Thess. 1. 7, when Lord Jesus shall he *r.*
2. 3, man of sin be *r.*
8, that wicked one be *r.*
1 Pet. 1. 5, ready to be *r.* in last time.
4. 13, when his glory shall be *r.*
5. 1, partaker of glory that shall be *r.*
See Eph. 3. 5; Phil. 3. 15; 2 Thess. 2. 6.

REVELATION. Rom. 2. 5, *r.* of righteous judgment.
16. 25, *r.* of the mystery.
1 Cor. 14. 26, every one hath a *r.*
2 Cor. 12. 1, to visions and *r.*
See Gal. 2. 2; Eph. 1. 17; 3. 3; 1 Pet. 1. 13; Rev. 1. 1.

REVELLINGS. Gal. 5. 21; 1 Pet. 4. 3.

REVENGE. Jer. 15. 15, O Lord, *r.* me.
20. 10, we shall take our *r.* on him.
Nah. 1. 2, the Lord *r.* and is furious.
2 Cor. 7. 11, what *r.* it wrought in you.

2 Cor. 10. 6, in readiness to *r.*
See Ps. 79. 10; Ezek. 25. 12; Rom. 13. 4.
REVENUE. Prov. 8. 19, my *r.* better than silver.
16. 8, better than great *r.* without right.
Jer. 12. 13, ashamed of your *r.*
See Ezra 4. 13; Prov. 15. 6; Isa. 23. 3; Jer. 12. 13.
REVERENCE. Ps. 89. 7; Mat. 21. 37; Mk. 12. 6; Heb. 12. 9.
REVEREND. Ps. 111. 9, holy and *r.* is his name.
REVERSE. Num. 23. 20; Esth. 8. 5, 8.
REVILE. Isa. 51. 7, neither be afraid of *r.*
Mat. 27. 39, they that passed by *r.* him.
Mk. 15. 32, they that were crucified *r.* him.
1 Cor. 4. 12, being *r.* we bless.
1 Pet. 2. 23, when he was *r.*, *r.* not again.
See Ex. 22. 28; Mat. 5. 11; John 9. 28; Acts 23. 4.
REVIVE. Neh. 4. 2, will they *r.* the stones.
Ps. 85. 6, wilt thou not *r.* us.
138. 7, thou wilt *r.* me.
Isa. 57. 15, to *r.* spirit of the humble.
Hos. 6. 2, after two days will he *r.* us.
14. 7; they shall *r.* as corn.
Hab. 3. 2, *r.* thy work in midst of years.
Rom. 7. 9, when commandment came sin *r.*
14. 9, Christ both died, rose, and *r.*
See Gen. 45. 27; 2 Kings 13. 21; Ezra 9. 8.
REVOLT. Isa. 1. 5; 31. 8; 59. 13; Jer. 5. 23.
REWARD (*n.*). Gen. 15. 1, thy exceeding great *r.*
Num. 22. 7, *r.* of divination in their hand.
Deut. 10. 17, God who taketh not *r.*
Ruth 2. 12, full *r.* be given thee of the Lord.
2 Sam. 4. 10, thought I would have given *r.*
Job 6. 22, did I say, give a *r.*
7. 2, as an hireling looketh for *r.*
Ps. 19. 11, in keeping them there is great *r.*
58. 11, there is a *r.* for the righteous.
91. 8, thou shalt see the *r.* of the wicked.
127. 3, fruit of womb is his *r.*
Prov. 11. 18, soweth righteousness a sure *r.*
21. 14, a *r.* in the bosom.
24. 20, no *r.* to the evil man.
Eccl. 4. 9, they have a good *r.* for labour.
9. 5, neither have they any more a *r.*
Isa. 1. 23, every one followeth after *r.*
5. 23, justify wicked for *r.*
40. 10; 62. 11, his *r.* is with him.
Ezek. 16. 34, thou givest *r.*, and no *r.* is given thee.
Dan. 5. 17, give thy *r.* to another.
Hos. 9. 1, thou hast loved a *r.*
Mic. 3. 11, the heads thereof judge for *r.*
7. 3, judge asketh for a *r.*
Mat. 5. 12; Lu. 6. 23, great is your *r.* in heaven.
46, what *r.* have ye.
6. 1, ye have no *r.* of your father.
2. 5, 16, they have their *r.*
10. 41, a prophet's *r.*, a righteous man's *r.*
42; Mk. 9. 41, in no wise lose *r.*
Lu. 6. 35, do good and your *r.* shall be great.
23. 41, we receive due *r.* of our deeds.
Acts 1. 18, purchased with *r.* of iniquity.
Rom. 4. 4, the *r.* is not reckoned.
1 Cor. 3. 8, every man shall receive his own *r.*
9. 18, what is my *r.* then.
Col. 2. 18, let no man beguile you of your *r.*
3. 24, the *r.* of the inheritance.
1 Tim. 5. 18, labourer worthy of his *r.*
Heb. 2. 2; 10. 35; 11. 26, recompence of *r.*
2 Pet. 2. 13, the *r.* of unrighteousness.
See 2 John 8; Jude 11; Rev. 11. 18; 22. 12.
REWARD (*v.*). Gen. 44. 4, wherefore have ye *r.* evil.
Deut. 32. 41, I will *r.* them that hate me.
1 Sam. 24. 17, thou hast *r.* me good.
2 Chron. 15. 7, be strong, and your work shall be *r.*
20. 11, behold how they *r.* us.
Job 21. 19, he *r.* him and he shall know it.
Ps. 31. 23, plentifully *r.* the proud doer.
35. 12; 109. 5, they *r.* me evil for good.
103. 10, nor *r.* us according to our iniquities.
Ps. 137. 8, happy is he that *r.* thee.
Prov. 17. 13, whoso *r.* evil, evil shall not depart.
25. 22, heap coals, and the Lord shall *r.* thee.
26. 10, both *r.* the fool and *r.* transgressors.
Jer. 31. 16, thy work shall be *r.*
See 2 Sam. 22. 21; Mat. 6. 4; 16. 27; 2 Tim. 4. 14.
RICH. Gen. 13. 2, Abram was very *r.*
14. 23, lest thou shouldest say, I have made Abram *r.*
Ex. 30. 15, the *r.* shall not give more.
Josh. 22. 8, return with much *r.* to your tents.
Ruth 3. 10, followedst not poor or *r.*
1 Sam. 2. 7, the Lord maketh poor and *r.*
1 Kings 3. 11; 2 Chron. 1. 11, neither hast asked *r.*
13, I have given thee both *r.* and honour.
10. 23; 2 Chron. 9. 22, Solomon exceeded all for *r.*
1 Chron. 29. 12, both *r.* and honour come of thee.
Job 15. 29, he shall not be *r.*
20. 15, he swallowed down *r.*
27. 19, *r.* man shall lie down, but shall not be gathered.
36. 19, will he esteem thy *r.*
Ps. 37. 16, better than *r.* of many wicked.
39. 6, he heapeth up *r.*
45. 12, the *r.* shall entreat thy favour.
49. 16, be not afraid when one is made *r.*
52. 7, trusted in abundance of *r.*
62. 10, if *r.* increase set not your heart.
73. 12, the ungodly increase in *r.*
104. 24, the earth is full of thy *r.*
112. 3, wealth and *r.* shall be in his house.
Prov. 3. 16, in left hand *r.* and honour.
8. 18, *r.* and honour are with me.
10. 4, hand of diligent maketh *r.*
22, blessing of the Lord maketh *r.*
11. 4, *r.* profit not in day of wrath.
13. 7, poor yet hath great *r.*
18. 23, the *r.* answereth roughly.
21. 17, he that loveth wine shall not be *r.*
23. 5, *r.* make themselves wings.
28. 11, *r.* man is wise in his own conceit.
30. 8, give me neither poverty nor *r.*
Eccl. 5. 13, *r.* kept for owners to their hurt.
10. 20, curse not *r.* in thy bedchamber.
Isa. 45. 3, I will give thee hidden *r.*
53. 9, with the *r.* in his death.
Jer. 9. 23, let not *r.* man glory in his *r.*
17. 11, getteth *r.* and not by right.
Ezek. 28. 5, heart lifted up because of *r.*
Hos. 12. 8, Ephraim said, I am become *r.*
Zech. 11. 5, blessed be the Lord, for I am *r.*
Mat. 13. 22; Mk. 4. 19; Lu. 8. 14, deceitfulness of *r.*
Mk. 10. 23, hardly shall they that have *r.*
12. 41, *r.* cast in much.
Lu. 1. 53, *r.* he hath sent empty away.
6. 24, woe to you *r.* for ye have received.
12. 21, not *r.* toward God.
14. 12, call not thy *r.* neighbours.
18. 23, sorrowful, for he was very *r.*
Rom. 2. 4, the *r.* of his goodness.
9. 23, make known the *r.* of his glory.
10. 12, the Lord is *r.* to all that call.
11. 12, fall of them the *r.* of the world.
33, the depth of the *r.* of the wisdom.
1 Cor. 4. 8, now ye are full, now ye are *r.*
2 Cor. 6. 10, poor, yet making many *r.*
8. 9, *r.*, yet for your sakes.
Eph. 1. 7, redemption according to the *r.* of grace.
2. 4, God, who is *r.* in mercy.
7, that he might show the exceeding *r.* of grace.
3. 8, unsearchable *r.* of Christ.
Phil. 4. 19, according to his *r.* in glory by Christ.
Col. 1. 27, *r.* of the glory of this mystery.
2. 2, the *r.* of the full assurance.
1 Tim. 6. 9, they that will be *r.* fall into temptation.
17, nor trust in uncertain *r.*
18, do good and be *r.* in good works.
Heb. 11. 26, reproach of Christ greater *r.*
Jas. 1. 10, let *r.* rejoice that he is made low.
2. 5, hath not God chosen the poor, *r.* in faith.
6. 2, your *r.* are corrupted.

Rev. 2. 9, but thou art *r.*
3. 17, because thou sayest, I am *r.*
18, buy of me gold that thou mayest be *r.*
5. 12, worthy is the Lamb to receive *r.*
See Lev. 25. 47; Jas. 1. 11; 2. 6; 5. 1; Rev. 6. 15.

RICHLY. Col. 3. 16; 1 Tim. 6. 17.

RIDDANCE. Lev. 23. 22; Zeph. 1. 18.

RIDDLE. Judg. 14. 12; Ezek. 17. 2.

RIDE, Deut. 32. 13, *r.* on high places of the earth.
33. 26, who *r.* upon the heaven.
Judg. 5. 10, ye that *r.* on white asses.
2 Kings 4. 24, slack not thy *r.* for me.
Job 30. 22, causest me to *r.* upon the wind.
Ps. 45. 4, in thy majesty *r.* prosperously.
66. 12, hast caused men to *r.* over our heads.
68. 4, 33, extol him that *r.* on the heavens.
Isa. 19. 1, the Lord *r.* on a swift cloud.
See Hos. 14. 3; Amos 2. 15; Hab. 3. 8; Hag. 2. 22.

RIDER. Gen. 49. 17; Ex. 15. 1; Job 39. 18; Zech. 10. 5.

RIDGES. Ps. 65. 10, waterest the *r.* thereof.

RIGHT (*n.*). Gen. 18. 25, shall not Judge of all do *r.*?
Deut. 6. 18; 12. 25; 21. 9, shalt do that is *r.*
21. 17, the *r.* of the firstborn is his.
2 Sam. 19. 28, what *r.* have I to cry to the king.
Neh. 2. 20, ye have no *r.* in Jerusalem.
Job 34. 6, should I lie against my *r.*
36. 6, he giveth *r.* to the poor.
Ps. 9. 4, thou maintainest my *r.*
17. 1, hear the *r.*, O Lord.
140. 12, Lord will maintain *r.* of the poor.
Prov. 16. 8, great revenues without *r.*
Jer. 17. 11, that getteth riches and not by *r.*
Ezek. 21. 27, till he come whose *r.* it is.
See Amos 5. 12; Mal. 3. 5; Heb. 13. 10.

RIGHT (*adj.*). Gen. 24. 48, the Lord led me in *r.* way.
Deut. 32. 4, God of truth, just and *r.* is he.
1 Sam. 12. 23, I will teach you the good and *r.* way.
2 Sam. 15. 3, thy matters are good and *r.*
Neh. 9. 13, thou gavest them *r.* judgments.
Job 6. 25, how forcible are *r.* words.
34. 23, he will not lay on man more than *r.*
Ps. 19. 8, the statutes of the Lord are *r.*
45. 6, sceptre is a *r.* sceptre.
51. 10, renew a *r.* spirit within me.
107. 7, he led them forth by the *r.* way.
119. 75, thy judgments are *r.*
Prov. 4. 11, I have led thee in *r.* paths.
8. 6, opening of my lips shall be *r.* things.
12. 5, thoughts of the righteous are *r.*
15, way of a fool is *r.* in his own eyes.
14. 12; 16. 25, there is a way that seemeth *r.*
21. 2, every way of man is *r.* in his own eyes.
24. 26, kiss his lips that giveth a *r.* answer.
Isa. 30. 10, prophesy not *r.* things.
Jer. 2. 21, planted wholly a *r.* seed.
Ezek. 18. 5, if a man do that which is *r.*
19; 21. 27; 33. 14, that which is lawful and *r.*
Hos. 14. 9, the ways of the Lord are *r.*
Amos 3. 10, they know not how to do *r.*
Mat. 20. 4, whatsoever is *r.* I will give you.
Mk. 5. 15; Lu. 8. 35, in his *r.* mind.
Lu. 10. 28, thou hast answered *r.*
Eph. 6. 1, obey your parents, this is *r.*
See Judg. 17. 6; Lu. 12. 57; Acts 6. 21; 2 Pet. 2. 15.

RIGHTEOUS. Gen. 7. 1, thee have I seen *r.* before me.
18. 23, wilt thou destroy *r.* with wicked.
20. 4, wilt thou slay also a *r.* nation?
38. 26, she hath been more *r.* than I.
Ex. 23. 8, gift perverteth words of the *r.*
Num. 23. 10, let me die the death of the *r.*
Deut. 25. 1; 2 Chron. 6. 23, they shall justify the *r.*
1 Sam. 24. 17, thou art more *r.* than I.
1 Kings 2. 32, two men more *r.* than he.
Job 4. 7, where were the *r.* cut off.
9. 15, though I were *r.* yet would I not answer.
15. 14, what is man that he should be *r.*
Job 17. 9, *r.* shall hold on his way.
22. 3, is it any pleasure that thou art *r.*
23. 7, there the *r.* might dispute with him.
34. 5, Job hath said, I am *r.*
Ps. 1. 5, the congregation of the *r.*
6, the Lord knoweth the way of the *r.*
7. 9, the *r.* God trieth the hearts.
11. 3, what can the *r.* do.
34. 17, the *r.* cry, and the Lord heareth them.
19, many are the afflictions of the *r.*
37. 16, a little that a *r.* man hath.
21, the *r.* showeth mercy and giveth.
25, have not seen the *r.* forsaken.
29, the *r.* shall inherit the land.
30, mouth of *r.* speaketh wisdom.
39, salvation of *r.* is of the Lord.
55. 22, never suffer the *r.* to be moved.
58. 11, there is a reward for the *r.*
69. 28, let them not be written with the *r.*
92. 12, the *r.* shall flourish like palm tree.
97. 11, light is sown for the *r.*
112. 6, *r.* shall be in everlasting remembrance.
125. 3, rod shall not rest on lot of *r.*
140. 13, the *r.* shall give thanks.
141. 5, let the *r.* smite me.
146. 8, the Lord loveth the *r.*
Prov. 2. 7, he layeth up wisdom for the *r.*
3. 32, his secret is with the *r.*
10. 3, the Lord will not suffer *r.* to famish.
11, the mouth of *r.* is a well of life.
16, labour of *r.* tendeth to life.
21, lips of *r.* feed many.
24, desire of the *r.* shall be granted.
25, the *r.* is an everlasting foundation.
28, hope of the *r.* shall be gladness.
30, the *r.* shall never be removed.
11. 8, the *r.* is delivered out of trouble.
10, when it goeth well with the *r.*
21, seed of the *r.* shall be delivered.
12. 3, the root of the *r.* shall not be moved.
5, thoughts of the *r.* are right.
7, house of the *r.* shall stand.
10, *r.* man regardeth the life of his beast.
26, the *r.* is more excellent than his neighbour.
13. 9, the light of the *r.* rejoiceth.
21, to the *r.* good shall be repaid.
25, *r.* eateth to the satisfying of his soul.
14. 9, among the *r.* there is favour.
32, the *r.* hath hope in his death.
15. 6, in the house of the *r.* is much treasure.
19, the way of the *r.* is made plain.
28, the heart of the *r.* studieth to answer.
29, he heareth the prayer of the *r.*
16. 13, *r.* lips are delight of kings.
18. 10, *r.* runneth into it and is safe.
28. 1, the *r.* are bold as a lion.
29. 2, when the *r.* are in authority, people rejoice.
Eccl. 7. 16, be not *r.* overmuch.
9. 1, the *r.* and the wise are in the hand of God.
2, one event to *r.* and wicked.
Isa. 3. 10, say to *r.* it shall be well.
24. 16, songs, even glory to the *r.*
26. 2, that the *r.* nation may enter.
41. 2, raised up a *r.* man from the east.
53. 11, shall my *r.* servant justify.
57. 1, *r.* perisheth, and no man layeth it.
60. 21, thy people shall be all *r.*
Jer. 23. 5, raise to David a *r.* branch.
Ezek. 13. 22, with lies ye have made *r.* sad.
16. 52, thy sisters are more *r.* than thou.
33. 12, the righteousness of the *r.* shall not.
Amos 2. 6, they sold the *r.* for silver.
Mal. 3. 18, discern between the *r.* and wicked.
Mat. 9. 13; Mk. 2. 17; Lu. 5. 32, not come to call *r.*
13. 17, many *r.* men have desired.
43, then shall the *r.* shine forth.
23. 28, outwardly appear *r.* to men.
29, garnish sepulchres of the *r.*
25. 46, the *r.* unto life eternal.
Lu. 1. 6, they were both *r.* before God.
18. 9, trusted they were *r.* and despised others.

Lu. 23. 47, certainly this was a *r.* man.
John 7. 24, judge *r.* judgment.
Rom. 3. 10, there is none *r.*, no not one.
5. 7, scarcely for a *r.* man will one die.
19, many be made *r.*
2 Thess. 1. 6, it is a *r.* thing with God.
2 Tim. 4. 8, the Lord, the *r.* Judge.
Heb. 11. 4, obtained witness that he was *r.*
1 Pet. 3. 12, eyes of the Lord are over the *r.*
4. 18, if the *r.* scarcely he saved.
2 Pet. 2. 8, Lot vexed his *r.* soul.
1 John 2. 1, Jesus Christ the *r.*
3. 7, *r.* as he is *r.*
Rev. 22. 11, he that is *r.* let him be *r.* still.
See Ezek. 3. 20; Mat. 10. 41; 1 Tim. 1. 9; Jas. 5. 16.

RIGHTEOUSLY. Deut. 1. 16; Prov. 31. 9, judge *r.*
Ps. 67. 4; 96. 10, thou shalt judge the people *r.*
Isa. 33. 15, he that walketh *r.* shall dwell on high.
See Jer. 11. 20; Tit. 2. 12; 1 Pet. 2. 23.

RIGHTEOUSNESS. Gen. 30. 33, so shall my *r.* answer for me.
Deut. 33. 19, offer sacrifices of *r.*
1 Sa. 26. 23; Job 33. 26, render to every man his *r.*
Job 6. 29, return again, my *r.* is in it.
27. 6, my *r.* I hold fast.
29. 14, I put on *r.* and it clothed me.
35. 2, thou saidst, My *r.* is more than God's?
36. 3, I will ascribe *r.* to my Maker.
Ps. 4. 1, hear me, O God of my *r.*
5, offer the sacrifices of *r.*
9. 8, he shall judge the world in *r.*
15. 2, he that worketh *r.* shall never be moved.
17. 15, as for me, I will behold thy face in *r.*
23. 3, leadeth me in paths of *r.*
24. 5, and *r.* from the God of his salvation.
40. 9, I have preached *r.*
45. 7; Heb. 1. 9, thou lovest *r.*
50. 6; 97. 6, heavens shall declare his *r.*
72. 2, he shall judge thy people with *r.*
85. 10, *r.* and peace have kissed each other.
94. 15, judgment shall return unto *r.*
97. 2, *r.* is the habitation of his throne.
111. 3; 112. 3, 9, his *r.* endureth for ever.
118. 19, open to me the gates of *r.*
132. 9, let thy priests be clothed with *r.*
Prov. 8. 18, durable riches and *r.* are with me.
10. 2; 11. 4, but *r.* delivereth from death.
11. 5, *r.* of the perfect shall direct his way.
6, *r.* of the upright shall deliver.
19, *r.* tendeth to life.
12. 28, in the way of *r.* is life,
14. 34, *r.* exalteth a nation,
16. 8, better is a little with *r.*
12, the throne is established by *r.*
31, crown of glory if found in way of *r.*
Eccl. 7. 15, a just man that perisheth in his *r.*
Isa. 11. 5, *r.* the girdle of his loins.
26. 10, yet will he not learn *r.*
32. 1, a king shall reign in *r.*
17, the work of *r.* peace, and the effect of *r.*
41. 10, uphold thee with right hand of my *r.*
46. 12, ye that are far from *r.*
58. 8, thy *r.* shall go before thee,
59. 16, his *r.* sustained him.
62. 2, the Gentiles shall see thy *r.*
64. 6, our *r.* are as filthy rags.
Jer. 23. 6; 33. 16, this is his name, The Lord our *r.*
33. 15, cause the branch of *r.* to grow.
51. 10, the Lord hath brought forth our *r.*
Ezek. 3. 20; 18. 24, righteous man turn from *r.*
14. 14, deliver but their own souls by *r.*
18. 20, the *r.* of the righteous shall be upon him.
33. 13, if he trust to his own *r.*
Dan. 4. 27, break off thy sins by *r.*
9. 7, *r.* belongeth to thee.
24, to bring in everlasting *r.*
12. 3, they that turn many to *r.*
Hos. 10. 12, till he rain *r.* upon you.
Amos 5. 24, let *r.* run down as a stream.
6. 12, turned fruit of *r.* into hemlock,
Zeph. 2. 3, ye meek of the earth, seek *r.*
Mal. 4. 2, shall the Sun of *r.* arise.
Mat. 3. 15, to fulfil all *r.*
5. 6, hunger and thirst after *r.*
10, persecuted for *r.* sake.
20, except your *r.* exceed the *r.*
21. 32, John came to you in the way of *r.*
Lu. 1. 75, in *r.* before him.
John 16. 8, reprove the world of *r.*
Acts 10. 35, he that worketh *r.*
13. 10, thou enemy of all *r.*
24. 25, as he reasoned of *r.*
Rom. 1. 17; 3. 5; 10. 3, the *r.* of God.
4. 6, to whom God imputeth *r.*
11, seal of the *r.* of faith.
5. 17, which receive the gift of *r.*
18, by the *r.* of one.
21, so might grace reign through *r.*
6. 13, yield your members as instruments of *r.*
20, ye were free from *r.*
8. 10, the Spirit is life, because of *r.*
9. 30, the *r.* which is of faith.
10. 3, going about to establish their own *r.*
4, Christ is the end of the law for *r.*
10, with the heart man believeth unto *r.*
14. 17, kingdom of God not meat and drink, but *r.*
1 Cor. 1. 30, Christ is made unto us *r.*
15. 34, awake to *r.*
2 Cor. 5. 21, that we might be made the *r.*
6. 7, the armour of *r.*
14, what fellowship hath *r.*
Gal. 2. 21, if *r.* come by the law.
5. 5, we wait for the hope of *r.*
Eph. 6. 14, the breastplate of *r.*
Phil. 1. 11, filled with the fruits of *r.*
3. 6, touching the *r.* in the law, blameless.
9, not having mine own *r.*, but the *r.* of God.
1 Tim. 6. 11, follow after *r.*
2 Tim. 3. 16, for instruction in *r.*
4. 8, laid up for me a crown of *r.*
Tit. 3. 5, not by works of *r.*
Heb. 1. 8, a sceptre of *r.*
5. 13, unskilful in the word of *r.*
7. 2, by interpretation, King of *r.*
11. 7, heir of the *r.* which is by faith.
33, through faith wrought *r.*
12. 11, the peaceable fruit of *r.*
Jas. 1. 20, wrath of man worketh not *r.* of God.
3. 18, the fruit of *r.* is sown in peace.
1 Pet. 2. 24, dead to sins should live unto *r.*
2 Pet. 2. 5, a preacher of *r.*
21, better not to have known way of *r.*
3. 13, new earth, wherein dwelleth *r.*
1 John 2. 29, every one that doeth *r.*
See Isa. 54. 14; 63. 1; Zech. 8. 8; Rev. 19. 8.

RIGHTLY. Gen. 27. 36; Lu. 7. 43; 20. 21; 2 Tim. 2. 15.

RIGOUR. Ex. 1. 13, 14; Lev. 25. 43, 46, 53.

RINGLEADER. Acts 24. 5, a *r.* of the sect of the Nazarenes.

RIOT. Rom. 13. 13; Tit. 1. 6; 1 Pet. 4. 4; 2 Pet. 2. 13.

RIPE. Gen. 40. 10, brought forth *r.* grapes.
Ex. 22. 29, offer the first of thy *r.* fruits.
Num. 18. 13, whatsoever is first *r.* he thine.
Joel 3. 13, put in sickle, for the harvest is *r.*
Mic. 7. 1, my soul desired the first-*r.* fruit.
Rev. 14. 5, time to reap, for harvest of earth is *r.*
See Num. 13. 20; Jer. 24. 2; Hos. 9. 10; Nah. 3. 12.

RISE. Gen. 19. 2, ye shall *r.* up early.
23, the sun was *r.* when Lot entered Zoar.
Num. 24. 17, a sceptre shall *r.* out of Israel.
32. 14, ye are *r.* up in your fathers' stead,
Job 9. 7, commandeth the sun and it *r.* not.
14. 12, man lieth down and *r.* not.
24. 22, he *r.* up, and no man is sure of life.
31. 14, what shall I do when God *r.* up.
Ps. 27. 3, though war should *r.* against me,
119. 62, at midnight I will *r.* to give thanks.
127. 2, it is vain to *r.* up early.
Prov. 31. 15, she *r.* up while it is yet night.

Prov. 31. 28, her children r. up and call her blessed.
Eccl. 12. 4, he shall r. at the voice of the bird.
Isa. 33. 10, now will I r., saith the Lord.
58. 10, then shall thy light r. in obscurity.
60. 1, the glory of the Lord is r. upon thee.
Jer. 7. 13; 25. 3; 35. 14, I spake unto you, r. up early.
25; 25. 4; 28. 5; 29. 19; 35. 15; 44. 4, I sent my servants, r. early.
11. 7, r. early and protesting.
25. 27, fall and r. no more.
Lam. 3. 63, sitting down and r. up, I am their music.
Mat. 5. 45, maketh sun to r. on evil and good.
17. 9; Mk. 9. 9, until Son of man be r.
20. 19; Mk. 9. 31; 10. 34; Lu. 18. 33; 24. 7, the third day he shall r. again.
26. 32; Mk. 14. 28, after I am r. I will go before you.
46, r., let us be going.
Mk. 4. 27, should sleep, and r. night and day.
9. 10, what the r. from dead should mean.
10. 49, r., he calleth thee.
Lu. 2. 34, this child is set for the fall and r.
11. 7, I cannot r. and give thee.
22. 46, why sleep ye, r. and pray.
24. 34, the Lord is r. indeed.
John 11. 23, thy brother shall r. again.
Acts 10. 13, r., Peter, kill and eat.
26. 16, r., and stand upon thy feet.
23, the first that should r. from the dead.
Rom. 8. 34, that died, yea rather that is r.
1 Cor. 15. 15, if so be the dead r. not.
20, but now is Christ r.
Col. 3. 1, if ye then be r. with Christ.
1 Thess. 4. 16, the dead in Christ shall r. first.
See Prov. 30. 31; Isa. 60. 3; Mk. 16. 2; Col. 2. 12.
RITES. Num. 9. 3, according to all the r. of it.
RIVER. Ex. 7. 19; 8. 5, stretch out hand on r.
2 Sam. 17. 13, that city, and we will draw it into the r.
2 Kings 5. 12, are the r. of Damascus better.
Job 20. 17, ye shall not see the r. of honey.
28. 10, he cutteth out r. among the rocks.
29. 6, the rock poured out r. of oil.
40. 23, he drinketh up a r., and hasteth not.
Ps. 1. 3, tree planted by the r.
36. 8, the r. of thy pleasures.
46. 4, r., the streams whereof make glad.
65. 9, enrichest it with r. of God.
107. 33, turneth r. into a wilderness.
119. 136, r. of waters run down mine eyes.
137. 1, by the r. of Babylon we sat.
Eccl. 1. 7, all the r. run into the sea.
Isa. 32. 2, shall be as r. of water in a dry place.
43. 2, through the r., they shall not overflow.
19, I will make r. in the desert.
48. 18, then had thy peace been as a r.
66. 12, I will extend peace like a r.
Lam. 2. 18, let tears run down like r.
Mic. 6. 7, be pleased with r. of oil.
John 7. 38, shall flow r. of living water.
Rev. 22. 1, a pure r. of water of life.
See Gen. 41. 1; Ex. 1. 22; Ezek. 47. 9; Mk. 1. 5.
ROAD. 1 Sam. 27. 10, whither have ye made a r.
ROAR. 1 Chron. 16. 32; Ps. 96. 11; 98. 7, let the sea r.
Job 3. 24, my r. are poured out.
Ps. 46. 3, will not fear, though waters r.
104. 21, young lions r. after their prey.
Prov. 19. 12; 20. 2, king's wrath as the r. of a lion.
Isa. 59. 11, we r. like bears.
Jer. 6. 23, their voice r. like the sea.
25. 30, the Lord shall r. from on high.
Hos. 11. 10, he shall r. like a lion.
Joel 3. 16; Amos 1. 2, the Lord shall r. out of Zion.
Amos 3. 4, will a lion r. when he hath no prey?
See Ps. 22. 1; 32. 3; Zech. 11. 3; Rev. 10. 3.
ROARING. Prov. 28. 15, as a r. lion, is a wicked ruler.
Lu. 21. 25, distress, the sea and waves r.
1 Pet. 5. 8, the devil as a r. lion.
See Ps. 22. 13; Isa. 31. 4; Ezek. 22. 25; Zeph. 3. 3.
ROAST. Ex. 12. 9, not raw, but r. with fire.
Prov. 12. 27, slothful man r. not that he took.
Isa. 44. 16, he r. r., and is satisfied.
See Deut. 16. 7; 1 Sam. 2. 15; 2 Chron. 35. 13.
ROB. Prov. 22. 22, r. not the poor.
Isa. 10. 2, that they may r. the fatherless.
13, I have r. their treasures.
42. 22, this is a people r. and spoiled.
Ezek. 33. 15, if he give again that he had r.
Mal. 3. 8, ye have r. me.
2 Cor. 11. 8, I r. other churches.
See Judg. 9. 25; 2 Sam. 17. 8; Ps. 119. 61; Prov. 17. 12.
ROBBER. Job 12. 6, tabernacles of r. prosper.
Isa. 42. 24, who gave Israel to the r.
Jer. 7. 11, is this house become a den of r.
John 10. 1, the same is a thief and a r.
8, all that came before me are r.
Acts 19. 37, these men are not r. of churches.
2 Cor. 11. 26, in perils of r.
See Ezek. 7. 22; 18. 10; Dan. 11. 14; Hos. 6. 9.
ROBBERY. Phil. 2. 6, thought it not r. to be equal.
ROBE. 1 Sam. 24. 4, cut off skirt of Saul's r.
Job 29. 14, my judgment was as a r.
Isa. 61. 10, covered me with r. of righteousness.
Lu. 15. 22, bring forth the best r.
20. 46, desire to walk in long r.
See Ex. 28. 4; Mic. 2. 8; Mat. 27. 28; Rev. 6. 11.
ROCK. Ex. 33. 22, I will put thee in a clift of r.
Num. 20. 8, speak to the r. before their eyes.
10, must we fetch you water out of this r.
23. 9, from the top of the r. I see him.
24. 21, thou puttest thy nest in a r.
Deut. 8. 15, who brought thee water out of the r.
32. 4, he is the *R.*
15, lightly esteemed the *R.* of his salvation.
18, of the *R.* that begat thee.
30, except their *R.* had sold them.
31, their r. is not as our *R.*
37, where is their r. in whom they trusted?
1 Sam. 2. 2, neither is there any r. like our God.
2 Sam. 22. 2; Ps. 18. 2; 92. 15, the Lord is my r.
3, the God of my r.
32; Ps. 18. 31, who is a r., save our God?
23. 3, the *R.* of Israel spake.
1 Kings 19. 11, strong wind brake in pieces the r.
Job 14. 18, the r. is removed out of his place.
19. 24, graven in the r. for ever.
24. 8, embrace the r. for want of shelter.
Ps. 27. 5; 40. 2, shall set me up upon a r.
31. 3; 71. 3, thou art my r. and my fortress.
61. 2, lead me to the r. that is higher than I.
81. 16, with honey out of the r.
Prov. 30. 26, yet make their houses in the r.
Cant. 2. 14, that art in the clefts of the r.
Isa. 8. 14, for a r. of offence.
17. 10, not mindful of the r. of thy strength.
32. 2, as the shadow of a great r.
33. 16, defence shall be munitions of r.
Jer. 5. 3, they made their faces harder than r.
23, 29, hammer that breaketh the r. in pieces.
Nah. 1. 6, the r. are thrown down by him.
Mat. 7. 25; Lu. 6. 48, it was founded upon a r.
16. 18, upon this r. I will build my church.
27. 51, and the r. rent.
Lu. 8. 6, some fell upon a r.
Rom. 9. 33; 1 Pet. 2. 8, I lay a r. of offence.
1 Cor. 10. 4, spiritual *R.*, and that *R.* was Christ.
Rev. 6. 16, said to the r., fall on us.
See Judg. 6. 20; 13. 19; 1 Sam. 14. 4; Prov. 30. 19.
ROD. Job 9. 34, let him take his r. from me.
21. 9, neither is the r. of God upon them.
Ps. 2. 9, break them with a r. of iron.
23. 4, thy r. and thy staff comfort me.
Prov. 10. 13; 26. 3, r. for the back of fools.
13. 24, he that spareth his r.
22. 8, the r. of his anger shall fail.

Prov. 23. 13, thou shalt beat him with thy *r.*
29. 15, the *r.* and reproof give wisdom.
Isa. 10. 15, as if the *r.* should shake itself.
11. 1, shall come forth a *r.*
Jer. 48. 17, how is the beautiful *r.* broken.
Ezek. 20. 37, cause you to pass under the *r.*
Mic. 6. 9, hear ye the *r.*, and who hath appointed it.
2 Cor. 11. 25, thrice was I beaten with *r.*
See Gen. 30. 37; 1 Sam. 14. 27; Rev. 2. 27; 11. 1.

RODE. 2 Sam. 18. 9; 2 Kings 9. 25; Neh. 2. 12; Ps. 18. 10.

ROLL. Josh. 5. 9, I have *r.* away reproach.
Job 30. 14, they *r.* themselves on me.
Isa. 9. 5, with garments *r.* in blood.
34. 4; Rev. 6. 14, the heavens shall be *r.* together.
Mk. 16. 3, who shall *r.* us away the stone?
Lu. 24. 2, they found the stone *r.* away.
See Gen. 29. 8; Prov. 26. 27; Isa. 17. 13; Mat. 27. 60.

ROOF. Gen. 19. 8, under the shadow of my *r.*
Deut. 22. 8, make a battlement for thy *r.*
Job 29. 10; Ps. 137. 6; Lam. 4. 4; Ezek. 3. 26, tongue cleaveth to *r.* of mouth.
Mat. 8. 8; Lu. 7. 6, I am not worthy that thou shouldest come under my *r.*
Mk. 2. 4, they uncovered the *r.*
See Josh. 2. 6; Judg. 16. 27; 2 Sam. 11. 2; Jer. 19. 13.

ROOM. Gen. 24. 23, is there *r.* for us.
26. 22, the Lord hath made *r.* for us.
Ps. 31. 8, set my feet in a large *r.*
80. 9, thou preparedst *r.* before it.
Prov. 18. 16, a man's gift maketh *r.* for him.
Mal. 3. 10, there shall not be *r.* enough.
Mat. 23. 6; Mk. 12. 39; Lu. 20. 46, love uppermost *r.*
Mk. 2. 2, there was no *r.* to receive them.
Lu. 2. 7, no *r.* for them in the inn.
12. 17, no *r.* to bestow my goods.
14. 7, how they chose out the chief *r.*
9, begin with shame to take the lowest *r.*
22, it is done, and yet there is *r.*
See Gen. 6. 14; 1 Kings 8. 20; 19. 16; Mk. 14. 15.

ROOT (*n.*). Deut. 29. 18, a *r.* that beareth gall.
2 Kings 19. 30, shall again take *r.* downward.
Job 5. 3, I have seen the foolish taking *r.*
8. 17, his *r.* are wrapped about the heap.
14. 8, the *r.* thereof wax old in the earth.
18. 16, his *r.* shall be dried up.
19. 28, the *r.* of the matter.
29. 19, my *r.* was spread out by the waters.
Prov. 12. 3, *r.* of righteous shall not be moved.
12, *r.* of righteous yieldeth fruit.
Isa. 5. 24, their *r.* shall be rottenness.
11. 1, a Branch shall grow out of his *r.*
10; Rom. 15. 12, there shall be a *r.* of Jesse.
27. 6; 37. 31, them that come of Jacob to take *r.*
53. 2, as a *r.* out of a dry ground.
Ezek. 31. 7, his *r.* was by great waters.
Hos. 14. 5, cast forth his *r.* as Lebanon.
Mal. 4. 1, leave them neither *r.* nor branch.
Mat. 3. 10; Lu. 3. 9, axe laid to *r.* of trees.
13. 6; Mk. 4. 6; Lu. 8. 13, because they had no *r.*
Mk. 11. 20, fig tree dried up from the *r.*
Rom. 11. 16, if the *r.* be holy.
1 Tim. 6. 10, love of money the *r.* of all evil.
Heb. 12. 15, lest any *r.* of bitterness.
Jude 12, twice dead, plucked up by the *r.*
Rev. 22. 16, *r.* and offspring of David.
See 2 Chron. 7. 20; Dan. 4. 15; 7. 8; 11. 7.

ROOT (*v.*). Deut. 29. 28, Lord *r.* them out.
1 Kings 14. 15, he shall *r.* up Israel.
Job 18. 14, confidence shall be *r.* out.
31. 8, let my offspring be *r.* out.
12, *r.* out all mine increase.
Ps. 52. 5, *r.* thee out of land of the living.
Mat. 13. 29, lest ye *r.* up also the wheat.
15. 13, hath not planted shall be *r.* up.
Eph. 3. 17, being *r.* and grounded in love.
Col. 2. 7, *r.* and built up in him.
See Prov. 2. 22; Jer. 1. 10; Zeph. 2. 4.

ROSE (*n.*). Cant. 2. 1; Isa. 35. 1.

ROSE (*v.*). Gen. 32. 31, the sun *r.* upon him as he passed.
Josh. 3. 16, waters *r.* up on an heap.
Lu. 16. 31, though one *r.* from the dead.
Rom. 14. 9, to this end Christ both died and *r.*
1 Cor. 15. 4, buried, and *r.* the third day.
2 Cor. 5. 15, live to him who died and *r.*
See Lu. 24. 33; Acts 10. 41; 1 Thess. 4. 14; Rev. 19. 3.

ROT. Num. 5. 21; Prov. 10. 7; Isa. 40. 20.

ROTTEN. Job 41. 27; Jer. 38. 11; Joel 1. 17.

ROTTENNESS. Prov. 12. 4; 14. 30; Isa. 5. 24.

ROUGH. Isa. 27. 8, stayeth his *r.* wind.
40. 4; Lu. 3. 5, *r.* places made plain.
Zech. 13. 4, wear a *r.* garment to deceive.
See Deut. 21. 4; Jer. 51. 27; Dan. 8. 21.

ROUGHLY. Gen. 42. 7, Joseph spake *r.*
Prov. 18. 23, the rich answereth *r.*
See 1 Sam. 20. 10; 1 Kings 12. 13; 2 Chron. 10. 13.

ROUND. Ex. 16. 14; Isa. 3. 18; Lu. 19. 43.

ROWED. Jonah 1. 13; Mk. 6. 48; John 6. 19.

ROYAL. Gen. 49. 20, yield *r.* dainties.
Esth. 1. 7, *r.* wine in abundance.
5. 1; 6. 8; 8. 15; Acts 12. 21, *r.* apparel.
Jas. 2. 8, fulfil the *r.* law.
1 Pet. 2. 9, a *r.* priesthood.
See 1 Chron. 29. 25; Isa. 62. 3; Jer. 43. 10.

RUBLES. Job 28. 18; Prov. 8. 11; 31. 10.

RUDDY. 1 Sam. 16. 12; Cant. 5. 10; Lam. 4. 7.

RUDE. 2 Cor. 11. 6, *r.* in speech.

RUDIMENTS. Col. 2. 8, 20, *r.* of the world.

RUIN. 2 Chron. 28. 23, they were the *r.* of him.
Ps. 89. 40, hast brought his strong holds to *r.*
Prov. 24. 22, who knoweth the *r.* of both.
26. 28, a flattering mouth worketh *r.*
Ezek. 18. 30, so iniquity shall not be your *r.*
21. 15, that their *r.* may be multiplied.
Lu. 6. 49, the *r.* of that house was great.
See Isa. 3. 8; Ezek. 36. 35; Amos 9. 11; Acts 15. 16.

RULE (*n.*). Esth. 9. 1, Jews had *r.* over them.
Prov. 17. 2, a wise servant shall have *r.*
19. 10, servant to have *r.* over princes.
25. 28, no *r.* over his own spirit.
Isa. 63. 19, thou never barest *r.* over them.
1 Cor. 15. 24, when he shall put down all *r.*
Gal. 6. 16, as many as walk according to this *r.*
Heb. 13. 7, 17, them that have the *r.* over you.
See Eccl. 2. 19; Isa. 44. 13; 2 Cor. 10. 13.

RULE (*v.*). Gen. 1. 16, to *r.* the day.
3. 16, thy husband shall *r.* over thee.
Judg. 8. 23, I will not *r.* over you.
2 Sam. 23. 3, that *r.* over men must be just.
Ps. 66. 7, he *r.* by his power for ever.
89. 9, thou *r.* the raging of the sea.
103. 19, his kingdom *r.* over all.
Prov. 16. 32, that *r.* his spirit.
22. 7, rich *r.* over the poor.
Eccl. 9. 17, him that *r.* among fools.
Isa. 3. 4, babes *r.* over them.
32. 1, princes shall *r.* in judgment.
40. 10, his arm shall *r.* for him.
Ezek. 29. 15, shall no more *r.* over nations.
Rom. 12. 8, he that *r.* with diligence.
Col. 3. 15, peace of God *r.* in your hearts.
1 Tim. 3. 4, one that *r.* well his own house.
5. 17, elders that *r.* well.
See Dan. 5. 21; Zech. 6. 13; Rev. 2. 27; 12. 5.

RULER. Num. 13. 2, every one a *r.* among them.
Prov. 6. 7, ant having no guide, overseer, or *r.*
23. 1, when thou sittest to eat with a *r.*
28. 15, a wicked *r.* over the poor.
Isa. 3. 6, be thou our *r.*
Mic. 5. 2, out of thee shall come *r.*
Mat. 25. 21, I will make thee *r.*
John 7. 26, do the *r.* know that this is Christ?
48, have any of the *r.* believed.
Rom. 13. 3, *r.* not a terror to good works.
See Gen. 41. 43; Neh. 5. 7; Ps. 2. 2; Isa. 1. 10.

RUMOUR. Jer. 49. 14, I have heard a *r.*
Ezek. 7. 26, *r.* shall be upon *r.*
Mat. 24. 6; Mk. 13. 7, wars and *r.* of wars.
See 2 Kings 19. 7; Obad. 1; Lu. 7. 17.
RUN. 2 Sam. 18. 27, the *r.* of the foremost is like.
2 Chron. 16. 9, eyes of Lord *r.* to and fro.
Ps. 19. 5, as a strong man to *r.* a race.
23. 5, my cup *r.* over.
147. 15, his word *r.* very swiftly.
Cant. 1. 4, draw me, we will *r.* after thee.
Isa. 40. 31, they shall *r.* and not be weary.
55. 5, nations shall *r.* to thee.
Jer. 12. 5. if thou hast *r.* with the footman.
51. 31, one post shall *r.* to meet another.
Dan. 12. 4, many shall *r.* to and fro.
Hab. 2. 2, that he may *r.* that readeth.
Zech. 2. 4, *r.*, speak to this young man.
Lu. 6. 38, good measure *r.* over.
Rom. 9. 16, nor of him that *r.*
1 Cor. 9. 24, they which *r.* in a race *r.* all.
26, I therefore so *r.*
Gal. 2. 2, lest I should *r.* or had *r.* in vain.
5. 7, ye did *r.* well.
Heb. 12. 1, let us *r.* with patience.
1 Pet. 4. 4, that ye *r.* not to same excess.
See Prov. 4. 12; Jer. 5. 1; Lam. 2. 18; Amos 8. 12.
RUSH (*n.*). Job 8. 11; Isa. 9. 14; 19. 15; 35. 7.
RUSH (*v.*). Isa. 17. 13; Jer. 8. 6; Ezek. 3. 12; Acts 2. 2.
RUST. Mat. 6. 19, 20; Jas. 5. 3.

S.

SABBATH. Lev. 25. 8, number seven *s.* of years.
2 Kings 4. 23, it is neither new moon nor *s.*
2 Chron. 36. 21, as long as desolate she kept *s.*
Ezek. 46. 1, on the *s.* it shall be opened.
Amos 8. 5, when will the *s.* be gone.
Mk. 2. 27, the *s.* was made for man.
28; Lu. 6. 5, the Son of man is Lord of the *s.*
Lu. 13. 15, doth not each on *s.* loose.
See Isa. 1. 13; Lam. 1. 7; 2. 6; Mat. 28. 1; John 5. 18.
SACK. Gen. 42. 25; 43. 21; 44. 1, 11, 12; Josh. 9. 4.
SACRIFICE (*n.*). Gen. 31. 54, Jacob offered *s.*
Ex. 5. 17, let us go and do *s.* to the Lord.
Num. 25. 2, called people to the *s.* of their gods.
1 Sam. 2. 29, wherefore kick ye at my *s.*
9. 13, he doth bless the *s.*
15. 22, to obey is better than *s.*
Ps. 4. 5, offer the *s.* of righteousness.
27. 6, will I offer *s.* of joy.
40. 6; 51. 16, *s.* thou didst not desire.
51. 17, the *s.* of God are a broken spirit.
118. 27, bind the *s.* with cords.
Prov. 15. 8, *s.* of wicked an abomination.
17. 1, than a house full of *s.* with strife.
21. 3, to do justice is more acceptable than *s.*
Eccl. 5. 1, the *s.* of fools.
Isa. 1. 11, to what purpose is multitude of *s.*
Jer. 6. 20, nor are your *s.* sweet unto me.
33. 18, nor want a man to do *s.*
Dan. 8. 11; 9. 27; 11. 31, daily *s.* taken away.
Hos. 3. 4, many days without a *s.*
6. 6; Mat. 9. 13; 12. 7, I desired mercy and not *s.*
Amos 4. 4, bring your *s.* every morning.
Zeph. 1. 7, the Lord hath prepared a *s.*
Mal. 1. 8, ye offer the blind for *s.*
Mk. 9. 49, every *s.* shall be salted.
12. 33, to love the Lord is more than *s.*
Lu. 13. 1, blood Pilate mingled with *s.*
Acts 7. 42, have ye offered *s.* forty years.
14. 13, and would have done *s.*
Rom. 12. 1, present your bodies a living *s.*
1 Cor. 8. 4; 10. 19, 28, offered in *s.* to idols.
Eph. 5. 2, a *s.* to God for sweet-smelling savour.
Phil. 2. 17, upon the *s.* of your faith.
4. 18, a *s.* acceptable, well pleasing.
Heb. 9. 26, put away sin by *s.* of himself.
10. 12, offered one *s.* for sins.
26, there remaineth no more *s.* for sin.
Heb. 11. 4, a more excellent *s.*
13. 15, let us offer the *s.* of praise
16, with such a God is well pleased.
1 Pet. 2. 5, to offer up spiritual *s.*
See 2 Chron. 7. 1; Ezra 6. 10; Neh. 12. 43; Jonah 1. 16.
SACRIFICE (*v.*). Ex. 22. 20, he that *s.* to any god.
Ezra 4. 2, we seek your God, and do *s.* to him.
Neh. 4. 2, will they *s.*
Ps. 54. 6, I will freely *s.* to thee.
106. 37, they *s.* their sons to devils.
107. 22, let them *s.* sacrifices of thanksgiving.
Eccl. 9. 2, to him that *s.* and that *s.* not.
Isa. 65. 3, people that *s.* in gardens.
Hos. 8. 13, they *s.*, but the Lord accepteth not.
Hab. 1. 16, they *s.* unto their net.
1 Cor. 5. 7, Christ our passover is *s.* for us.
10. 20, things Gentiles *s.*, they *s.* to devils.
See Ex. 8. 26; Deut. 15. 21; 1 Sam. 1. 3; 15. 15.
SAD. 1 Kings 21. 5, why is thy spirit so *s.*
Eccl. 7. 3, by a. of countenance the heart is made better.
Mat. 6. 16, be not of a *s.* countenance.
Mk. 10. 22, he was *s.* at that saying.
Lu. 24. 17, as ye walk and are *s.*
See Gen. 40. 6; 1 Sam. 1. 18; Neh. 2. 1; Ezek. 13. 22.
SADDLE. 1 Sam. 19. 26; 1 Kings 13. 13.
SAFE. 2 Sam. 18. 29, is the young man *s.*
Job 21. 9, their houses are *s.* from fear.
Ps. 119. 117, hold me up and I shall be *s.*
Prov. 18. 10, righteous run and are *s.*
29. 25, whoso trusteth in the Lord shall be *s.*
Ezek. 34. 27, they shall be *s.* in their land.
Acts 27. 44, so they escaped all *s.*
See 1 Sam. 12. 11; Isa. 5. 29; Lu. 15. 27; Phil. 3. 1.
SAFEGUARD. 1 Sam. 22. 23, with me thou shalt be in *s.*
SAFELY. Ps. 78. 53, he led them on *s.*
Prov. 1. 33, shall dwell *s.*
3. 23, shalt thou walk *s.*
31. 11, doth *s.* trust in her.
Hos. 2. 18, I will make them to lie down *s.*
See Isa. 41. 3; Zech. 14. 11; Mk. 14. 44; Acts 16. 23.
SAFETY. Job 3. 26, I was not in *s.*
5. 4, his children are far from *s.*
11. 18, thou shalt take thy rest in *s.*
Prov. 11. 14; 24. 6, in the multitude of counsellors is *s.*
21. 31, *s.* is of the Lord.
1 Thess. 5. 3, when they say peace and *s.*
See Job 24. 23; Ps. 12. 5; 33. 17; Isa. 14. 30.
SAIL. Isa. 33. 23; Ezek. 27. 7; Lu. 8. 23; Acts 27. 9.
SAINTS. 1 Sam. 2. 9, he will keep feet of *s.*
Job 5. 1, to which of the *s.* wilt thou turn.
15. 15, he putteth no trust in his *s.*
Ps. 16. 3, but to the *s.* that are in the earth.
30. 4, sing to the Lord, O ye *s.* of his.
37. 28, the Lord forsaketh not his *s.*
50. 5, gather my *s.* together.
89. 5, the congregation of the *s.*
7, to be feared in assembly of *s.*
97. 10, preserveth the souls of his *s.*
116. 15, precious is the death of his *s.*
132. 9, let thy *s.* shout for joy.
149. 9, this honour have all his *s.*
Dan. 7. 18, but the *s.* shall take the kingdom.
8. 13, than I heard one *s.* speaking.
Mat. 27. 52, many bodies of *s.* arose.
Acts 9. 13, evil he hath done to thy *s.*
Rom. 1. 7; 1 Cor. 1. 2, called to be *s.*
8. 27, he maketh intercession for the *s.*
12. 13, distributing to the necessity of *s.*
16. 2, receive her as becometh *s.*
1 Cor. 6. 1, dare any go to law, and not before *s.*
2, the *s.* shall judge the world.
16. 1, concerning collection for *s.*

2 Cor. 16. 15, the ministry of *s.*
Eph. 1. 18, his inheritance in the *s.*
2. 19, fellowcitizens with the *s.*
3. 8, less than least of all *s.*
4. 12, perfecting of the *s.*
5. 3, not named among you, as becometh *s.*
Col. 1. 12, the *s.* in light.
1 Thess. 3. 13, at coming of our Lord with *s.*
2 Thess. 1. 10, to be glorified in his *s.*
1 Tim. 5. 10, if she have washed the *s.* feet.
Jude 3, faith once delivered to *s.*
Rev. 5. 8; 8. 3, 4, the prayers of *s.*
See Phil. 4. 21; Rev. 11. 18; 13. 7; 14. 12; 15. 3.

SAKE, Gen. 3. 17, cursed for thy *s.*
8. 21, not curse ground for man's *s.*
12. 13, be well with me for thy *s.*
18. 26, I will spare for their *s.*
30. 27, the Lord hath blessed me for thy *s.*
Num. 11. 29, enviest thou for my *s.*
Deut. 1. 37; 3. 26; 4. 21, angry with me for your *s.*
2 Sam. 9. 1, shew kindness for Jonathan's *s.*
18. 5, deal gently for my *s.*
Neh. 9. 31, for thy great mercies' *s.*
Ps. 6. 4; 31. 16, save me for thy mercies' *s.*
23. 3, he leadeth me for his name's *s.*
44. 22, for thy *s.* are we killed.
106. 8, he saved them for his name's *s.*
Mat. 5. 10, persecuted for righteousness' *s.*
10. 18; Mk. 13. 9; Lu. 21. 12, for my *s.*
24. 22; Mk. 13. 20, for the elect's *s.*
John 11. 15, I am glad for your *s.*
13. 38, wilt thou lay down thy life for my *s.*
Rom. 13. 5; 1 Cor. 10. 25, for conscience *s.*
Col. 1. 24, for his body's *s.* which is the church.
1 Thess. 5. 13, for their work's *s.*
1 Tim. 6. 23, for thy stomach's *s.*
Tit. 1. 11, for lucre's *s.*
2 John 2, for the truth's *s.*
See Rom. 11. 28; 2 Cor. 8. 9; 1 Thess. 3. 9.

SALUTATION. Mk. 12. 38; Lu. 1. 29; Col. 4. 18; 2 Thess. 3. 17.

SALUTE. 1 Sam. 10. 4; 2 Kings 4. 29; Mk. 15. 18.

SALVATION, Gen. 49. 18, I have waited for thy *s.*
Ex. 14. 13; 2 Chron. 20. 17, see the *s.* of the Lord.
15. 2, he is become my *s.*
Deut. 32. 15, lightly esteemed the rock of his *s.*
1 Sam. 11. 13; 19. 5, the Lord wrought *s.* in Israel.
14. 45, Jonathan, who hath wrought this *s.*
2 Sam. 22. 51, he is the tower of *s.* for his king.
1 Chron. 16. 23, show forth from day to day his *s.*
2 Chron. 6. 41, let thy priests be clothed with *s.*
Ps. 3. 8, *s.* belongeth to the Lord.
9. 14, I will rejoice in thy *s.*
14. 7, O that the *s.* of Israel were come.
25. 5, thou art the God of my *s.*
27. 1; 62. 6; Isa. 12. 2, my light and my *s.*
35. 3, say unto my soul, I am thy *s.*
37. 39, the *s.* of the righteous is of the Lord.
40. 10, I have declared thy faithfulness and *s.*
50. 23, to him will I show the *s.* of God.
51. 12; 70. 4, restore the joy of thy *s.*
68. 20, he that is our God, is the God of *s.*
69. 13, hear me in the truth of thy *s.*
89, let thy *s.* set me up on high.
71. 15, my mouth shall show forth thy *s.*
74. 12, working *s.* in the midst of the earth.
78. 22, they trusted not in his *s.*
85. 9, his *s.* is nigh them that fear him.
91. 16, will satisfy him and show him my *s.*
96. 2, show forth his *s.* from day to day.
98. 3, ends of the earth have seen the *s.*
116. 13, the cup of *s.*
118. 14; Isa. 12. 2, the Lord is become my *s.*
119. 41, let thy *s.* come.
81, my soul fainteth for thy *s.*
123, mine eyes fail for thy *s.*
155, *s.* is far from the wicked.
174, I have longed for thy *s.*
132. 16, I will clothe her priests with *s.*
144. 10, that giveth *s.* unto kings.
Ps. 149. 4, beautify the meek with *s.*
Isa. 12. 3, the wells of *s.*
26. 1, *s.* will God appoint for walls.
33. 2, be thou our *s.* in time of trouble.
45. 8, earth open and let them bring forth *s.*
17, saved with an everlasting *s.*
49. 8, in a day of *s.* have I helped thee.
51. 5, my *s.* is gone forth.
52. 7, feet of him that publisheth *s.*
10, ends of the earth shall see *s.*
56. 1, my *s.* is near to come.
59. 11, we look for *s.*, but it is far off.
16, his arm brought *s.*
17, an helmet of *s.* on his head.
60. 18, call thy walls *S.*
61. 10, the garments of *s.*
62. 1, the *s.* thereof as a lamp.
63. 5, mine own arm brought *s.*
Jer. 3. 23, in vain is *s.* hoped for.
Lam. 3. 26, wait for the *s.* of the Lord.
Jonah 2. 9, *s.* is of the Lord.
Hab. 3. 8, ride on thy chariots of *s.*
18, I will joy in the God of my *s.*
Zech. 9. 9, thy King, just, and having *s.*
Lu. 1. 69, an horn of *s.* for us.
77, give knowledge of *s.* to his people.
2. 30, mine eyes have seen thy *s.*
3. 6, all flesh shall see the *s.* of God.
19. 9, this day is *s.* come to this house.
John 4. 22, *s.* is of the Jews.
Acts 4. 12, neither is there *s.* in any other.
13. 26, to you is the word of *s.* sent.
16. 17, these men show to us the way of *s.*
Rom. 1. 16, the power of God to *s.*
10. 10, confession is made to *s.*
13. 11, now is our *s.* nearer.
2 Cor. 1. 6, comforted, it is for your *s.*
6. 2, the day of *s.*
7. 10, sorrow worketh repentance to *s.*
Eph. 1. 13, the Gospel of your *s.*
6. 17; 1 Thess. 5. 8, the helmet of *s.* and sword.
Phil. 1. 19, this shall turn to my *s.*
28, an evident token of *s.*
2. 12, work out your own *s.*
1 Thess. 5. 9, hath appointed us to obtain *s.*
2 Thess. 2. 13, God hath chosen you to *s.*
2 Tim. 3. 15, wise unto *s.*
Tit. 2. 11, grace of God that bringeth *s.*
Heb. 1. 14, for them who shall be heirs of *s.*
2. 3, if we neglect so great *s.*
10, the captain of their *s.*
6. 9, author of eternal *s.*
6. 9, things that accompany *s.*
9. 28, without sin unto *s.*
1 Pet. 1. 5, kept through faith unto *s.*
9, end of faith, *s.* of your souls.
10, of which *s.* the prophets enquired.
2 Pet. 3. 15, longsuffering of the Lord is *s.*
Jude 3, of the common *s.*
Rev. 7. 10, saying, *s.* to our God.
See Job 13. 16; 1 Sam. 2. 1; 2 Sam. 22. 36.

SAME. Job 4. 8, sow wickedness, reap the *s.*
Ps. 102. 27; Heb. 1. 12, thou art the *s.*
Mat. 5. 46, do not the publicans the *s.*
Acts 1. 11, this *s.* Jesus shall come.
Rom. 10. 12, the *s.* Lord over all.
12. 16; 1 Cor. 1. 10; Phil. 4. 2, be of *s.* mind.
Heb. 13. 8, *s.* yesterday, to-day, and for ever.
See 1 Cor. 10. 3; 12. 4; 15. 39; Eph. 4. 10.

SANCTIFY. Lev. 11. 44; 20. 7; Num. 11. 18; Josh. 3. 5; 7. 13; 1 Sam. 16. 5, *s.* yourselves.
Isa. 5. 16, God shall be *s.* in righteousness.
13. 3, I have commanded my *s.* ones.
29. 23, they shall *s.* the Holy One.
66. 17, *s.* themselves in gardens.
Jer. 1. 5, I *s.* and ordained thee a prophet.
Ezek. 20. 41; 36. 23, I will be *s.* in you.
28. 25; 39. 27, *s.* in them in sight of heathen.
Joel 1. 14; 2. 15, *s.* ye a fast.
John 10. 36, him whom the Father *s.*

John 17. 17, *s.* them through thy truth.
19, for their sakes I *s.* myself.
Acts 20. 32; 26. 18, inheritance amoag them that are *s.*
Rom. 15. 16, being *s.* by the Holy Ghost.
1 Cor. 1. 2, to them that are *s.*
6. 11, but now ye are *s.*
7. 14, husband is *s.* by the wife, and the wife is *s.*
Eph. 5. 26, *s.* and cleanse the church.
1 Thess. 5. 23, the very God of peace *s.* you.
1 Tim. 4. 5, it is *s.* by the word of God.
2 Tim. 2. 21, a vessel *s.* for the Master's use.
Heb. 2. 11, he that *s.* and they who are *s.*
10. 10, by the which will we are *s.*
14, perfected for ever them that are *s.*
13. 12, that he might *s.* the people.
1 Pet. 3. 15, *s.* the Lord God in your hearts.
Jude 1, to them that are *s.* by God the Father.
See Gen. 2. 3; Ex. 13. 2; Job 1. 5; Mat. 23. 17.

SANCTUARY. Ex. 15. 17, plant them in the *s.*
25. 8, let them make me a *s.*
36. 1; 3. 4, work for the *s.*
Num. 7. 9, service of *s.* belongeth to them.
Neh. 10. 39, where are the vessels of the *s.*
Ps. 74. 7, they have cast fire into thy *s.*
Isa. 60. 13, beautify the place of my *s.*
Lam. 2. 7, the Lord hath abhorred his *s.*
See Dan. 8. 11; 9. 17; Heb. 8. 2; 9. 1.

SAND. Job 6. 3; Prov. 27. 3; Mat. 7. 26.

SANG. Ex. 15. 1; Neh. 12. 42; Job 38. 7.

SANK. Ex. 15. 5, they *s.* into the bottom.

SAP. Ps. 104. 16, trees full of *s.*

SAT. Judg. 20. 26, they *s.* before the Lord.
Job 29. 25, I *s.* chief.
Ps. 26. 4, have not *s.* with vain persons.
Jer. 15. 17, I *s.* alone because of thy hand.
Ezek. 3. 15, I *s.* where they *s.*
Mat. 4. 16, the people who *s.* in darkness.
Mk. 16. 19, he *s.* on the right hand of God.
Lu. 7. 15, he that was dead *s.* up.
10. 39, Mary *s.* at Jesus' feet.
John 4. 6, *s.* thus on the well.
Acts 2. 3, cloven tongues *s.* upon each.
See Ezra 10. 16; Neh. 1. 4; Ps. 137. 1; Rev. 4. 3.

SATAN. 1 Chron. 21. 1, *S.* provoked David.
Ps. 109. 6, let *S.* stand at his right hand.
Mat. 12. 26; Mk. 3. 23; Lu. 11. 18, if *S.* cast out *S.*
16. 23; Mk. 3. 33; Lu. 4. 8, get behind me, *S.*
Lu. 10. 18, I beheld *S.* as lightning fall.
Acts 5. 3, why hath *S.* filled thine heart.
26. 18, turn them from power of *S.*
2 Cor. 12. 7, messenger of *S.* to buffet me.
2 Thess. 2. 9, after the working of *S.*
1 Tim. 1. 20, whom I have delivered unto *S.*
5. 15, already turned aside after *S.*
See Rom. 16. 20; 1 Cor. 5. 5; 2 Cor. 2. 11; 11. 14.

SATIATE. Jer. 31. 14, 25; 46. 10.

SATISFY. Job 38. 27, to *s.* the desolate.
Ps. 17. 15, I shall be *s.* when I awake.
22. 26, the meek shall eat and be *s.*
36. 8, they shall be *s.* with fatness.
37. 19, in days of famine be *s.*
59. 15, and grudge if they be not *s.*
63. 5, my soul shall be *s.*
81. 16, with honey should I have *s.* thee.
90. 14, *s.* us early with thy mercy.
91. 16, with long life will I *s.* him.
103. 5, who *s.* thy mouth with good.
104. 13, the earth is *s.*
105. 40, he *s.* them with bread from heaven.
107. 9, he *s.* the longing soul.
132. 15, I will *s.* her poor with bread.
Prov. 6. 30, if he steal to *s.* his soul.
12. 11, he that tilleth his land shall be *s.*
14. 14, a good man shall be *s.* from himself.
19. 23, he that hath it shall abide *s.*
20. 13, open thine eyes and thou shalt be *s.*
30. 15, three things never *s.*
Eccl. 1. 8, the eye is not *s.* with seeing.
Eccl. 4. 8, neither is his eye *s.* with riches.
5. 10, shall not be *s.* with silver.
Isa. 9. 20; Mic. 6. 14, shall eat and not be *s.*
53. 11, travail of his soul and he *s.*
58. 10, if thou *s.* the afflicted soul.
11, the Lord shall *s.* thy soul in drought.
Jer. 31. 14, shall be *s.* with my goodness.
Ezek. 16. 28, yet thou couldest not be *s.*
Amos 4. 8, wandered to drink, but were not *s.*
Hab. 2. 5, as death and cannot be *s.*
See Ex. 15. 9; Deut. 14. 29; Job 19. 22; 27. 14.

SAVE. Gen. 45. 7, to *s.* your lives.
47. 25, thou hast *s.* our lives.
Deut. 28. 29, spoiled and no man shall *s.* thee.
33. 29, O people, *s.* by the Lord.
Josh. 10. 6, come up quickly and *s.* us.
Judg. 6. 15, wherewith shall I *s.* Israel?
1 Sam. 4. 3, the ark may *s.* us.
10. 27, how shall this man *s.* us?
11. 3, if there be no man to *s.* us we will come.
14. 6, no restraint to *s.* by many or by few.
2 Sam. 19. 9, the king *s.* us, and now he is fled.
2 Kings 6. 10, *s.* himself there, not once nor twice.
Job 2. 6, in thine hand, but *s.* his life.
22. 29, he shall *s.* the humble.
26. 2, how *s.* thou.
Ps. 7. 10, God who *s.* the upright.
20. 6, the Lord *s.* his anointed.
34. 18, he *s.* such as be of a contrite spirit.
44. 3, neither did their own arm *s.* them.
60. 5, *s.* with thy right hand.
72. 4, he shall *s.* the children of the needy.
80, 3; Prov. 28. 18; Jer. 17. 14; Mat. 10. 22; 24. 13; Mk. 13. 13; 16. 16; John 10. 9; Acts 2. 21; 16. 31; Rom. 5. 9; 9. 27; 10. 9; 11. 26, shall he *s.*
86. 2, *s.* thy servant that trusteth.
109. 31, *s.* him from those that condemn.
118. 25, *s.*, I beseech thee, send prosperity.
119. 94, *s.* me, for I have sought.
146, *s.* me, and I shall keep thy testimonies.
138. 7, thy right hand shall *s.*
Prov. 20. 22, wait on Lord and he shall *s.* thee.
Isa. 35. 4, your God will come and *s.* you.
43. 12, I have declared and have *s.*
45. 20, pray to a God that cannot *s.*
22, look unto me and be ye *s.*
47. 15, they shall wander, none shall *s.*
49. 25, I will *s.* thy children.
59. 1, Lord's hand not shortened, that it cannot *s.*
63. 1, mighty to *s.*
Jer. 2. 28, let them arise if they can *s.*
8. 20, summer is ended, and we are not *s.*
11. 12, but they shall not *s.*
14. 9, as a mighty man that cannot *s.*
15. 20; 30. 11; 42. 11; 46. 27, I am with thee to *s.* thee.
17. 14, *s.* me and I shall be *s.*
30. 10, I will *s.* thee from afar.
48. 6, flee, *s.* your lives.
Lam. 4. 17, a nation that could not *s.* us.
Ezek. 3. 18, to warn wicked, to *s.* his life.
34. 22, therefore will I *s.* my flock.
Hos. 1. 7, I will *s.* them by the Lord.
13. 10, is there any other that may *s.* thee.
Hab. 1. 2, cry to thee and thou wilt not *s.*
Zeph. 3. 17, he will *s.*
Mat. 1. 21, *s.* his people from their sins.
16, 25; Mk. 8. 35; Lu. 9. 24, will *s.* his life.
18. 11; Lu. 19. 10, to seek and to *s.* that which was lost.
19. 25; Mk. 10. 26; Lu. 18. 26, who then can be *s.*?
27. 40; Mk. 15. 30, *s.* thyself.
42; Mk. 15. 31, he *s.* others, himself he cannot *s.*
Mk. 3. 4; Lu. 6. 9, is it lawful to *s.*
Lu. 7. 50; 18. 42, thy faith hath *s.* thee.
8. 12, lest they should believe and be *s.*
9. 56, not to destroy but to *s.*
13. 23, are there few that be *s.*?
23. 35, let him *s.* himself.
39, if thou be Christ, *s.* thyself and us.
John 3. 17, that the world might be *s.*

John 5. 34, these things I say that ye might be *s.*
12. 47, not to judge but to *s.*
Acts 2. 47, such as should be *s.*
4. 12, no other name whereby we must be *s.*
15. 1, except ye be circumcised ye cannot be *s.*
16. 30, what must I do to be *s.*?
27. 43, the centurion willing to *s.* Paul.
Rom. 8. 24, we are *s.* by hope.
10. 1, my prayer is that they might be *s.*
11. 14; 1 Cor. 9. 22, if I might *s.* some.
1 Cor. 1. 18, to us who are *s.*
21, by foolishness of preaching to *s.* some.
3. 15, *s.* yet so as by fire.
5. 5, that the spirit may be *s.*
7. 16, shalt *s.* thy husband.
2 Cor. 2. 15, savour in them that are *s.*
Eph. 2. 5, 8, by grace ye are *s.*
1 Tim. 1. 15, came to *s.* sinners.
2. 4, who will have all men to be *s.*
4. 16, thou shalt *s.* thyself and them.
Heb. 5. 7, able to *s.* him from death.
7. 25, able to *s.* to the uttermost.
10. 39, believe to *s.* of soul.
11. 7, an ark to the *s.* of his house.
Jas. 1. 21, word which is able to *s.* your souls.
2. 14, can faith *s.* him?
4. 12, able to *s.* and destroy.
5. 15, prayer of faith shall *s.* sick.
20, shall *s.* a soul from death.
1 Pet. 3. 20, souls were *s.* by water.
4. 18, righteous scarcely be *s.*
Jude 23, others *s.* with fear.
See Mat. 14. 30; John 12. 27; 1 Pet. 3. 21.

SAVE (*except*). 2 Sam. 22. 32, who is God, *s.* the Lord?
Mat. 11. 27, nor knoweth any *s.* the Son.
13. 57, *s.* in his own country.
17. 8; Mk. 9. 8, *s.* Jesus only.
Lu. 17. 18, *s.* this stranger.
18. 19, none good *s.* one.
2 Cor. 11. 24, forty stripes *s.* one.
Gal. 6. 14, glory *s.* in the cross.
See Mk. 5. 37; Lu. 4. 26; Rev. 2. 17; 13. 17.

SAVIOUR. 2 Sam. 22. 3, my refuge, my *s.*
2 Kings 13. 5, the Lord gave Israel a *s.*
Ps. 106. 21, they forgat God their *s.*
Isa. 19. 20, he shall send them a *s.*
45. 21, a just God and a *S.*
49. 26, all shall know I am thy *S.*
63. 8, so he was their *S.*
Eph. 5. 23, Christ is the *s.* of the body.
1 Tim. 4. 10, who is the *S.* of all men.
Tit. 2. 10, adorn doctrine of God our *S.*
13, glorious appearing of our *S.*
Jude 25, the only wise God our *S.*
See Neh. 9. 27; Obad. 21; John 4. 42; Acts 5. 31.

SAVOUR. Gen. 8. 21, Lord smelled a sweet *s.*
Ex. 5. 21, have made our *s.* to be abhorred.
Cant. 1. 3, *s.* of thy good ointment.
Joel 2. 20, his ill *s.* shall come up.
Mat. 5. 13; Lu. 14. 34, if salt have lost his *s.*
See Eccl. 10. 1; Ezek. 6. 13; 20. 41; Eph. 5. 2.

SAVOUREST. Mat. 16. 23; Mk. 8. 33.

SAVOURY. Gen. 27. 4, 7, 14, 31.

SAW. Gen. 22. 4, Abraham *s.* the place.
26. 28, we *s.* the Lord was with thee.
Ex. 10. 23, they *s.* not one another.
24. 10, they *s.* the God of Israel.
2 Chron. 25. 21, they *s.* one another in the face.
Job 29. 11, when the eye *s.* me.
Ps. 77. 16, the waters *s.* thee.
Eccl. 2. 24, this I *s.*, it was from hand of God.
Cant. 3. 3, *s.* ye him whom my soul loveth.
Mat. 12. 22, both spake and *s.*
17. 8, they *s.* no man.
Mk. 8. 23, if he *s.* ought.
John 1. 48, under the fig-tree I *s.* thee.
8. 56, Abraham *s.* my day.
20. 20, glad when they *s.* the Lord.
See 1 Sam. 19. 5; Ps. 50. 18; Isa. 59. 16.

SAY. Ex. 3. 13, what shall I *s.* to them.
4. 12, teach thee what thou shalt *s.*
Num. 22. 19, know what the Lord will *s.*
Judg. 18. 24, what is this ye *s.* to me?
Ezra 9. 10, what shall we *s.* after this?
Mat. 3. 9, think not to *s.* within yourselves.
7. 22, many will *s.* in that day.
16. 13; Mk. 8. 27, whom do men *s.* that I am?
23. 3, they *s.* and do not.
Lu. 7. 40, I have somewhat to *s.* to thee.
1 Cor. 12. 3, no man can *s.* that Jesus.
See Lu. 7. 7; John 4. 20; 8. 28; 16. 12.

SAYING. Deut. 1. 23, the *s.* pleased me well.
1 Kings 2. 38, the *s.* is good.
Ps. 49. 4, my dark *s.* upon the harp.
78. 2, utter dark *s.* of old.
Prov. 1. 6, the dark *s.* of the wise.
Mat. 28. 15, this *s.* is commonly reported.
Lu. 2. 51, kept all these *s.* in her heart.
John 4. 37, herein is that *s.* true.
6. 60, an hard *s.*, who can hear it?
See John 21. 23; Rom. 13. 9; 1 Tim. 1. 15.

SCANT. Mic. 6. 10, *s.* measure.

SCARCE. Gen. 27. 30; Acts 14. 18.

SCARCELY. Rom. 5. 7; 1 Pet. 4. 18.

SCARCENESS. Deut. 8. 9, bread without *s.*

SCAREST. Job 7. 14, thou *s.* me with dreams.

SCATTER. Gen. 11. 4, lest we be *s.* abroad.
Lev. 26. 33, I will *s.* you among the heathen.
Num. 10. 35; Ps. 68. 1, let thine enemies be *s.*
Job 18. 15, brimstone shall be *s.* on his habitation.
37. 11, he *s.* his bright cloud.
38. 24, which *s.* the east wind.
Ps. 68. 30, *s.* thou the people that delight in war.
92. 9, the workers of iniquity shall be *s.*
147. 16, he *s.* the hoar frost.
Prov. 11. 24, there is that *s.* and yet increaseth.
20. 8, a king *s.* evil with his eyes.
26, a wise king *s.* the wicked.
Jer. 10. 21, all their flocks shall be *s.*
23. 1, woe to pastors that *s.* the sheep.
50. 17, Israel is a *s.* sheep.
Zech. 13. 7; Mat. 26. 31; Mk. 14. 27, sheep shall be *s.*
Mat. 9. 36, *s.* as sheep having no shepherd.
12. 30; Lu. 11. 23, he that gathereth not with me *s.*
See John 11. 52; 16. 32; Acts 8. 1; Jas. 1. 1.

SCENT. Job 14. 9; Jer. 48. 11; Hos. 14. 7.

SCHOLAR. 1 Chron. 25. 8; Mal. 2. 12.

SCIENCE. Dan. 1. 4; 1 Tim. 6. 20.

SCOFF. Hab. 1. 10; 2 Pet. 3. 3.

SCORCH. Mat. 13. 6; Mk. 4. 6; Rev. 16. 8.

SCORN. Esth. 3. 6; Job 16. 20; Ps. 44. 13; 79. 4.

SCORNER. Prov. 9. 8, reprove not a *s.*
13. 1, a *s.* heareth not rebuke.
19. 25, smite a *s.*
28, an ungodly witness *s.* judgment.
29, judgments are prepared for *s.*
21. 11, when *s.* is punished simple is made wise.
24. 9, the *s.* is an abomination.
Isa. 29. 20, the *s.* is consumed.
Hos. 7. 5, stretched out hands with *s.*
See Ps. 1. 1; Prov. 1. 22; 3. 34; 9. 12.

SCOURGE. Job 5. 21, the *s.* of the tongue.
9. 23, if the *s.* slay suddenly.
Isa. 28. 15, the overflowing *s.*
Mat. 10. 17; 23. 34, they will *s.* you.
John 2. 15, a *s.* of small cords.
Acts 22. 25, is it lawful to *s.* a Roman.
Heb. 12. 6, the Lord *s.* every son.
See Josh. 23. 13; Isa. 10. 26; Mat. 27. 26; John 19. 1.

SCRAPE. Lev. 14. 41; Job 2. 8; Ezek. 20. 4.

SCRIBE. 1 Chron. 27. 32, a wise man and a *s.*
Isa. 33. 18, where is the *s.*?
Jer. 8. 8, the pen of the *s.* is in vain.
Mat. 5. 20, exceed righteousness of the *s.*

Mat. 7. 29, authority, and not as the s.
13. 52, every s. instructed unto kingdom.
Mk. 12. 38; Lu. 20. 46, beware of the s.
See Ezra 4. 8; 7. 6; Neh. 8. 4; Mat. 8. 19.

SCRIP. 1 Sam. 17. 40; Mat. 10. 10; Lu. 10. 4; 22. 35.

SEARCH (*n.*). Ps. 64. 6; 77. 6; Jer. 2. 34.

SEARCH (*v.*). Num. 13. 2, that they may s. the land.
1 Chron. 28. 9, the Lord s. all hearts.
Job 11. 7, canst thou by s. find out God?
13. 9, is it good that he should s. you out?
28. 27, he prepared it and s. it out.
29. 16, the cause I knew not I s. out.
32. 11, I waited whilst ye s. out what to say.
36. 26, can number of his years he s. out.
Ps. 44. 21, shall not God s. this out?
139. 1, thou hast s. me and known me.
23, s. me and know my heart.
Prov. 25. 2, honour of kings to s. out a matter.
27, for men to s. out their own glory.
Eccl. 1. 13; 7. 25, I gave my heart to s. wisdom.
Isa. 40. 28, no s. of his understanding.
Jer. 17. 10, I the Lord s. the heart.
29. 13, when ye shall s. for me with all.
31. 37, foundations of the earth s. out.
Lam. 3. 40, let us s. our ways, and turn.
Ezek. 34. 6, none did s. or seek after them.
8, neither did my shepherds s. for my flock.
11, I will s. my sheep.
Amos 9. 3, I will s. and take them out thence.
Zeph. 1. 12, I will s. Jerusalem with candles.
John 5. 39; Acts 17. 11, s. the scriptures.
Rom. 8. 27, that s. hearts knoweth mind.
1 Cor. 2. 10, the Spirit s. all things.
1 Pet. 1. 10, which salvation prophets s. diligently.
See Job 10. 6; 28. 3; Prov. 2. 4; 1 Pet. 1. 11.

SEARED. 1 Tim. 4. 2, conscience s.

SEASON. Gen. 1. 14, for signs, and s., and days.
Deut. 28. 12, give rain in his s.
2 Chron. 15. 3, for long s. without true God.
Job 5. 26, as a shock of corn in his s.
Ps. 1. 3, that bringeth forth fruit in his s.
22. 2, I cry in the night s.
104. 19, appointed the moon for s.
Prov. 15. 23, word spoken in due s.
Eccl. 3. 1, to everything there is a s. and a time.
Isa. 50. 4, know how to speak a word in s.
Jer. 5. 24, former and latter rain in his s.
33. 20, day and night in their s.
Ezek. 34. 26, cause shower to come down in s.
Dan. 2. 21, changeth the times and s.
7. 12, lives prolonged for a s.
Hos. 2. 9, take away my wine in s.
Mat. 21. 41, render the fruits in their s.
Lu. 1. 20, my words shall be fulfilled in s.
20. 10, at the s. he sent servant.
23. 8, desirous to see him of a long s.
John 5. 4, angel went down at certain s.
35, willing for a s. to rejoice.
Acts 1. 7, not for you to know times and s.
13. 11, not seeing the sun for a s.
24. 25, a convenient s.
2 Tim. 4. 2, be instant in s.
Heb. 11. 25, pleasures of sin for a s.
See 1 Thess. 5. 1; 1 Pet. 1. 6; Rev. 6. 11; 20. 3.

SEAT. 1 Sam. 20. 18, thy s. will be empty.
Job 23. 3, that I might come even to his s.
29. 7, when I prepared my s. in the street.
Ps. 1. 1, the s. of the scornful.
Amos 6. 3, cause s. of violence to come near.
Mat. 21. 12, e. of them that sold doves.
23. 2, scribes sit in Moses' s.
6; Mk. 12. 39, chief s. in synagogues.
See Ezek. 8. 3; 28. 2; Lu. 1. 52; Rev. 2. 13; 4. 4.

SECRET (*n.*). Gen. 49. 6, come not into their s.
Job 11. 6, the s. of wisdom.
15. 8, hast thou heard the s. of God?
29. 4, the s. of God was upon my tabernacle.
Ps. 25. 14, s. of Lord is with them that fear.
Ps. 27. 5, in s. of his tabernacle will he hide.
139. 15, when I was made in s.
Prov. 3. 32, his s. is with the righteous.
9. 17, bread eaten in s.
21. 14, a gift in s. pacifieth anger.
Isa. 45. 19; 48. 16, I have not spoken in s.
Mat. 6. 4, thy Father who seeth in s.
6, pray to thy Father which is in s.
24. 26, he is in the s. chambers.
John 18. 20, in s. have I said nothing.
See Prov. 11. 13; 20. 19; Dan. 2. 18; 4. 9.

SECRET (*adj.*). Deut. 29. 29, s. things belong to God.
Judg. 3. 19, I have a s. errand.
13. 18, my name, seeing it is s.
Ps. 19. 12, cleanse thou me from s. faults.
90. 8, our s. sins.
Prov. 27. 5, open rebuke better than s. love.
See Cant. 2. 14; Isa. 45. 3; Jer. 13. 17.

SECRETLY. Gen. 31. 27, flee away s.
Deut. 13. 6, entice thee s., saying.
1 Sam. 18. 22, commune with David s.
23. 9, Saul s. practised mischief.
2 Sam. 12. 12, for thou didst it s.
Job 4. 12, a thing was s. brought to me.
13. 10, if you s. accept persons.
31. 27, my heart hath been s. enticed.
Ps. 10. 9, he lieth in wait s.
31. 20, keep them s. from the strife.
John 11. 28, she called her sister s.
19. 38, s. for fear of the Jews.
See Deut. 27. 24; Lev. 28. 57; 2 Kings 17. 9.

SECT. Acts 5. 17; 15. 5; 24. 5; 26. 5; 28. 22.

SECURE. Job 11. 18; 12. 6; Mat. 28. 14.

SECURELY. Prov. 3. 29; Mic. 2. 8.

SEDUCE. Mk. 13. 22, show signs to s.
1 John 2. 26, concerning them that s. you.
Rev. 2. 20, to s. my servants.
See Prov. 12. 28; 1 Tim. 4. 1; 2 Tim. 3. 13.

SEE. Gen. 11. 5, came down to s. the city.
44. 23, you shall s. my face no more.
45. 28, I will go and s. him before I die.
Ex. 12. 13, when I s. the blood.
14. 13, s. the salvation of the Lord.
33. 20, there shall no man s. me and live.
Deut. 3. 25, let me s. the good land.
34. 4, I have caused thee to s. it.
2 Kings 6. 17, open his eyes, that he may s.
10. 16, s. my zeal for the Lord.
Job 7. 7, mine eye shall no more s. good.
19. 26, yet in my flesh shall I s. God.
Ps. 27. 13, believed to s. the goodness.
66. 5, come and s. the works of God.
94. 9, shall he not s.
Isa. 6. 10, lest they s. with their eyes.
32. 3, eyes of them that s. shall not be dim.
33. 17, shall s. the king in his beauty.
40. 5, all flesh shall s. it together.
52. 8, they shall s. eye to eye.
Jer. 5. 21; Ezek. 12. 12, eyes and s. not.
Mat. 5. 8, they shall s. God.
12. 38, we would s. a sign.
13. 14; Mk. 4. 12; Acts 28. 26, s. ye shall s.
27. 4, s. thou to that.
28. 6, s. the place where the Lord lay.
Mk. 8. 18, having eyes s. ye not.
Lu. 17. 23, s. here or s. there.
John 1. 39; 11. 34; Rev. 6. 1, come and s.
50, thou shalt s. greater things.
9. 25, I was blind, now I s.
39, that they who s. not might s.
Heb. 2. 9, but we s. Jesus.
1 Pet. 1. 8, though now we s. him not.
1 John 3. 2, we shall s. him as he is.
See Mat. 27. 24; John 1. 51.

SEED. Gen. 3. 15, enmity between thy s.
47. 19, give us s.
Ex. 16. 31, manna like coriander s.
Lev. 19. 19, thou shalt not sow mingled s.
26. 16, ye shall sow your s. in vain.

Num. 20. 5, it is no place of *s.*
Deut. 1. 8, to give it to their *s.* after them.
11. 10, oot as Egypt where thou sowedst *s.*
14. 22, tithe all the increase of your *s.*
28. 38, thou shalt carry much *s.* into field.
Ps. 126. 6, bearing precious *s.*
Eccl. 11. 6, in the morning sow thy *s.*
Isa. 5. 10, the *s.* of an homer shall yield.
17. 11, in morning make thy *s.* to flourish.
55. 10, give *s.* to the sower.
61. 9, the *s.* which the Lord hath blessed.
Jer. 2. 21, I had planted thee wholly a right *s.*
Joel 1. 17, the *s.* is rotten.
Amos 9. 13, overtake him that soweth *s.*
Hag. 2. 19, is the *s.* yet in the barn?
Zech. 8. 12, the *s.* shall be prosperous.
Mal. 2. 15, that he might seek a godly *s.*
See Mat. 13. 19; Lu. 8. 5; 1 Cor. 15. 38; 1 Pet. 1. 23.

SEEK. Gen. 37. 15, what *s.* thou?
Num. 15. 39, that ye *s.* not after your own heart.
16. 10, *s.* ye the priesthood also.
Deut. 4. 29, if thou *s.* him with all thy heart.
12. 5, even to his habitation shall ye *s.* and come.
23. 6; Ezra 9. 12, thou shalt not *s.* their peace.
Ruth 3. 1, shall I not *s.* rest for thee.
1 Chron. 28. 9; 2 Chron. 15. 2, if thou *s.* him, he will be found.
2 Chron. 19. 3, hast prepared thine heart to *s.* God.
34. 3, Josiah began to *s.* after God.
Ezra 4. 2, we *s.* your God as ye do.
Neh. 2. 10, to *s.* the welfare of Israel.
Job 5. 8, I would *s.* unto God.
8. 5, *s.* unto God betimes.
20. 10, children shall *s.* to please the poor.
39. 29, from thence she *s.* the prey.
Ps. 9. 10, hast not forsaken them that *s.* thee.
10. 4, the wicked will not *s.* after God.
15, *s.* out his wickedness till thou find none.
14. 2; 53. 2, if there were any that did *s.* God.
24. 6, generation of them that *s.* him.
27. 4, desired, that will I *s.* after.
8, *s.* ye my face, thy face will I *s.*
34. 14; 1 Pet. 3. 11, *s.* peace and pursue it.
63. 1, early will I *s.* thee.
69. 32, your heart shall live that *s.* God.
83. 16, that they may *s.* thy name.
122. 9, I will *s.* thy good.
Prov. 1. 28, they shall *s.* me, but not find.
8. 17, those that *s.* me early shall find me.
11. 27, that diligently *s.* good.
21. 6, of them that *s.* death.
23. 30, they that go to *s.* mixed wine.
35, I will *s.* it yet again.
Eccl. 1. 13; 7. 25, gave my heart to *s.* wisdom.
Cant. 3. 2, I will *s.* him whom my soul loveth.
Isa. 1. 17, learn to do well, *s.* judgment.
8. 19, should not a people *s.* unto their God.
19. 3, they shall *s.* to charmers.
34. 16, *s.* ye out of the book of the Lord.
41. 17, when the needy *s.* water.
45. 19, I said not, *s.* ye my face in vain.
Jer. 5. 1, any that *s.* the truth.
29. 13, ye shall *s.* me and find when ye search.
30. 17, Zion whom no man *s.* after.
38. 4, this man *s.* not welfare of people.
Lam. 3. 25, the Lord is good to the soul that *s.* him.
Ezek. 7. 25, they shall *s.* peace.
34. 16, I will *s.* that which was lost.
Dan. 9. 3, I set my face to *s.* by prayer.
Amos 5. 4, *s.* me and ye shall live.
Zeph. 2. 3, *s.* ye the Lord, all ye meek.
Mal. 2. 7, they should *s.* the law at his mouth.
Mat. 6. 32, after these things do Gentiles *s.*
33; Lu. 12. 31, *s.* first the kiogdom of God.
7. 7; Lu. 11. 9, and ye shall find.
12. 39; 16. 4, adulterous generation *s.* a sign.
28. 5; Mk. 16. 6, I know that ye *s.* Jesus.
Mk. 1. 37, all men *s.* for thee.
8. 11, *s.* of him a sign from heaven.
Lu. 13. 7, I come *s.* fruit.
Lu. 13. 24, many will *s.* to enter in.
15. 8, doth she not *s.* diligently.
19. 10, is come to *s.* and to save.
24. 5, why *s.* ye the living among the dead?
John 1. 38, what *s.* ye?
4. 23, the Father *s.* such to worship him.
7. 25, is not this he whom they *s.* to kill?
34, ye shall *s.* me and shall not find me.
16. 8, if ye *s.* me, let these go their way.
20. 15, woman, whom *s.* thou?
Rom. 3. 11, there is none that *s.* after God.
1 Cor. 1. 22, the Greeks *s.* after wisdom.
10. 24, let no man *s.* his own.
13. 5, charity *s.* not her own.
2 Cor. 12. 14, I *s.* not yours, but you.
Phil. 2. 21, all *s.* their own things.
Col. 3. 1, *s.* those things which are above.
Heb. 11. 6, a rewarder of them that *s.* him.
14, declare plainly that they *s.* a country.
13. 14, but we *s.* one to come.
1 Pet. 5. 8, *s.* whom he may devour.
Rev. 9. 6, in those days shall men *s.* death.
See Jer. 45. 5; Mat. 13. 45; John 6. 24; 1 Cor. 10. 33.

SEEM. Gen. 19. 14, he *s.* as one that mocked.
29. 20, they *s.* to him but a few days.
Num. 16. 9, *s.* it but a small thing.
Prov. 14. 12, there is a way that *s.* right.
Lu. 8. 18, taken away that he *s.* to have.
24. 11, words *s.* as idle tales.
1 Cor. 3. 18, if any *s.* to be wise.
11. 16, if any man *s.* to be contentious.
Heb. 4. 1, lest any *s.* to come short.
12. 11, now no chastening *s.* to be joyous.
See Gen. 27. 12; Eccl. 9. 13; Acts 17. 18; Gal. 2. 6.

SEEMLY. Prov. 19. 10; 26. 1.

SEEN. Gen. 32. 30, I have *s.* God face to face.
Ex. 14. 13, Egyptians whom ye have *s.* to-day.
Judg. 6. 22, because I have *s.* an angel.
2 Kings 20. 15, what have they *s.*
Job 13. 1, mine eye hath *s.* all this.
28. 7, a path the vulture's eye hath not *s.*
Ps. 37. 25, have I not *s.* righteous forsaken.
90. 15, years wherein we have *s.* evil.
Eccl. 6. 5, he hath not *s.* the sun.
Isa. 9. 2, have *s.* a great light.
64. 4; 1 Cor. 2. 9, neither hath eye *s.*
66. 8, who hath *s.* such things.
Mat. 8. 1; 23. 5, to be *s.* of men.
9. 33, never so *s.* in Israel.
Mk. 9. 1, till they have *s.* the kingdom of God.
Lu. 5. 26, we have *s.* strange things to-day.
John 1. 18, no man hath *s.* God.
8. 57, hast thou *s.* Abraham?
John 14. 9, he that hath *s.* me hath *s.* the Father.
Acts 11. 23, when he had *s.* the grace of God.
1 Cor. 9. 1, have I not *s.* Jesus Christ.
1 Tim. 6. 16, whom no man hath *s.*, nor can see.
Heb. 11. 1, evidence of things not *s.*
1 Pet. 1. 8, whom having not *s.*, ye love.
See John 5. 37; 9. 37; 15. 24; 20. 29; Rom. 1. 20.

SEETHE. Ex. 23. 19; 2 Kings 4. 38; Ezek. 24. 5.

SEIZE. Job 3. 6; Ps. 55. 15; Jer. 49. 24; Mat. 21. 38.

SELF. Tit. 1. 7; 2 Pet. 2. 10.

SELL. Gen. 25. 31, *s.* me thy birthright.
37. 27, come, let us *s.* him.
1 Kings 21. 25, Ahab did *s.* himself to work.
Neh. 5. 8, will ye even *s.* your brethren.
Prov. 23. 23, buy the truth, and *s.* it not.
Joel 3. 8, I will *s.* your sons and daughters.
Amos 8. 5, that we may *s.* corn.
6, and *s.* the refuse of the wheat.
Mat. 19. 21; Mk. 10. 21; Lu. 12. 33; 18. 22, *s.* that thou hast.
Lu. 22. 36, let him *s.* his garment.
Jas. 4. 13, we will buy and *s.*, and get gain.
See Ps. 44. 12; Prov. 11. 26; 31. 24; Mat. 13. 44.

SELLER. Isa. 24. 2; Ezek. 7. 12, 13; Acts 16. 14.

SEND. Gen. 24. 7, God shall *s.* his angel.
12, *s.* me good speed this day.

Ex. 4. 13, *s.* by hand of him whom thou wilt *s.*
2 Chron. 7. 13; Ezek. 14. 9, if I *s.* pestilence.
Ps. 20. 2, *s.* thee help from the sanctuary.
43. 3, *s.* out thy light and truth.
118. 25, *s.* now prosperity.
Isa. 6. 8, whom shall I *s.*? *s.* me.
Mat. 9. 38; Lu. 10. 2, *s.* labourers.
12. 20, till he *s.* forth judgment.
15. 23, *s.* her away, for she crieth after us.
Mk. 3. 14, that he might *s.* them to preach.
John 14. 26, whom the Father will *s.* in my name.
17. 8, believed that thou didst *s.* me.
Rom. 8. 3, God *s.* his Son in likeness.
See Lu. 10. 3; 24. 49; John 20. 21; 2 Thess. 2. 11.

SENSUAL. Jas. 3. 15; Jude 19.

SENT. Gen. 45. 5, God *s.* me.
Judg. 6. 14, have not I *s.* thee.
Ps. 77. 17, the skies *s.* out a sound.
106. 15, he *s.* leanness into their soul.
107. 20, he *s.* his word and healed them.
Jer. 23. 21, I have not *s.* these prophets.
Mat. 15. 24, I am not *s.* but to lost sheep.
John 4. 34, the will of him that *s.* me.
9. 4, work the works of him that *s.* me.
17. 3, life eternal to know him whom thou hast *s.*
Acts 10. 29, as soon as I was *s.* for.
Rom. 10. 15, preach, except they be *s.*
See Isa. 61. 1; John 1. 6; 3. 28; 1 Pet. 1. 12.

SENTENCE. Ps. 17. 2, let my *s.* come forth.
Prov. 16. 10, a divine *s.* in the lips of the king.
Eccl. 8. 11, because *s.* is not executed speedily.
2 Cor. 1. 9, *s.* of death in ourselves.
See Deut. 17. 9; Jer. 4. 12; Dan. 5. 12; 6. 23.

SEPARATE. Gen. 13. 9, *s.* thyself from me.
Deut. 19. 2, thou shalt *s.* three cities.
Pro. 16. 28; 17. 9, whisperer *s.* chief friends.
19. 4, the poor is *s.* from his neighbour.
Mat. 25. 32, he shall *s.* them.
Rom. 8. 35, who shall *s.* us from love of God?
2 Cor. 6. 17, be ye *s.*
Heb. 7. 26, *s.* from sinners.
See Num. 6. 2; Ezra 10. 11; Isa. 56. 3; 59. 2.

SEPARATION. Num. 6. 8; 19. 9; 31. 23; Ezek. 42. 20.

SERPENT. Gen. 3. 1, the *s.* was more subtil.
49. 17, Dan shall be a *s.* by the way.
Job 26. 13, his hand formed the crooked *s.*
Ps. 58. 4, like the poison of a *s.*
140. 3, sharpened their tongues like a *s.*
Prov. 23. 32, at last it biteth like a *s.*
Eccl. 10. 8, breaketh a hedge a *s.* shall bite him.
11, *s.* will bite without enchantment.
Isa. 27. 1, the Lord shall punish the *s.*
65. 25, dust shall be the *s.* meat.
Jer. 8. 17, I will send *s.* among you.
Amos 9. 3, I will command the *s.*
Mic. 7. 17, they shall lick dust like a *s.*
Mat. 7. 10; Lu. 11. 11, will he give him a *s.*?
10. 16, be ye wise as *s.*
23. 33, ye *s.*, how can ye escape.
Mk. 16. 18, they shall take up *s.*
John 3. 14, as Moses lifted up the *s.*
Rev. 12. 9; 20. 2, that old *s.* called the Devil.
See Ex. 4. 3; Num. 21. 8; 2 Kings 18. 4; Jas. 3. 7.

SERVANT. Gen. 9. 25, a *s.* of *s.* shall he be.
Job 3. 19, the *s.* is free.
7. 2, as a *s.* desireth the shadow.
Ps. 110. 16; 119. 125; 143. 12, I am thy *s.*
Prov. 22. 7, the borrower is *s.* to the lender.
29. 19, a *s.* will not be corrected with words.
Isa. 24. 2, as with *s.* so with master.
Mat. 10. 25, enough for a *s.* to be as his lord.
25. 21, good and faithful *s.*
Lu. 12. 47, that *s.* which knew his lord's will.
17. 10, unprofitable *s.*
John 8. 35, *s.* abideth not in house for ever.
15. 15, *s.* knoweth not what his lord doeth.
1 Cor. 7. 21, art thou called, being a *s.*
23, be not ye the *s.* of men.
Eph. 6. 5; Col. 3. 22; Tit. 2. 9; 1 Pet. 2. 16, *s.* be obedient.
See Rom. 6. 16; Col. 4. 1; 1 Tim. 6. 1; Rev. 22. 3.

SERVE. Gen. 25. 23, elder shall *s.* the younger.
Deut. 6. 13; 10. 12, 20; 11. 13; 13. 4; Josh. 22. 5; 24. 14; 1 Sam. 7. 3; 12. 14, thou shalt fear the Lord and *s.* him.
Josh. 24. 15, choose ye whom ye will *s.*
1 Chron. 28. 9, *s.* him with a perfect heart.
Job 21. 15, what is the Almighty, that we should *s.* him?
Ps. 22. 30, a seed shall *s.* him.
72. 11, all nations shall *s.* him.
Isa. 43. 23, I have not caused thee to *s.*
24, thou hast made me to *s.* with thy sins.
Jer. 5. 19, so shall ye *s.* strangers.
Dan. 6. 16, thy God whom thou *s.* will deliver.
Zeph. 3. 9, to *s.* him with one consent.
Mal. 3. 17, spareth his son that *s.* him.
18, between him that *s.* God and him that.
Mat. 6. 24; Lu. 16. 13, no man can *s.* two masters.
Lu. 10. 40, hath left me to *s.* alone.
15. 29, these many years do I *s.* thee.
John 12. 26, if any man *s.* me, let him.
Acts 6. 2, leave word of God and *s.* tables.
Rom. 6. 6, henceforth we should not *s.* sin.
Gal. 5. 13, by love *s.* one another.
Col. 3. 24, for ye *s.* the Lord Christ.
1 Thess. 1. 9, from idols to *s.* living God.
Rev. 7. 15, they *s.* him day and night.
See Lu. 22. 27; Acts 13. 36; Heb. 9. 14; 12. 28.

SERVICE. Ex. 12. 26, what mean ye by this *s.*?
1 Chron. 29. 5, who is willing to consecrate his *s.*
John 16. 2, will think he doeth God *s.*
Rom. 12. 1, your reasonable *s.*
Eph. 6. 7, doing *s.* as to the Lord.
Phil. 2. 30, to supply your lack of *s.*
See Ezra 6. 16; Ps. 104. 14; Jer. 22. 13.

SET. Gen. 4. 15, the Lord *s.* a mark on Cain.
9. 13, I do *s.* my bow in the cloud.
Deut. 1. 8, I have *s.* the land before thee.
Job 33. 5, *s.* thy words in order.
Ps. 16. 8, I have *s.* the Lord before me.
20. 5, we will *s.* up our banners.
91. 14, he hath *s.* his love upon me.
Eccl. 7. 14, hath *s.* the one against the other.
Cant. 8. 6, *s.* me as a seal upon thine heart.
Mat. 5. 14, a city *s.* on a hill.
Acts 16. 10, no man shall *s.* on thee.
Heb. 6. 18, the hope *s.* before us.
See Ps. 75. 7; 107. 41; Eph. 1. 20; Col. 3. 2.

SETTLE. Zeph. 1. 12; Lu. 21. 14; Col. 1. 23.

SEVER. Lev. 20. 26; Ezek. 39. 14; Mat. 13. 49.

SEW. Gen. 3. 7; Job 14. 17; Eccl. 3. 7; Mk. 2. 21.

SHADE. Ps. 121. 5, the Lord is thy *s.*

SHADOW. Gen. 19. 8, the *s.* of my roof.
Job 7. 2, as servant earnestly desireth the *s.*
14. 2, he fleeth as a *s.* and continueth not.
17. 7, all my members are as a *s.*
Ps. 91. 1, under the *s.* of the Almighty.
102. 11, my days are like a *s.*
144. 4; Eccl. 8. 13, his days are as a *s.*
Eccl. 6. 12, life which he spendeth as a *s.*
Cant. 2. 3, under his *s.* with great delight.
17; 4. 6, till the *s.* flee away.
Isa. 4. 6, for a *s.* in the daytime.
25. 4, a *s.* from the heat.
32. 2, as the *s.* of a great rock.
49. 2; 51. 16, in the *s.* of his hand.
Jer. 6. 4, the *s.* of evening are stretched out.
Lam. 4. 20, under his *s.* we shall live.
Hos. 14. 7, they that dwell under his *s.* shall return.
Acts 5. 15, the *s.* of Peter might overshadow.
Jas. 1. 17, with whom is no *s.* of turning.
See Judg. 9. 15, 36; Isa. 38. 8; Jonah 4. 5.

SHAFT. Ex. 25. 31; 37. 17; Isa. 49. 2.

SHAKE. Judg. 16. 20, I will *s.* myself.
Ps. 29. 8, voice of Lord *s.* wilderness.

Ps. 72. 16, fruit thereof shall *s.* like Lebanon.
Isa. 2. 19, when he ariseth to *s.* the earth.
13. 13; Joel 3. 16; Hag. 2. 6, 21, I will *s.* the heavens.
52. 2, *s.* thyself from the dust.
Hag. 2. 7, I will *s.* all nations.
Mat. 11. 7; Lu. 7. 24, a reed *s.* with the wind.
Lu. 6. 38, good measure, *s.* together.
2 Thess. 2. 2, be not soon *s.* in mind.
Heb. 12. 26, I *s.* not earth only.
27, things which cannot be *s.*
See Joh 9. 6; Ezek. 37. 7; Mat. 24. 29.

SHAME. Ps. 4. 2, turn my glory into *s.*
40. 14; 83. 17, let them be put to *s.*
Prov. 10. 5; 17. 2, a son that causeth *s.*
Isa. 61. 7, for your *s.* ye shall have double.
Jer. 51. 51, *s.* hath covered our faces.
Ezek. 16. 52, bear thine own *s.*
Dan. 12. 2, awake, some to *s.*
Zeph. 3. 5, the unjust knoweth no *s.*
Lu. 14. 9, with *s.* to take lowest room.
Acts 5. 41, worthy to suffer *s.*
1 Cor. 6. 5; 15. 34, I speak this to your *s.*
Eph. 5. 12, a *s.* to speak of those things
Phil. 3. 19, whose glory is in their *s.*
Heb. 6. 6, put him to an open *s.*
12. 2, despising the *s.*
See 1 Cor. 11. 6; 14. 35; 1 Thess. 2. 2; 1 Tim. 2. 9.

SHAPE. Lu. 3. 22; John 5. 37; Rev. 9. 7.

SHARP. 1 Sam. 13. 20, to *s.* every man his share.
21, a file to *s.* the goads.
Ps. 52. 2, tongue like a *s.* razor.
140. 3, they *s.* their tongues like a serpent.
Prov. 25. 18, false witness is *s.* arrow.
27. 17, iron *s.* iron, so a man *s.* his friend.
Isa. 41. 15, a *s.* threshing instrument.
Acts 15. 39, the contention was so *s.*
Heb. 4. 12, *s.* than any two-edged sword.
See Mic. 7. 4; 2 Cor. 13. 10; Rev. 1. 16; 14. 14.

SHEAF. Deut. 24. 19; Ruth 2. 7; Ps. 126. 6; 129. 7.

SHEARERS. Gen. 38. 12; 1 Sam. 25. 7; Isa. 53. 7.

SHEATH. 1 Sam. 17. 51; 1 Chron. 21. 27; Ezek. 21. 3.

SHED. Gen. 9. 6, shall his blood be *s.*
Mat. 26. 28, *s.* for many for remission of sins.
Rom. 5. 5, love of God *s.* in our hearts.
Tit. 3. 6, which he *s.* on us abundantly.
Heb. 9. 22, without *s.* of blood is no remission.
See Ezek. 18. 10; 22. 3; Acts 2. 33.

SHEEP. Gen. 4. 2, Abel was a keeper of *s.*
Num. 27. 17; 1 Kings 22. 17; 2 Chron. 18. 16; Mat. 9. 36; Mk. 6. 34, as *s.* which have no shepherd.
1 Sam. 15. 14, what meaneth this bleating of *s.*
Ps. 49. 14, like *s.* are laid in the grave.
95. 7; 100. 3, we are the *s.* of his hand.
Isa. 53. 6, all we like *s.* have gone astray.
Jer. 12. 3, pull them out like *s.* for slaughter.
Ezek. 34. 6, my *s.* wandered.
Mat. 7. 15, false prophets in *s.* clothing.
10. 6, go rather to lost *s.*
12. 12, how much is a man better than a *s.*
John 10. 2, that entereth by door is shepherd of *s.*
11, good shepherd giveth his life for the *s.*
21. 16, feed my *s.*
See Mat. 10. 16; 12. 11; 18. 12; 25. 32; Heb. 13. 20.

SHEET. Judg. 14. 12; Acts 10. 11; 11. 5.

SHELTER. Job 24. 8; Ps. 61. 3.

SHEPHERD. Gen. 46. 34, *s.* abomination to Egyptians.
Ps. 23. 1, the Lord is my *s.*
Isa. 13. 20, nor shall *s.* make their fold there.
40. 11, he shall feed his flock like a *s.*
56. 11, they are *s.* that cannot understand.
Jer. 23. 4, I will set *s.* over them who shall feed.
50. 6, their *s.* have caused them to go astray.
Amos 3. 12, as the *s.* taketh out of the mouth.
Zech. 11. 17, woe to the idol *s.*
John 10. 14, I am the good *s.*
See Zech. 11. 3; Lu. 2. 8; 1 Pet. 2. 25; 5. 4.

SHIELD. Judg. 5. 8, was there a *s.* seen.
Ps. 5. 12, compass him as with a *s.*
33. 20; 59. 11; 84. 9, the Lord is our *s.*
84. 11, a sun and *s.*
91. 4, truth shall be thy *s.*
Isa. 21. 5, anoint the *s.*
Eph. 6. 16, taking the *s.* of faith.
See Prov. 30. 5; Jer. 51. 11; Ezek. 23. 24; 39. 9.

SHINE. Job 22. 28, the light shall *s.* upon thy ways.
29. 3, when his candle *s.* upon my head.
Ps. 104. 15, oil to make his face *s.*
139. 12, the night *s.* as the day.
Prov. 4. 18, light that *s.* more and more.
Isa. 9. 2, upon them hath the light *s.*
60. 1, arise, *s.*, for thy light is come.
Dan. 12. 3, wise shall *s.* as the brightness.
Mat. 5. 16, let your light so *s.*
13. 43, the righteous *s.* as the sun.
2 Cor. 4. 6, God who commanded the light to *s.*
See John 1. 5; 2 Pet. 1. 19; 1 John 2. 8; Rev. 1. 16.

SHOCK. Judg. 15. 5; Job 5. 26.

SHOD. Mk. 6. 9; Eph. 6. 15.

SHOOT. Ps. 22. 7, they *s.* out the lip.
64. 3, to *s.* their arrows, even bitter words.
144. 6, *s.* out thine arrows and destroy them.
See 1 Chron. 12. 2; Mk. 4. 32; Lu. 21. 30.

SHORT. Job 17. 12, the light is *s.*
20. 5, triumphing of wicked is *s.*
Ps. 89. 47, remember how *s.* my time is.
Rom. 3. 23, come *s.* of the glory of God.
1 Cor. 7. 29, the time is *s.*
See Num. 11. 23; Isa. 50. 2; 59. 1; Mat. 24. 22.

SHORTER. Isa. 28. 20, the bed is *s.*

SHORTLY. Gen. 41. 32; Ezek. 7. 8; Rom. 16. 20.

SHOUT. Ps. 47. 5, God is gone up with a *s.*
Lam. 3. 8, when I *s.* he shutteth out my prayer.
1 Thess. 4. 16, shall descend with a *s.*
See Num. 23. 21; 1 Sam. 4. 5; Isa. 12. 6.

SHOWER. Ps. 65. 10, makest it soft with *s.*
72. 6, like *s.* that water the earth.
Ezek. 34. 26, will cause *s.* to come in season.
See Deut. 32. 2; Job 24. 8; Jer. 3. 3; 14. 22.

SHUN. Acts 20. 27; 2 Tim. 2. 16.

SHUT. Gen. 7. 16, the Lord *s.* him in.
Isa. 22. 22, he shall open and none shall *s.*
60. 11, gates shall not be *s.* day nor night.
Jer. 36. 5, I am *s.* up, I cannot go to the house of the Lord.
Lam. 3. 8, he *s.* out my prayer.
See Gal. 3. 23; 1 John 3. 17; Rev. 3. 7; 20. 3.

SICK. Prov. 13. 12, maketh the heart *s.*
23. 35, stricken me and I was not *s.*
Cant. 2. 5, I am *s.* of love.
Isa. 1. 5, the whole head is *s.*
Hos. 7. 5, made him *s.* with bottles of wine.
Mat. 8. 14, wife's mother *s.*
Jas. 5. 14, is any *s.*? call elders of the church.
15, prayer of faith shall save the *s.*

SICKNESS. Ps. 41. 3; Eccl. 5. 17; Mat. 8. 17.

SIFT. Isa. 30. 28; Amos 9. 9; Lu. 22. 31.

SIGHT. Ex. 3. 3, this great *s.*
Deut. 28. 34, for *s.* of thine eyes.
Eccl. 6. 9, better is *s.* of eyes.
Mat. 11. 5; 20. 34; Lu. 7. 21, blind receive *s.*
26; Lu. 10. 21, it seemed good in thy *s.*
Lu. 18. 42; Acts 22. 13, receive thy *s.*
21. 11, fearful *s.* and signs from heaven.
Rom. 12. 17, things honest in *s.* of all men.
2 Cor. 5. 7, walk by faith, not by *s.*
See Eccl. 11. 9; Isa. 43. 4; Dan. 4. 11; Heb. 4. 13.

SIGN. Isa. 7. 11, ask thee a *s.* of the Lord.
55. 13, for an everlasting *s.*
Ezek. 12. 6, I have set thee for a *s.*
Dan. 4. 3, how great are his *s.*
Mat. 16. 3, *s.* of the times.
Mk. 16. 20, with *s.* following.
Lu. 2. 34, for a *s.* which shall be spoken against.
John 4. 48, except ye see *s.*
Acts 2. 22, man approved of God by *s.*

Acts 4. 30, that s. may be done by the name.
See Rom. 4. 11; 15. 19; 1 Cor. 1. 22; Rev. 15. 1.
SIGNIFY. John 12. 33; Heb. 9. 8; 1 Pet. 1. 11.
SILENCE. Mat. 22. 34; 1 Tim. 2. 11; 1 Pet. 2. 15.
SILENT. 1 Sam. 2. 9, s. in darkness.
Ps. 28. 1, be not s. to me.
31. 17, let the wicked be s. in the grave.
Zech. 2. 13, be s., all flesh, before the Lord.
See Ps. 22. 2; 30. 12; Isa. 47. 5; Jer. 8. 14.
SILLY. Job 5. 2; Hos. 7. 11; 2 Tim. 3. 6.
SILVER. 1 Kings 10. 27, king made s. as stones.
Job 22. 25, thou shalt have plenty of s.
Ps. 12. 6; 66. 10, as s. is tried.
Prov. 8. 10, receive instruction and not s.
Eccl. 5. 10, he that loveth s. shall not be satisfied.
Isa. 1. 22, thy s. is become dross.
Jer. 6. 30, reprobate s. shall men call them.
Mal. 3. 3, sit as a refiner and purifier of s.
See Gen. 44. 2; Eccl. 12. 6; Mat. 27. 6; Acts 19. 24.
SIMILITUDE. Num. 12. 8, the s. of the Lord.
Deut. 4. 12, saw no s.
Ps. 144. 12, after the s. of a palace.
Rom. 5. 14, after the s. of Adam's transgression.
Jas. 3. 9, made after the s. of God.
See Hos. 12. 10; Dan. 10. 16; Heb. 7. 15.
SIMPLE. Ps. 19. 7, making wise the s.
116. 6, the Lord preserveth the s.
119. 130, it giveth understanding to the s.
Prov. 22. 3; 27. 12, the s. pass on, and are punished.
Rom. 16. 18, deceive the hearts of the s.
See Prov. 7. 7; 8. 5; 9. 4; 14. 15; 19. 25.
SIN (*n.*). Gen. 4. 7, s. lieth at the door.
Num. 27. 3, died in his own s.
Deut. 24. 16; 2 Kings 14. 6; 2 Chron. 25. 4, put to death for his own s.
Job 10. 6, thou searchest after my s.
Ps. 19. 13, from presumptuous s.
25. 7, remember not s. of my youth.
32. 1, blessed is he whose s. is covered.
38. 18, I will be sorry for my s.
51. 3, my s. is ever before me.
90. 8, our secret s.
103. 10, hath not dealt with us according to our s.
Prov. 5. 22, holden with cords of s.
10. 19, in multitude of words wanteth not s.
14. 9, fools make a mock at s.
34, s. is a reproach to any people.
Isa. 30. 1, to add s. to s.
43. 25; 44. 22, not remember s.
53. 10, offering for s.
12, bare the s. of many.
Jer. 51. 5, land filled with s.
Ezek. 33. 16, none of his s. shall be mentioned.
Hos. 4. 8, they eat up s. of my people.
Mic. 6. 7, fruit of my body for s. of my soul.
Mat. 12. 31, all manner of s. shall be forgiven.
John 1. 29, the s. of the world.
8. 7, he that is without s.
16. 8, will reprove the world of s.
19. 11, hath the greater s.
Acts 7. 60, lay not this s. to their charge.
22. 16, wash away thy s.
Rom. 5. 20, where s. abounded.
6. 1, shall we continue in s.
7. 7, I had not known s.
14. 23, whatsoever is not of faith is s.
2 Cor. 5. 21, made him to be s. for us.
2 Thess. 2. 3, that man of s.
1 Pet. 2. 24, his own self bare our s.
See 1 John 1. 8; 3. 4; 4. 10; 5. 16; Rev. 1. 5.
SIN (*v.*). Gen. 42. 22, do not s. against the child.
Ex. 9. 27; 10. 16; Num. 22. 34; Josh. 7. 20; 1 Sam. 15. 24; 26. 21; 2 Sam. 12. 13; Job 7. 20; Ps. 41. 4; Mat. 27. 4; Lu. 15. 18, I have s.
Job 10. 14, if I s., thou markest me.
Ps. 4. 4, stand in awe and s. not.
39. 1, that I s. not with my tongue.
Prov. 8. 36, he that s. against me.
Isa. 43. 27, thy first father hath s.
Ezek. 18. 4, the soul that s. it shall die.
Hos. 13. 2, now they s. more and more.
Mat. 18. 21, how oft shall my brother s.
John 5. 14; 8. 11, s. no more.
Rom. 6. 15, shall we s. because.
1 Cor. 15. 34, awake to righteousness and s. not.
Eph. 4. 26, be ye angry, and s. not.
1 John 3. 9, he cannot s. because born of God.
See Num. 15. 28; Job 1. 5, 22; Rom. 3. 23.
SINCERE. Phil. 1. 10; 1 Pet. 2. 2.
SINCERITY. Josh. 24. 14; 1 Cor. 5. 8; Eph. 6. 24.
SINFUL. Lu. 5. 8; 24. 7; Rom. 7. 13; 8. 3.
SINGING. Ps. 100. 2; 126. 2; Cant. 2. 12; Eph. 5. 19.
SINGLE. Mat. 6. 22; Lu. 11. 34.
SINGLENESS. Acts 2. 46; Eph. 6. 5; Col. 3. 22.
SINNER. Gen. 13. 13, men of Sodom s. exceedingly
Ps. 1. 1, standeth not in way of s.
25. 8, teach s. in the way.
26. 9, gather not my soul with s
51. 13, s. shall be converted.
Prov. 1. 10, if s. entice thee.
13. 21, evil pursueth s.
Eccl. 9. 18, one s. destroyeth much good.
Isa. 33. 14, the s. in Zion are afraid.
Mat. 9. 11; Mk. 2. 16; Lu. 5. 30; 15. 2, eat with s.
13; Mk. 2. 17; Lu. 5. 32, call s. to repentance.
11. 19; Lu. 7. 34, a friend of s.
Lu. 7. 37, woman who was a s.
13. 2, suppose ye these were s. above all?
15. 7, 10, joy over one s.
18. 13, be merciful to me a s.
John 9. 16, how can a man that is a s. do such miracles?
25, whether he be a s. I know not.
Rom. 5. 8, while we were yet s.
19, many were made s.
Heb. 7. 26, separate from s.
See Jas. 4. 8; 5. 20; 1 Pet. 4. 18; Jude 15.
SISTER. Job 17. 14; Prov. 7. 4; Mat. 12. 50; 1 Tim. 5. 2.
SIT. 2 Kings 7. 3, why s. we here until we die?
Ps. 69. 12, they that s. in the gate.
107. 10, such as s. in darkness.
Isa. 30. 7, their strength is to s. still.
Jer. 8. 14, why do we s. still?
Ezek. 33. 31, they s. before thee as thy people.
Mic. 4. 4, they s. every man under his vine.
Mal. 3. 3, he shall s. as a refiner.
Mat. 20. 23; Mk. 10. 37, to s. on my right hand.
See Prov. 23. 1; Lam. 3. 63; Acts 2. 2.
SITUATION. 2 Kings 2. 19; Ps. 48. 2.
SKILFUL. 1 Chron. 28. 21; Ps. 33. 3; Ezek. 21. 31; Dan. 1. 4.
SKILL. 2 Chron. 2. 7; Eccl. 9. 11; Dan. 1. 17; 9. 22.
SKIN. Ex. 34. 29, wist not that s. of his face shone.
Job 2. 4, s. for s.
10. 11, thou hast clothed me with s. and flesh.
19. 26, though after my s. worms destroy.
Jer. 13. 23, can the Ethiopian change his s.
Ezek. 37. 6, I will cover you with s.
Heb. 11. 37, wandered in sheep-s.
See Gen. 3. 21; 27. 16; Ps. 102. 5; Mic. 3. 2; Mk. 1. 6.
SKIP. Ps. 29. 6; 114. 4; Jer. 46. 27.
SKIRT. Ps. 133. 2; Jer. 2. 34; Zech. 8. 23.
SLACK. Deut. 7. 10; Prov. 10. 4; Zeph. 3. 16; 2 Pet. 3. 9.
SLAIN. Gen. 4. 23, I have s. a man.
Prov. 7. 26, strong men have been s. by her.
22. 13, the slothful man saith, I shall be s.
24. 11, deliver those ready to be s.
Isa. 22. 2, thy s. men are not s. with the sword.
26. 21, earth shall no more cover her s.
66. 16, the s. of the Lord shall be many.
Jer. 9. 1, weep for the s. of my people.
Lam. 4. 9, s. with sword better than s. with hunger.

Ezek. 37. 9, breathe upon these *s.*
Eph. 2. 16, having *s.* the enmity.
Rev. 5. 6, a Lamb as it had been *s.*
See 1 Sam. 18. 7; 22. 21; Lu. 9. 22; Heb. 11. 37.

SLAUGHTER. Ps. 44, 22, as sheep for the *s.*
Isa. 53. 7; Jer. 11. 19, brought as a lamb to the *s.*
Jer. 7. 32; 19. 6, valley of *s.*
Ezek. 9. 2, every man a *s.* weapon.
See Hos. 5. 2; Zech. 11. 4; Acts 9. 1; Jas. 5. 5.

SLAVE. Jer. 2. 14; Rev. 18. 13.

SLAY. Gen. 18, 25, far from thee to *s.* the righteous.
Job 9. 23, if scourge *s.* suddenly.
13. 15, though he *s.* me.
See Gen. 4. 15; Ex. 21. 14; Neh. 4. 11; Lu. 11. 49; 19. 27.

SLEEP (*n.*). 1 Sam. 26. 12, deep *s.* from God.
Job 4. 13; 33. 15, when deep *s.* falleth.
Ps. 13. 3, lest I sleep the *s.* of death.
127. 2, giveth his beloved *s.*
Prov. 3. 24, thy *s.* shall be sweet.
6 10; 24. 33, yet a little *s.*
20. 13, love not *s.*, lest.
Eccl. 5. 12, the *s.* of a labouring man.
Jer. 51. 39, sleep a perpetual *s.*
Lu. 9. 32, heavy with *s.*
John 11. 13, of taking rest in *s.*
Rom. 13. 11, high time to awake out of *s.*
See Dan. 2. 1; 6. 18; 8. 18; Acts 16. 27; 20. 9.

SLEEP (*v.*). Ex. 22. 27, raiment, wherein shall he *s.*
Job 7. 21, now shall I *s.* in the dust.
Ps. 4. 8, I will lay me down and *s.*
121. 4, shall neither slumber nor *s.*
Prov. 4. 16, they *s.* not, except they have done.
6. 22, when thou *s.* it shall keep thee.
10. 5, he that *s.* in harvest is a son that causeth shame.
Cant. 5. 2, I *s.*, but my heart waketh.
Dan. 12. 2, many that *s.* in the dust.
Mat. 9. 24; Mk. 5. 39; Lu. 8. 52, not dead but *s.*
13. 25, while men *s.* the enemy sowed.
26. 45; Mk. 14. 41, *s.* on now.
Mk. 13. 36, coming suddenly he find you *s.*
Lu. 22. 46, why *s.* ye? rise and pray.
John 11. 11, our friend Lazarus *s.*
1 Cor. 11. 30, for this cause many *s.*
15. 51, we shall not all *s.*
Eph. 5. 14, awake thou that *s.*
1 Thess. 4. 14, them which *s.* in Jesus.
5. 6, let us not *s.* as do others.
7, they that *s.* *s.* in the night.
10, that whether we wake or *s.*
See Gen. 28. 11; 1 Kings 18. 27; Acts 12. 6; 1 Cor. 15. 20.

SLEIGHT. Eph. 4. 14, the *s.* of men.

SLEW. Judg. 9. 54, a woman *s.* him.
1 Sam. 17. 36, *s.* both the lion and the bear.
29. 5, Saul *s.* his thousands.
2 Kings 10. 9, who *s.* all these?
Ps. 78. 34, when he *s.* them, then they sought him.
Isa. 66. 3, killeth an ox is as if he *s.* a man.
Dan. 5. 19, whom he would he *s.*
Mat. 23. 35, whom ye *s.* between temple and altar.
Acts 5. 30; 10. 39, whom ye *s.* and hanged on a tree.
22. 20, kept raiment of them that *s.* him.
Rom. 7. 11, sin by the commandment *s.* me.
See Gen. 4. 8; Ex. 2. 12; 13. 15; Neh. 9. 26; Lam. 2. 4.

SLIDE. Deut. 32. 35; Ps. 26. 1; 37. 31; Hos. 4. 16.

SLIGHTLY. Jer. 6. 14; 8. 11, healed hurt *s.*

SLIME. Gen. 11. 3; 14. 10; Ex. 2. 3.

SLIP. 2 Sam. 22. 37; Ps. 18. 36, feet did not *s.*
Job 12. 5, he that is ready to *s.*
Ps. 17. 5, that my footsteps *s.* not.
38. 16, when my foot *s.* they magnify.
73. 2, my steps had well nigh *s.*
Heb. 2. 1, lest we should let them *s.*
See Deut. 19. 5; 1 Sam. 19. 10; Ps. 94. 18.

SLIPPERY. Ps. 35. 6; 73. 18; Jer. 23. 12.

SLOTHFUL. Judg. 18. 9, be not *s.* to possess.
Mat. 25. 26, thou *s.* servant.
Rom. 12. 11, not *s.* in business.
Heb. 6. 12, that ye be not *s.*
See Prov. 18. 9; 19. 24; 24. 30; Eccl. 10. 18.

SLOW. Ex. 4. 10, I am *s.* of speech.
Neh. 9. 17, a God *s.* to anger.
Prov. 14. 29, *s.* to wrath is of great understanding.
Lu. 24. 25, *s.* of heart.
See Acts 27. 7; Tit. 1. 12; Jas. 1. 19.

SLUMBER. Ps. 121. 3, that keepeth thee will not *s.*
Prov. 6. 4, give not *s.* to thine eyelids.
10; 24. 33, a little more *s.*
Isa. 5. 27, none shall *s.* among them.
56. 10, loving to *s.*
Nah. 3. 18, thy shepherds *s.*
Rom. 11. 8, hath given them the spirit of *s.*
See Job 33. 15; Mat. 25. 5; 2 Pet. 2. 3.

SMALL. Ex. 16. 14, *s.* round thing, *s.* as hoar-frost.
18. 22, every *s.* matter they shall judge.
Num. 16. 9, a *s.* thing that God hath separated.
13, a *s.* thing that thou hast brought us.
Deut. 9. 21, I ground the calf *s.*, even as *s.* as dust.
32. 2, doctrine distill as *s.* rain.
2 Sam. 7. 19; 1 Chron. 17. 17, yet a *s.* thing in thy sight.
1 Kings 2. 20, one *s.* petition of thee.
2 Kings 19. 26, inhabitants of *s.* power.
Job 8. 7, thy beginning was *s.*
15. 11, are consolations of God *s.*
36. 27, he maketh *s.* the drops of water.
Ps. 119. 141, I am *s.*
Prov. 24. 10, thy strength is *s.*
Isa. 7. 13, is it a *s.* thing to weary men.
16. 14, remnant very *s.* and feeble.
40. 15, nations as the *s.* dust.
54. 7, for a *s.* moment.
60. 22, a *s.* one shall become.
Jer. 49. 15, I will make thee *s.* among heathen.
Dan. 11. 23, strong with a *s.* people.
Amos 7. 2, shall Jacob arise? for he is *s.*
Zech. 4. 10, the day of *s.* things.
Mk. 8. 7; John 6. 9, a few *s.* fishes.
Acts 12. 18; 19. 23, no *s.* stir.
15. 2, had no *s.* dissension.
Jas. 3. 4, turned with very *s.* helm.
See Jer. 44. 28; Ezek. 34. 18; 1 Cor. 6. 2.

SMART. Prov. 11. 15, shall *s.* for it.

SMELL. Gen. 27. 27, as *s.* of field the Lord hath blessed.
Deut. 4. 28, gods that neither see nor *s.*
Job 39. 25, he *s.* the battle.
Ps. 45. 8, thy garments *s.* of myrrh.
115. 6, noses have they, but they *s.* not.
Isa. 3. 24, instead of sweet *s.*
Dan. 3. 27, nor the *s.* of fire.
1 Cor. 12. 17, hearing, where were the *s.*?
Eph. 5. 2, sacrifice for sweet-*s.* savour.
Phil. 4. 18, an odour of a sweet *s.*
See Cant. 1. 12; 2. 13; 4. 10; 7. 8; Amos 5. 21.

SMITE. Ex. 2. 13, wherefore *s.* thou.
21. 12, he that *s.* a man.
1 Sam. 26. 8, I will not *s.* second time.
2 Kings 8. 18, *s.* this people with blindness.
21, shall I *s.* them.
Ps. 121. 6, the sun shall not *s.* thee by day.
141. 6, let the righteous *s.* me.
Prov. 19. 25, *s.* a scorner.
Isa. 10. 24, he shall *s.* thee with a rod.
49. 10, neither shall heat *s.* thee.
50. 6, gave my back to the *s.*
58. 4, to *s.* with the fist of wickedness.
Jer. 18. 18, let us *s.* him with the tongue.
Lam. 3. 30, giveth his cheek to him that *s.*
Ezek. 7. 9, know that I am the Lord that *s.*
21. 14, prophesy and *s.* thine hands together.
Nah. 2. 10, the knees *s.* together.
Zech. 13. 7, awake, O sword, and *s.* the shepherd.
Mal. 4. 6, lest I *s.* the earth with a curse.
Mat. 5. 39, *s.* thee on the right cheek.

Mat. 24. 49, shall begin to *s.* his fellow-servants.
Lu. 22. 49, shall we *s.* with sword.
John 18. 23, why *s.* thou me?
See Lu. 6. 29; Acts 23. 2; 2 Cor. 11. 20; Rev. 11. 5.
SMITH. 1 Sam. 13. 19; Isa. 44. 12; Jer. 24. 1.
SMITTEN. Num. 22. 28, that thou hast *s.*
Deut. 28. 25, cause thee to be *s.*
1 Sam. 4. 3, wherefore hath the Lord *s.* us.
2 Kings 13. 19, thou shouldest have *s.* five or six times.
Ps. 3. 7, thou hast *s.* all mine enemies.
102. 4, my heart is *s.*
Isa. 24. 12, the gate is *s.* with destruction.
53. 4, *s.* of God.
Jer. 2. 30, in vain have I *s.* your children.
Hos. 6. 1, he hath *s.* and he will bind.
Amos 4. 9, I have *s.* you.
See Job 16. 10; Ezek. 22. 13; Acts 23. 3.
SMOKE. Gen. 19. 28, as the *s.* of a furnace.
Deut. 29. 20, the anger of the Lord shall *s.*
Ps. 37. 20, wicked consume into *s.*
68. 2, as *s.* is driven away.
74. 1, why doth thy anger *s.*
102. 3, my days are consumed like *s.*
104. 32; 144, 5, toucheth hills and they *s.*
119. 83, like a bottle in the *s.*
Prov. 10. 26, as *s.* to the eyes.
Isa. 5. 4, the house was filled with *s.*
34. 10, the *s.* thereof shall go up for ever.
51. 6, the heavens shall vanish like *s.*
65. 5, these are a *s.* in my nose.
Hos. 13. 3, as the *s.* out of a chimney.
See Rev. 9. 2; 14. 11; 15. 8; 18. 9; 19. 3.
SMOKING. Gen. 15. 17; Ex. 20. 18; Isa. 42. 3; Mat. 12. 20.
SMOOTH. Gen. 27. 11, I am a *s.* man.
1 Sam. 17. 40; Isa. 57. 6, five *s.* stones.
Isa. 30. 10, speak unto us *s.* things.
Lu. 3. 5, rough ways shall be made *s.*
See Ps. 55. 21; Prov. 5. 3; Isa. 41. 7.
SMOTE. Num. 20. 11, Moses *s.* the rock twice.
Judg. 15. 8, Samson *s.* them hip and thigh.
1 Sam. 24. 5, David's heart *s.* him.
Isa. 60. 10, in my wrath I *s.* thee.
Jer. 31. 19, I *s.* upon my thigh.
Hag. 2. 17, I *s.* you with blasting and mildew.
Mat. 26. 68; Lu. 22. 64, who is he that *s.* thee?
Lu. 18. 13, *s.* upon his breast.
Acts 12. 23, immediately angel *s.* him.
See 2 Sam. 14. 7; Dan. 2. 34; Mat. 27. 30.
SNARE. Ex. 10. 7, this man be a *s.* unto us.
Deut. 7. 25, nor take silver of idols lest *s.*
12. 30, take heed that thou be not *s.* by them.
Josh. 23. 13, they shall be *s.* unto you.
Judg. 8. 27, thing became a *s.* to Gideon.
1 Sam. 18. 21, that she may be a *s.*
28. 9, wherefore layest a *s.* for my life.
2 Sam. 22. 6; Ps. 18. 5, *s.* of death prevented me.
Job 18. 8, he walketh on a *s.*
22. 10, *s.* are round about thee.
Ps. 11. 6, upon wicked he shall rain *s.*
38. 12, they lay *s.* for me.
64. 5, commune of laying *s.* privily.
69. 22, let their table become a *s.*
91. 3, deliver thee from *s.* of fowler.
124. 7, the *s.* is broken.
Prov. 6. 2; 12. 13, *s.* with words of thy mouth.
7. 23, as a bird hasteth to the *s.*
13. 14; 14. 27, the *s.* of death.
18. 7, a fool's lips are the *s.* of his soul.
22. 25, learn his ways and get a *s.* to thy soul.
29. 8, bring city into *s.*
25, fear of man bringeth a *s.*
Eccl. 9. 12, *s.* in an evil time.
Isa. 24. 17; Jer. 48. 43, the *s.* are upon thee.
Lam. 3. 47, fear and a *s.* is come upon us.
Ezek. 12. 13, he shall be taken in my *s.*
Hos. 9. 8, the prophet is a *s.*
Amos 3. 5, can a bird fall in a *s.*?
Lu. 21. 35, as a *s.* shall it come.
1 Tim. 3. 7, lest he fall into the *s.*
6. 9, they that will be rich fall into a *s.*
2 Tim. 2. 26, recover out of the *s.* of the devil.
See Ex. 23. 33; Deut. 7. 16; Judg. 2. 3; Eccl. 7. 26.
SNATCH. Isa. 9. 20, shall *s.* and be hungry.
SNOW. Ex. 4. 6; Num. 12. 10; 2 Kings 5. 27, leprous as *s.*
2 Sam. 23. 20, slew lion in time of *s.*
Job 6. 16, wherein the *s.* is hid.
9. 30, wash myself in *s.* water.
24. 19, drought and heat consume *s.* waters.
37. 6, saith to *s.*, be thou on the earth.
38. 22, the treasures of the *s.*
Ps. 51. 7, I shall be whiter than *s.*
147. 16, he giveth *s.* like wool.
Prov. 25. 13, cold of *s.* in harvest.
26. 1, as *s.* in summer.
31. 21, she is not afraid of the *s.*
Isa. 1. 18, your sins shall be white as *s.*
55. 10, as the *s.* from heaven returneth not.
Jer. 18. 14, will a man leave the *s.*
Lam. 4. 7, Nazarites purer than *s.*
Dan. 7. 9; Mat. 28. 3; Mk. 9. 3, garment white as *s.*
See Ps. 68. 14; 148, 8; Rev. 1. 14.
SNUFFED. Jer. 14. 6; Mal. 1. 13.
SOAKED. Isa. 34. 7, land *s.* with blood.
SOAP. Jer. 2. 22; Mal. 3. 2.
SOBER. 2 Cor. 5. 13, *s.* for your cause.
1 Thess. 5. 6, let us watch and be *s.*
1 Tim. 3. 2; Tit. 1. 8, a bishop must be *s.*
Tit. 2. 2, aged men be *s.*
4, teach young women to be *s.*
1 Pet. 4. 7, be ye therefore *s.* and watch.
See Acts 26. 25; Rom. 12. 3; Tit. 2. 6.
SODDEN. Ex. 12. 9; 1 Sam. 2. 15; Lam. 4. 10.
SOFT. Job 23. 16, God maketh my heart *s.*
41. 3, will he speak *s.* words.
Ps. 65. 10, thou makest it *s.* with showers.
Prov. 15. 1, a *s.* answer turneth away wrath.
25. 15, a *s.* tongue breaketh the bone.
See Ps. 55. 21; Mat. 11. 8; Lu. 7. 25.
SOFTLY. Gen. 33. 14; Judg. 4. 21; 1 Kings 21. 27; Isa. 38. 15.
SOIL. Ezek. 17. 8, planted in a good *s.*
SOJOURN. Gen. 19. 9, this fellow came in to *s.*
26. 3, *s.* in this land and I will be with thee.
47. 4, to *s.* in the land are we come.
Deut. 26. 5, *s.* with a few and became a nation.
Judg. 17. 9, I go to *s.* where I may find place.
2 Kings 8. 1, *s.* wheresoever thou canst *s.*
Ps. 120. 5, woe is me that I *s.*
Isa. 23. 7, feet carry her afar off to *s.*
Jer. 42. 22, die in place ye desire to *s.*
Lam. 4. 15, they shall no more *s.* there.
Heb. 11. 9, by faith he *s.* in land of promise.
1 Pet. 1. 17, pass time of your *s.* here in fear.
SOJOURNER. Gen. 23. 4; Ps. 39. 12.
SOLD. Gen. 31. 15, our father hath *s.* us.
45. 4, whom ye *s.* into Egypt.
Lev. 25. 23, the land shall not be *s.* for ever.
42, shall not be *s.* as bondsmen.
27. 28, no devoted thing shall be *s.*
Deut. 15, 12, if thy brother be *s.* unto thee.
32. 30, except their Rock had *s.* them.
1 Kings 21. 20, thou hast *s.* thyself to work evil.
Neh. 5. 8, or shall they be *s.* unto us.
Esth. 7. 4, for we are *s.* to be slain.
Isa. 50. 1, have ye *s.* yourselves.
52. 3, ye have *s.* yourselves for nought.
Lam. 5. 4, our wood is *s.* unto us.
Joel 3. 3, they have *s.* a girl for wine.
Amos 2. 6, they *s.* the righteous for silver.
Mat. 10. 29, two sparrows *s.* for a farthing.
13. 46, went and *s.* all that he had.
18. 25, his lord commanded him to be *s.*
21. 12; Mk. 11. 15, cast out them that *s.*
26. 9; Mk. 14. 5, might have been *s.* for much.
Lu. 17. 28, they bought, they *s.*, they planted.

Acts 2. 45, and *s.* their possessions.
Rom. 7. 14, *s.* under sin.
1 Cor. 10. 25, whatsoever is *s.* in shambles.
See Lu. 19. 45; John 12. 5; Acts 5. 1; Heb. 12. 16.
SOLDIER. Ezra 8. 22, ashamed to require *s.*
Mat. 8. 9; Lu. 7. 8, having *s.* under me.
Lu. 3. 14, *s.* demanded, what shall we do?
Acts 10. 7, a devout *s.*
2 Tim. 2. 3, as a good *s.* of Jesus Christ.
See 2 Chron. 25. 13; Isa. 15. 4; Acts 27. 31.
SOLE. Gen. 8. 9, dove found no rest for *s.*
2 Sam. 14. 25; 1 Kings 15. 5, from *s.* of foot to crown.
See Deut. 28. 35, 56, 65; Josh. 1. 3; Job 2. 7.
SOLEMN. Ps. 92. 3, sing praise with a *s.* sound.
See Num. 10. 10; Isa. 1. 13; Lam. 2. 22; Hos. 9. 5.
SOLEMNITY. Isa. 30. 29, when a holy *s.* is kept.
See Deut. 31. 10; Isa. 33. 20; Ezek. 45. 17; 46. 11.
SOLEMNLY. Gen. 43. 3; 1 Sam. 8. 9.
SOLITARY. Ps. 68. 6, setteth *s.* in families.
107. 4, wandered in a *s.* way.
Isa. 35. 1, the wilderness and *s.* place shall be glad.
See Job 3. 7; 30. 3; Lam. 1. 1; Mic. 7. 14; Mk. 1. 35.
SOME. Gen. 37. 20, *s.* evil beast.
Ex. 16. 17, gathered *s.* more, *s.* less.
1 Kings 14. 13, found *s.* good thing.
Ps. 20. 7, *s.* trust in chariots.
69. 20, I looked for *s.* to take pity.
Dan. 12. 2, *s.* to life and *s.* to shame.
Mat. 16. 14; Mk. 8. 28; Lu. 9. 19, *s.* say thou art John the Baptist.
28. 17, *s.* doubted.
John 6. 64, *s.* of you that believe not.
Acts 19. 32; 21. 34, *s.* cried one thing, *s.* another.
Rom. 3. 3, what if *s.* did not believe.
5. 7, *s.* would even dare to die.
1 Cor. 6. 11, such were *s.* of you.
15. 34, *s.* have not knowledge.
Eph. 4. 11, *s.* prophets, *s.* evangelists.
1 Tim. 5. 24, *s.* men's sins are open.
Heb. 10. 25, as the manner of *s.* is.
2 Pet. 3. 9, a *s.* men count slackness.
See 1 Tim. 1. 19; 2 Tim. 2. 18; Jude 22.
SOMEBODY. Lu. 8. 46; Acts 5. 36.
SOMETIMES. Eph. 2. 13, *s.* far off.
5. 8, ye were *s.* darkness.
Col. 1. 21, *s.* alienated.
See Col. 3. 7; Tit. 3. 3; 1 Pet. 3. 20.
SOMEWHAT. 1 Kings 2. 14; Gal. 2. 6; Rev. 2. 4.
SON. Gen. 6. 2; Job 1. 6; 2. 1; 38. 7; John 1. 12; Phil. 2. 15; 1 John 3. 1, *s.* of God.
Job 14. 21, his *s.* come to honour.
Ps. 2. 12, kiss the *S.*, lest he be angry.
86. 16, save *s.* of thine handmaid.
116. 16, I am the *s.* of thine handmaid.
Prov. 10. 1; 13. 1; 15. 20; 17. 2; 19. 26, a wise *s.*
17. 25; 19. 13, a foolish *s.*
31. 2, *s.* of my womb, *s.* of my vows.
Isa. 9. 6, unto us a *s.* is given.
14. 12, *s.* of the morning.
Jer. 35. 5, *s.* of the Rechabites.
Ezek. 20. 31; 23. 37, *s.* pass through fire.
Hos. 1. 10, the *s.* of the living God.
Mal. 3. 17, as a man spareth his *s.*
Mat. 11. 27, no man knoweth the *S.*
13. 55; Mk. 6. 3; Lu. 4. 22, the carpenter's *s.*
17. 5, this is my beloved *S.*
22. 42, Christ, whose *s.* is he?
Lu. 7. 12, only *s.* of his mother.
10. 6, if the *s.* of peace.
19. 9, he also is a *s.* of Abraham.
John 1. 18; 3. 18, only begotten *S.*
5. 21; the *S.* quickeneth whom he will.
8. 35, the *S.* abideth ever.
36, if the *S.* make you free.
17. 12; 2 Thess. 2. 3, the *s.* of perdition.
Acts 4. 36, *s.* of consolation.
Rom. 1. 9, serve in the gospel of his *S.*
8. 3, God sending his own *S.*
29, conformed to the image of his *S.*
Rom. 8. 32, spared not his own *S.*
1 Cor. 4. 14, as my beloved *s.* I warn you.
Gal. 4. 5, the adoption of *s.*
7, if a *s.*, then an heir.
Col. 1. 13, the kingdom of his dear *S.*
Heb. 2. 10, bringing many *s.* to glory.
5. 8, though a *S.*, yet learned he obedience.
11. 24, refused to be called *s.*
12. 6, scourgeth every *s.*
1 John 2. 22, antichrist denieth the *S.*
5. 12, he that hath the *S.* hath life.
See 1 John 1. 7; 4. 9; 5. 10, 11; Rev. 21. 7.
SONGS. Job 30. 9, now am I their *s.*
35. 10; Ps. 77. 6, who giveth *s.* in the night.
Ps. 32. 7, with *s.* of deliverance.
33. 3; Isa. 42. 10, sing unto him a new *s.*
40. 3, he hath put a new *s.* in my mouth.
69. 12, I was the *s.* of drunkards.
119. 54, my *s.* in house of my pilgrimage.
137. 4, the Lord's *s.* in a strange land.
Prov. 25. 20, that singeth *s.* to heavy heart.
Isa. 23. 16, sing many *s.*
35. 10, the ransomed shall come with *s.*
Ezek. 33. 32, as a very lovely *s.*
Amos 8. 3, *s.* of the temple.
Eph. 5. 19; Col. 3. 16, in psalms and spiritual *s.*
See Cant. 1. 1; Rev. 5. 9; 14. 3; 15. 3.
SOON. Ex. 2. 18, how is it ye are come so *s.*
Job 32. 22, my Maker would *s.* take me away.
Ps. 37. 2, shall *s.* be cut down.
58. 3, go astray as *s.* as born.
68. 31, Ethiopia shall *s.* stretch out hands.
90. 10, it is *s.* cut off.
106. 13, they *s.* forgat his works.
Prov. 14. 17, he that is *s.* angry.
See Mat. 21. 20; Gal. 1. 6; 2 Thess. 2. 2; Tit. 1. 7.
SORE. 2 Chron. 6. 29; Isa. 1. 6; Lu. 16. 20.
SORROW. Gen. 3. 16, multiply thy *s.*
42. 28, with *s.* to the grave.
Job 6. 10, I would harden myself in *s.*
21. 17, God distributeth *s.* in his anger.
41. 22, *s.* is turned into joy.
Ps. 13. 2, having *s.* in my heart daily.
90. 10, their strength is but labour and *s.*
116. 3, I found trouble and *s.*
127. 2, to eat the bread of *s.*
Prov. 10. 22, maketh rich, addeth no *s.*
23. 29, who hath *s.*
Eccl. 2. 23, all his days are *s.*
7. 3, *s.* is better than laughter.
11. 10, remove *s.* from thy heart.
Isa. 17. 11, day of desperate *s.*
35. 10; 51. 11, *s.* and sighing flee away.
53. 3, a man of *s.*
Jer. 30. 15, thy *s.* is incurable.
49. 23, there is *s.* on the sea.
Lam. 1. 12, any *s.* like unto my *s.*
Mat. 24. 8; Mk. 13. 8, beginning of *s.*
Lu. 22. 45, sleeping for *s.*
John 16. 6, *s.* hath filled your heart.
2 Cor. 2. 7, with overmuch *s.*
7. 10, godly *s.* worketh repentance.
1 Thess. 4. 13, *s.* not as others.
1 Tim. 6. 10, pierced with many *s.*
See Prov. 15. 13; Hos. 8. 10; Rev. 21. 4.
SORROWFUL. 1 Sam. 1. 15, woman of a *s.* spirit.
Ps. 69. 29, I am poor and *s.*
Prov. 14. 13, even in laughter the heart is *s.*
Jer. 31. 25, replenished every *s.* soul.
Zeph. 3. 18, I will gather them that are *s.*
Mat. 10. 22; Lu. 18. 23, went away *s.*
26. 37, he began to be *s.*
38; Mk. 14. 34, my soul is exceeding *s.*
John 16. 20, ye shall be *s.*
See Job 6. 7; 2 Cor. 6. 10; Phil. 2. 28.
SORRY. Ps. 38. 18, I will be *s.* for my sin.
Isa. 51. 19, who shall be *s.* for thee?
See 1 Sam. 22. 8; Neh. 8. 10; Mat. 14. 9.
SORT. Gen. 6. 19, two of every *s.*
1 Chron. 29. 14, to offer after this *s.*

Dan. 3. 29, deliver after this s.
Acts 17. 5, fellows of the baser s.
2 Cor. 7. 11; 3 John 6, after a godly s.
2 Tim. 3. 6, of this s. are they.
See Deut. 22. 11; Eccl. 2. 8; Ezek. 27. 24; 38. 4.

SOTTISH. Jer. 4. 22, they are s. children.

SOUGHT. Gen. 43. 30, he s. where to weep.
Ex. 4. 24, the Lord s. to kill him.
1 Sam. 13. 14, the Lord hath s. him a man.
1 Chron. 15. 13, we s. him not after due order.
2 Chron. 15. 4, when they s. him he was found.
15, they s. him with their whole desire.
16. 12, in his disease he s. not the Lord.
26. 5, as long as he s. the Lord.
Ps. 34. 4; 77. 2, I s. the Lord and he heard me.
111. 2, s. out of all that have pleasure.
Eccl. 7. 29, s. out many inventions.
12. 10, preacher s. to find acceptable words.
Isa. 62. 12, shalt be called, *S.* out.
65. 1, s. of them that asked not.
Jer. 10. 21, pastors have not s. the Lord.
Lam. 1. 19, they s. meat to relieve their souls.
Ezek. 22. 30, I s. for a man among them.
34. 4, neither have ye s. that which was lost.
Lu. 11. 16, s. of him a sign.
13. 6, he s. fruit thereon.
19. 3, s. to see Jesus.
Rom. 9. 32, s. it not by faith.
Heb. 12. 17, though he s. carefully with tears.
See Cant. 3. 1; Lu. 2. 44; 1 Thess. 2. 6.

SOUL. Gen. 2. 7, a living s.
Ex. 30. 12, a ransom for his s.
Deut. 11. 13, serve him with all your s.
13. 6, thy friend, which is as thine own s.
30. 2; Mat. 22. 37, obey with all thy s.
Judg. 10. 16, his s. was grieved.
1 Sam. 18. 1; 20. 17, loved him as his own s.
1 Kings 8. 48, return with all their s.
1 Chron. 22. 19, set your s. to seek the Lord.
Job 3. 20, life unto the bitter in s.
12. 10, in whose hand is the s.
16. 4, if your s. were in my s. stead.
23. 13, what his s. desireth, that he doeth.
31. 30, wishing a curse to his s.
33. 22, his s. draweth near to the grave.
Ps. 33. 19, to deliver their s. from death.
34. 22, redeemeth the s. of his servants.
49. 8, the redemption of their s. is precious.
62. 1, my s. waiteth upon God.
63. 1, my s. thirsteth for thee.
74. 19, the s. of thy turtledove.
103. 1; 104. 1, bless the Lord, O my s.
116. 7, return to thy rest, O my s.
8, thou hast delivered my s. from death.
119. 175, let my s. live.
142. 4, no man cared for my s.
Prov. 11. 25, the liberal s. shall be made fat.
19. 2, s. without knowledge.
25. 25, cold waters to thirsty s.
Isa. 55. 3, hear, and your s. shall live.
58. 10, if thou wilt satisfy the afflicted s.
Jer. 20. 13, hath delivered the s. of the poor.
31. 12, their s. shall be as a watered garden.
Ezek. 18. 4, all s. are mine.
22. 25, they have devoured s.
Hab. 2. 10, thou hast sinned against thy s.
Mat. 10. 28, to destroy both s. and body.
16. 26; Mk. 8. 36, lose his own s.
26. 38; Mk. 14. 34, my s. is exceeding sorrowful.
Lu. 21. 19, in your patience possess ye your s.
Acts 4. 32, of one heart and s.
Rom. 13. 1, let every s. be subject.
1 Thess. 5. 23, that your s. and body be preserved.
Heb. 6. 19, an anchor of the s.
13. 17, they watch for your s.
Jas. 5. 20, shall save a s. from death.
1 Pet. 2. 11, which war against the s.
4. 19, commit keeping of s. to him.
2 Pet. 2. 14, beguiling unstable s.
3 John 2, even as thy s. prospereth.
See Prov. 3. 22; Ezek. 3. 19; Acts 15. 24.

SOUND (*n.*). Lev. 26. 36, the s. of a shaken leaf.
1 Kings 18. 41, s. of abundance of rain.
Job 15. 21, a dreadful s. is in his ears.
Ps. 89. 15, that know the joyful s.
92. 3, harp with a solemn s.
Eccl. 12. 4, s. of grinding is low.
Jer. 50. 22, s. of battle in the land.
51. 54, s. of a cry cometh.
Ezek. 33. 5, he heard s. and took not warning.
John 3. 8, hearest the s., but canst not tell.
Acts 2. 2, suddenly a s. from heaven.
Rom. 10. 18, s. went into all the earth.
1 Cor. 14. 6, an uncertain s.
See 2 Kings 6. 32; Rev. 1. 15; 9. 9; 18. 22.

SOUND (*adj.*). Prov. 2. 7; 3. 21; 8. 14, s. wisdom.
Prov. 14. 30, a s. heart is life of the flesh.
1 Tim. 1. 10; 2 Tim. 4. 3; Tit. 1. 9; 2. 1, s. doctrine.
2 Tim. 1. 7, spirit of a s. mind.
13, form of s. words.
See Ps. 119. 80; Lu. 15. 27; Tit. 2. 2, 6.

SOUND (*v.*). Ex. 19. 19, the trumpet s. long.
Joel 2. 1, s. an alarm in holy mountain.
Mat. 6. 2, do not a. a trumpet before thee.
1 Thess. 1. 8, from you s. out word of the Lord.
See Neh. 4. 18; 1 Cor. 13. 1; 15. 52; Rev. 8. 7.

SOUR. Isa. 16. 5; Jer. 31. 29; Ezek. 18. 2; Hos. 4. 18.

SOW. Job 4. 8, they that s. wickedness.
Ps. 97. 11, light is s. for the righteous.
126. 5, s. in tears.
Prov. 6. 16, he that s. discord.
Eccl. 11. 4, observeth wind shall not s.
6, in morning s. thy seed.
Isa. 32. 20, that s. beside all waters.
Jer. 4. 3, s. not among thorns.
12. 13, s. wheat, but shall reap thorns.
Hos. 10. 12, s. in righteousness, reap in mercy.
Nah. 1. 14, that no more of thy name be s.
Hag. 1. 6, ye have s. much and bring in little.
Mat. 6. 26, they s. not.
13. 3; Mk. 4. 3; Lu. 8. 5, went forth to s.
37, he that s. good seed.
John 4. 36, both he that s. and he that reapeth.
1 Cor. 15. 36, that thou s. is not quickened.
2 Cor. 9. 6, he which s. sparingly.
Gal. 6. 7, whatsoever a man s., that.
See Lev. 26. 5; Deut. 11. 10; Jer. 2. 2; Jas. 3. 18.

SOWER. Isa. 55. 10; Jer. 50. 16; 2 Cor. 9. 10.

SPAKE. Ps. 39. 3, then s. I with my tongue.
106. 33, he s. unadvisedly with his lips.
Mal. 3. 16, s. often one to another.
John 7. 46, never man s. like this man.
1 Cor. 13. 11, I s. as a child.
Heb. 12. 25, refused him that s. on earth.
2 Pet. 1. 21, holy men s. as they were moved.
See Gen. 35. 15; John 9. 29; Heb. 1. 1.

SPAN. Isa. 40. 12; 48. 13; Lam. 2. 20.

SPARE. Gen. 18. 26, I will s. for their sakes.
Neh. 13. 22, s. me according to thy mercy.
Ps. 39. 13, s. me that I may recover strength.
Prov. 13. 24, he that s. the rod.
19. 18, let not thy soul s. for his crying.
Joel 2. 17, s. thy people.
Mal. 3. 17, I will s. them as a man s.
Lu. 15. 17, bread enough and to s.
Rom. 8. 32, s. not his own Son.
11. 21, if God s. not the natural branches.
2 Pet. 2. 4, if God s. not the angels.
See Prov. 17. 27; 21. 26; Isa. 54. 2; 58. 1.

SPARK. Job 5. 7; 18. 5; Isa. 1. 31; 50. 11.

SPEAK. Gen. 18. 37, to s. to God.
Ex. 4. 14, I know he can s. well.
33. 11, spake to Moses as a man s. to friend.
Num. 20. 6, s. to the rock.
1 Sam. 25. 17, a man cannot s. to him.
Job 11. 5, oh that God would s. against thee.
13. 7, will ye s. wickedly for God.

Job 32. 7, days should *s.*
33. 14, God *s.* once, yea, twice.
37. 20, if a man *s.* he shall be swallowed up.
Ps. 85. 8, I will hear what the Lord will *s.*
Prov. 23. 9, *s.* not in the ears of a fool.
Cant. 7. 9, causing lips of those asleep to *s.*
Isa. 19. 18, shall *s.* language of Canaan.
63. 1, I that *s.* in righteousness.
65. 24, while they are yet *s.* I will heer.
Jer. 20. 9, I will not *s.* any more in his name.
Hab. 2. 3, at the end it shall *s.*
Zech. 8. 16; Eph 4. 25, *s.* every man the truth.
Mat. 8. 8, *s.* the word only, and my servant.
10. 19; Mk. 13. 11, how or what ye shall *s.*
12. 34; Lu. 6. 45, of abundance of heart mouth *s.*
36, every idle word that men shall *s.*
Mk. 9. 39, can lightly *s.* evil of me.
Lu. 6. 26, when all men *s.* well of you.
John 3. 11, we *s.* that we do know.
Acts 4. 17, that they *s.* to no man in this name.
20, we cannot hut *s.*
26. 25, I *s.* words of truth and soberness.
1 Cor. 1. 10, that ye all *s.* the same thing.
14. 28, let him *s.* to himself and to God.
2 Cor. 4. 13, we believe and therefore *s.*
Eph. 4. 15, *s.* the truth in love.
Heb. 11. 4, he being dead yet *s.*
12. 24, that *s.* better things than that.
Jas. 1. 19, slow to *s.*
See 1 Cor. 14. 2; 1 Pet. 2. 1; 2 Pet. 2. 12.

SPEAR. 1 Sam. 13. 22, *s.* with any but Saul.
17. 45, then comest to me with a *s.*
Ps. 46. 9, he cutteth the *s.* in sunder.
Isa. 2. 4; Mic. 4. 3, beat *s.* into pruning-hooks.
See Job 41. 29; Jer. 6. 23; Hab. 3. 11; John 19. 34.

SPECIAL. Deut. 7. 6; Acts 19. 11.

SPECTACLE. 1 Cor. 4. 9, made a *s.* to the world.

SPEECH. Gen. 11. 1, earth was of one *s.*
Ex. 4. 10, I am slow of *s.*
Num. 12. 8, not in dark *s.*
Deut. 32. 2, my *s.* shall distil as dew.
1 Kings 3. 10, Solomon's *s.* pleased the Lord.
Job 6. 26, the *s.* of one that is desperate.
15. 3, or with *s.* wherewith he can do no good.
Ps. 19. 2, day unto day uttereth *s.*
3, there is no *s.* where their voice.
Prov. 17. 7, excellent *s.* becometh not a fool.
Cant. 4. 3, thy *s.* is comely.
Isa. 33. 19, of deeper *s.* than thou canst perceive.
Mat. 26. 73, thy *s.* bewrayeth thee.
1 Cor. 2. 1, not with excellency of *s.*
4. 19, not the *s.*, but the power.
2 Cor. 3. 12, we use great plainness of *s.*
10. 10, his *s.* is contemptible.
Col. 4. 6, let your *s.* be alway with grace.
Tit. 2. 8, sound *s.* that cannot he condemned.
See Ezek. 3. 5; Rom. 16. 18; 2 Cor. 11. 6.

SPEECHLESS. Mat. 22. 12; Lu. 1. 22; Acts 9. 7.

SPEED. Gen. 24. 12, send me good *s.*
2 John 10, receive him not, neither bid him God *s.*
See Ezra 6. 12; Isa. 5. 26; Acts 17. 15.

SPEEDILY. Ps. 31. 2, deliver me *s.*
69. 17; 143. 7, hear me *s.*
79. 8, let thy mercies *s.* prevent us.
102. 2, when I call, answer me *s.*
Eccl. 8. 11, because sentence is not executed *s.*
Isa. 58. 8, thy health shall spring forth *s.*
Zech. 8. 21, let us go *s.* to pray.
Lu. 18. 8, he will avenge them *s.*
See 1 Sam. 27. 1; Ezra 6. 13; 7. 17; Joel 3. 4.

SPEND. Job 21. 13, they *s.* their days in wealth.
36. 11, they *s.* their days in prosperity.
Ps. 90. 9, we *s.* our years as a tale.
Isa. 55. 2, why *s.* money for that which is not bread.
2 Cor. 12. 15, very gladly *s.* and be spent for you.
See Prov. 21. 20; Eccl. 6. 12; Lu. 10. 35.

SPENT. Gen. 21. 15, water was *s.* in the bottle.
Job 7. 6, days *s.* without hope.
Ps. 31. 10, my life is *s.* with grief.
Isa. 49. 4, I have *s.* my strength for nought.
Acts 17. 21, *s.* their time to tell some new thing.
See Mk. 6. 35; Lu. 15. 14; 24. 29; Rom. 13. 12.

SPILT. 2 Sam. 14. 14, as water *s.*

SPIN. Ex. 35. 25; Mat. 6. 28; Lu. 12. 27.

SPIRIT. Gen. 6. 3, my *s.* shall not always strive.
Ex. 35. 21, every one whom his *s.* made willing.
Num. 11. 17, take of the *s.* that is on thee.
14. 24, he had another *s.* with him.
16. 22; 27. 16, the God of *s.* of all flesh.
27. 18, a man in whom is the *s.*
Josh. 5. 1, nor was there any more *s.* in them.
1 Kings 22. 21; 2 Chron. 18. 20, there came forth a *s.*
2 Kings 2. 9, let a double portion of thy *s.*
Neh. 9. 20, thou gavest thy good *s.* to instruct.
Job 4. 15, a *s.* passed before my face.
15. 13, thou turnest thy *s.* against God.
26. 4, whose *s.* came from thee.
32. 8, there is a *s.* in man.
Ps. 31. 5; Lu. 23. 46, into thine hand I commit my *s.*
32. 2, in whose *s.* there is no guile.
51. 10, renew a right *s.* within me.
76. 8, whose *s.* was not stedfast.
104. 4; Heb. 1. 7, maketh his angels *s.*
106. 33, they provoked his *s.*
139. 7, whither shall I go from thy *s.*
Prov. 16. 2, the Lord weigheth the *s.*
18, an haughty *s.* goeth before a fall.
19; 29. 23; Isa. 57. 15, an humble *s.*
32, he that ruleth his *s.* better than he.
Eccl. 3. 21, who knoweth *s.* of men, and *s.* of beasts.
7. 8, the patient in *s.* better than the proud.
8. 8, power over *s.* to retain *s.*
11. 5, the way of the *s.*
12. 7, the *s.* shall return to God.
Isa. 4. 4; 28. 6, *s.* of judgment.
11. 2; Eph. 1. 17, the *s.* of wisdom.
34. 16, his *s.* it hath gathered them.
42. 1, I have put my *s.* upon him.
57. 16, the *s.* should fail before me.
61. 1; Lu. 4. 18, *S.* of the Lord is upon me.
Ezek. 3. 14; 8. 3; 11. 1, I went in the heat of my *s.*
11. 19; 18. 31; 36. 26, a new *s.*
Mic. 2. 11, man walking in *s.* and falsehood.
Mat. 14. 26; Mk. 6. 49, it is a *s.*
26. 41; Mk. 14. 38, the *s.* is willing.
Mk. 1. 10; John 1. 32, the *S.* descending on him.
8. 12, sighed deeply in his *s.*
Lu. 1. 17, go before him in *s.* of Elias.
2. 27, came by the *S.* into the temple.
8. 55, her *s.* came again.
9. 55, ye know not what manner of *s.*
10. 21, Jesus rejoiced in *s.*
24. 39, a *s.* hath not flesh and bones.
John 3. 34, God giveth not the *S.* by measure.
4. 24, God is a *S.*, worship in *s.* and truth.
6. 63, it is the *s.* that quickeneth.
14. 17; 15. 26; 16. 13; 1 John 4. 6, *S.* of truth.
Acts 2. 4, spake as the *S.* gave utterance.
6. 10, not able to resist the *s.*
17. 16, his *s.* was stirred within him.
23. 8, say that there is neither angel nor *s.*
Rom. 8. 1, walk not after flesh, but after *S.*
2, the law of the *S.* of life.
11, the *S.* of him that raised up Jesus.
16, the *S.* itself beareth witness.
26, the *S.* maketh intercession.
12. 11, fervent in *s.*
1 Cor. 2. 4, in demonstration of the *S.*
10, the *S.* searcheth all things.
4. 21; Gal. 6. 1, in the *s.* of meekness.
6. 17, he that is joined to the Lord is one *s.*
20, glorify God in body and *s.*
12. 4, diversities of gifts, but the same *S.*
10, to another discerning of *s.*

1 Cor. 14. 2, In the *s.* he speaketh mysteries.
15. 45, the last Adam made a quickening *s.*
2 Cor. 3. 6, letter killeth, *s.* giveth life.
17, where *S.* of the Lord is, there is liberty.
Gal. 3. 3, having begun in the *S.*
5. 16, walk in the *S.*
22; Eph. 5. 9, the fruit of the *S.*
25, if we live in the *S.*, let us walk in the *S.*
6. 8, soweth to the *S.* shall of the *S.* reap.
Eph. 2. 2, the *s.* that worketh in children of disobedience.
18, access by one *S.*
22, habitation of God through the *S.*
3. 16, strengthened by his *S.* in inner man.
4. 3, the unity of the *S.*
4, one body and one *S.*
23, renewed in *s.* of your mind.
30, grieve not the holy *S.* of God.
6. 18, be filled with the *S.*
6. 17, take sword of the *S.*
Phil. 1. 27, stand fast in one *s.*
2. 1, if any fellowship of the *S.*
Col. 1. 8, your love in the *s.*
2. 5, absent in flesh, yet with you in *s.*
1 Thess. 5. 19, quench not the *S.*
2 Thess. 2. 13, chosen through sanctification of the *S.*
1 Tim. 3. 16, justified in the *S.*
4. 1, giving heed to seducing *s.*
12, be thou an example in *s.*
2 Tim. 4. 22, the Lord Jesus be with thy *s.*
Heb. 1. 14, ministering *s.*
4. 12, dividing asunder of soul and *s.*
9. 14, who through the eternal *S.*
12. 9, in subjection to the Father of *s.*
23, to *s.* of just men made perfect.
Jas. 2. 26, the body without the *s.* is dead.
4. 5, the *s.* lusteth to envy.
1 Pet. 1. 2, through sanctification of the *S.*
3. 4, ornament of a meek and quiet *s.*
18, but quickened by the *S.*
19, preached to *s.* in prison.
4. 6, live according to God in the *s.*
1 John 3. 24, by the *S.* he hath given us.
4. 1, believe not every *s.*, but try the *s.*
2, hereby know ye the *S.* of God.
3, every *s.* that confesseth not.
5. 6, it is the *S.* that beareth witness.
8, the *s.*, the water, and the blood.
Jude 19, sensual, having not the *S.*
Rev. 1. 10, I was in the *S.* on the Lord's day.
2. 7, 11, 17, 29; 3. 6, 13, 22, hear what *S.* saith.
4. 2, I was in the *s.*, and behold.
11. 11, *S.* of life from God entered.
14. 13, blessed are the dead, yea, saith the *S.*
22. 17, the *S.* and the bride say, Come.
See Mat. 8. 16; John 3. 5; Acts 7. 59; Rom. 7. 6.

SPIRITUAL. Hos. 9. 7, the *s.* man is mad.
Rom. 1. 11, impart some *s.* gift,
7. 14, the law is *s.*
15. 27, partakers of their *s.* things.
1 Cor. 2. 13, comparing *s.* things with *s.*
15, he that is *s.* judgeth all things.
3. 1, not speak unto you as unto *s.*
10. 3, all eat the same *s.* meat.
12. 1; 14. 1, concerning *s.* gifts.
15. 44, raised a *s.* body.
46, that was not first which is *s.*
Gal. 6. 1, ye which are *s.* restore.
Eph. 5. 19, psalms and hymns, and *s.* songs.
6. 12, *s.* wickedness in high places.
1 Pet. 2. 5, a *s.* house to offer *s.* sacrifice.
See 1 Cor. 9. 11; Col. 1. 9; 3. 16.

SPIRITUALLY. Rom. 8. 6; 1 Cor. 2. 14; Rev. 11. 8.

SPITE. Ps. 10. 14, thou beholdest mischief and *s.*

SPOIL (*n.*). Judg. 5. 30, necks of them that take *s.*
1 Sam. 14. 32, people flew upon the *s.*
2 Chron. 15. 11, offered to the Lord of the *s.*
20. 25, three days gathering the *s.*
28. 15, with the *s.* they clothed the naked.
Esth. 3. 13; 8. 11, take the *s.* of them for a prey
9. 10, on the *s.* laid they not their hand.
Job 29. 17, I plucked the *s.* out of his teeth.
Ps. 119. 162, rejoice as one that findeth *s.*
Prov. 16. 19, than to divide *s.* with proud.
31. 11, he shall have no need of *s.*
Isa. 3. 14, the *s.* of the poor is in your houses.
42. 24, who gave Jacob for a *s.*
53. 12, divide the *s.* with the strong.
See Ezek. 7. 21; 38. 13; Nah. 2. 9; Zech. 14. 1.

SPOIL (*v.*). Ex. 3. 22, ye shall *s.* Egyptians.
Ps. 76. 5, the stouthearted are *s.*
Cant. 2. 15, the little foxes that *s.* the vines.
Isa. 33. 1, woe to thee that *s.* and thou wast not *s.*
42. 22, this is a people robbed and *s.*
Jer. 4. 30, when *s.* what wilt thou do.
Hab. 2. 8, thou hast *s.* many nations.
Zech. 11. 2, howl because the mighty are *s.*
Col. 2. 15, having *s.* principalities.
See Ps. 35. 10; Isa. 22. 4; Col. 2. 8; Heb. 10. 34.

SPOKEN. Num. 23. 19, hath he *s.*, and shall he not make it good?
1 Sam. 1. 16, out of my grief have I *s.*
1 Kings 18. 24, the people said, it is well *s.*
2 Kings 4. 13, wouldest thou be *s.* for to the king.
Ps. 62. 11, God hath *s.* once.
66. 14, my mouth hath *s.* when in trouble.
87. 3, glorious things are *s.* of thee.
Prov. 15. 23, word *s.* in due season.
25. 11, word fitly *s.* is like.
Eccl. 7. 21, no heed to all words *s.*
Isa. 48. 15, I, even I, have *s.*
Mal. 3. 13, what have we *s.* so much against.
Mk. 14. 9, shall be *s.* of for a memorial.
Lu. 2. 34, for a sign *s.* against.
Acts 19. 36, these things cannot be *s.* against.
Rom. 1. 8, your faith is *s.* of.
14. 16, let not your good be evil *s.* of.
Heb. 2. 2, word *s.* by angels.
See Heb. 13. 7; 1 Pet. 4. 14; 2 Pet. 3. 2.

SPOKESMAN. Ex. 4. 16, he shall be thy *s.*

SPORT. Gen. 26. 8; Isa. 57. 4; 2 Pet. 2. 13.

SPOT. Num. 28. 3; 9. 11; 29. 17. lambs without *s.*
Deut. 32. 5, their *s.* is not *s.* of his children.
Job 11. 15, lift up thy face without *s.*
Jer. 13. 23, or the leopard his *s.*
Eph. 5. 27, glorious church, not having *s.*
1 Tim. 6. 14, commandment without *s.*
Heb. 9. 14, offered himself without *s.*
1 Pet. 1. 19, lamb without blemish or *s.*
2 Pet. 3. 14, that ye may be found without *s.*
Jude 12, these are *s.* in your feasts.
See Cant. 4. 7; 2 Pet. 2. 13; Jude 23.

SPOUSE. Cant. 4. 8; 5. 1; Hos. 4. 13.

SPRANG. Mk. 4. 8; Acts 16. 29; Heb. 7. 14; 11. 12.

SPREAD. Deut. 32. 11, eagle *s.* abroad her wings.
2 Kings 19. 14; Isa. 37. 14, *s.* letter before the Lord.
Job 9. 8, God who alone *s.* out the heavens.
26. 9, he *s.* his cloud upon it.
29. 19, my root was *s.* out by waters.
36. 30, he *s.* his light upon it.
37. 18, hast thou with him *s.* out the sky.
Ps. 105. 39, he *s.* a cloud for a covering.
140. 5, they have *s.* a net by the wayside.
Isa. 1. 15, when ye *s.* forth your hands I will hide.
33. 23, they could not *s.* the sail.
65. 2, *s.* out hands to a rebellious people.
Jer. 8. 2, they shall *s.* them before the sun.
Ezek. 26. 14, a place to *s.* nets upon.
Mat. 21. 8; Mk. 11. 8; Lu. 19. 36, *s.* garments.
Acts 4. 17, but that it *s.* no further.
See Judg. 8. 25; 1 Kings 8. 54; Ezra 9. 5.

SPRIGS. Isa. 18. 5; Ezek. 17. 6.

SPRING. Num. 21. 17, *s.* up, O well.
1 Sam. 9. 26, about *s.* of the day.
Job 5. 6, neither doth trouble *s.* out of the ground.
38. 16, hast thou entered into the *s.* of the sea?

Ps. 87. 7, all my *s.* are in thee.
104. 10, he sendeth the *s.* into valleys.
107. 33, he turneth water-*s.* into dry ground.
35, turneth dry ground into water-*s.*
Prov. 25. 26, a troubled fountain and a corrupt *s.*
Isa. 42. 9, before they *s.* forth I tell you.
43. 19, a new thing, now it shall *s.* forth.
45. 8, let righteousness *s.* up together.
58. 8, thine health shall *s.* forth.
11, shall be like *s.* of water.
Mk. 4. 27, seed should *s.* he knoweth not.
See Joel 2. 22; John 4. 14; Heb. 12. 15.
SPRINKLE. Job 2. 12; Isa. 52. 15; Ezek. 36. 25.
SPROUT. Job 14. 7, a tree will *s.* again.
SPUNGE. Mat. 27. 48; Mk. 15. 36; John 19. 29.
SPY. Num. 13. 16; Josh. 2. 1; Gal. 2. 4.
STABILITY. Isa. 33. 6, the *s.* of thy times.
STABLE. 1 Chron. 16. 30; Ezek. 25. 5.
STAFF. Gen. 32. 10, with my *s.* I passed over.
Ex. 12. 11, eat it with *s.* in hand.
Num. 13. 23, bare grapes between two on a *s.*
Judg. 6. 21, angel put forth end of his *s.*
2 Sam. 3. 29, not fail one that leaneth on *s.*
2 Kings 4. 29, lay my *s.* on face of the child.
18. 21; Is. 36. 6, thou trustest on *s.*
Ps. 23. 4, thy rod and *s.* comfort me.
Isa. 3. 1, the stay and *s.* of bread.
9. 4, thou hast broken the *s.* of his shoulder.
10. 5, the *s.* in their hand is indignation.
15, as if the *s.* should lift up itself.
14. 5, the Lord hath broken *s.* of the wicked.
Jer. 48. 17, how is the strong *s.* broken.
Zech. 11. 10, took my *s.*, even Beauty.
Mk. 6. 8, take nothing, save *s.* only.
Heb. 11. 21, leaning on the top of his *s.*
See Ex. 21. 19; Num. 22. 27; Isa. 28. 27.
STAGGER. Job 12. 25; Ps. 107. 27, *s.* like a drunken man.
Isa. 29. 9, they *s.*, but not with strong drink.
See Isa. 19. 14; Rom. 4. 20.
STAIN. Job 3. 5; Isa. 23. 9; 63. 3.
STAIRS. 1 Kings 6. 8; Neh. 9. 4; Cant. 2. 14.
STAKES. Isa. 33. 20; 54. 2.
STALK. Gen. 41. 5; Josh. 2. 6; Hos. 8. 7.
STALL. Prov. 15. 17; Hab. 3. 17; Mal. 4. 2.
STAMMERING. Isa. 28. 11; 32. 4; 33. 19.
STAMP. Deut. 9. 21; 2 Sam. 22. 43; Jer. 47. 3.
STAND. Ex. 14. 13; 2 Chron. 20. 17, *s.* still and see.
Deut. 28. 10, ye *s.* this day all of you before.
1 Sam. 9. 27, *s.* thou still a while that I may.
1 Kings 8. 11; 2 Chron. 5. 14, priests could not *s.* to minister.
17. 1; 18. 15; 2 Kings 3. 14; 5. 16, the Lord before whom I *s.*
2 Kings 10. 4, two stood not, how shall we *s.*
2 Chron. 34. 32, caused all present to *s.* to it.
Esth. 8. 11, to *s.* for their life.
Job 8. 15, lean on his house it shall not *s.*
19. 25, he shall *s.* at the latter day.
Ps. 1. 1, nor *s.* in the way of sinners.
5, the ungodly shall not *s.* in judgment.
4. 4, *s.* in awe, and sin not.
10. 1, why *s.* thou afar off.
24. 3, who shall *s.* in his holy place.
33. 11, the counsel of the Lord *s.* for ever.
35. 2, *s.* up for my help.
76. 7, who may *s.* in thy sight.
94. 18, who will *s.* up for me.
109. 31, shall *s.* at right hand of the poor.
122. 2, our feet shall *s.* within thy gates.
130. 3, if Lord mark iniquities, who shall *s.*?
147. 17, who can *s.* before his cold?
Prov. 22. 29, shall *s.* before kings.
27. 4, who is able to *s.* before envy?
Eccl. 8. 3, *s.* not in an evil thing.
Isa. 7. 7; 8. 10, thus saith the Lord, it shall not *s.*
21. 8, I *s.* continually on watchtower.
28. 18, your agreement with hell shall not *s.*
Isa. 40. 8, the word of God shall *s.* for ever.
65. 5, say, *s.* by thyself, I am holier.
Jer. 6. 16, *s.* ye in the ways, ask for old paths.
35. 19, not want a man to *s.* before me.
Dan. 11. 16, he shall *s.* in the glorious land.
12. 13, and shall *s.* in thy lot.
Mic. 5. 4, he shall *s.* and feed in strength.
Nah. 2. 8, *s.*, *s.*, shall they cry.
Zech. 3. 1, Satan *s.* at his right hand.
Mal. 3. 2, who shall *s.* when he appeareth?
Mat. 12. 25; Mk. 3. 24, 25; Lu. 11. 18, house divided shall not *s.*
16. 28; Lu. 9. 27, there be some *s.* here.
20. 3, others *s.* idle in the marketplace.
Rom. 5. 2, this grace wherein we *s.*
14. 4, God is able to make him *s.*
1 Cor. 2. 5, faith should not *s.* in wisdom.
16. 13, *s.* fast in the faith.
Gal. 4. 20, I *s.* in doubt of you.
5. 1, *s.* fast in the liberty.
Eph. 6. 13, having done all, to *s.*
Phil. 1. 27, *s.* fast in one spirit.
4. 1; 1 Thess. 3. 8, *s.* fast in the Lord.
1 Thess. 3. 8, we live if ye *s.* fast.
2 Tim. 2. 19, the foundation of God *s.* sure.
Jas. 5. 9, the judge *s.* before the door.
Rev. 3. 20, I *s.* at the door and knock.
6. 17, is come, and who shall be able to *s.*
20. 12, dead, small and great, *s.* before God.
See Rom. 14. 4; 1 Cor. 10. 12; Rev. 15. 2.
STANDARD. Isa. 10. 18, as when *s.*-bearer fainteth.
49. 22, I will set up my *s.* to the people.
59. 19, Spirit of the Lord shall lift up *s.*
62. 10, go through, lift up a *s.*
Jer. 4. 6; 50. 2; 51. 12, set up a *s.*
See Num. 1. 52; 2. 3; 10. 14.
STATE. Ps. 39. 5; Mat. 12. 45; Lu. 11. 28.
STATURE. Num. 13. 32, men of great *s.*
1 Sam. 16. 7, look not on height of his *s.*
Isa. 10. 33, high ones of *s.* hewn down.
45. 14, men of *s.* shall come.
Mat. 6. 27; Lu. 12. 25, not add to *s.*
Lu. 2. 52, Jesus increased in *s.*
19. 3, little of *s.*
Eph. 4. 13, *s.* of the fulness of Christ.
See 2 Sam. 21. 20; Cant. 7. 7; Ezek. 17. 6; 31. 3.
STATUTE. Ex. 18. 16, the *s.* of God.
Lev. 3. 17; 16. 34; 24. 9, a perpetual *s.*
2 Kings 17. 8, *s.* of the heathen.
Neh. 9. 14, *s.* and laws.
Ps. 19. 8, the *s.* of the Lord are right.
50. 16, to declare my *s.*
Ezek. 5. 6, hath changed my *s.*
20. 25, *s.* that were not good.
33. 15, walk in the *s.* of life.
Zech. 1. 6, my *s.*, did they not take hold.
See Ps. 18. 22; 105, 45; 119. 12, etc.; Ezek. 18. 19.
STAVES. Num. 21. 18, nobles digged with *s.*
1 Sam. 17. 43, a dog that thou comest with *s.*
Hab. 3. 14, strike through with his *s.*
Zech. 11. 7, took unto me two *s.*
Mat. 10. 10; Lu. 9. 3, nor two coats nor *s.*
See Mat. 26. 47; Mk. 14. 43; Lu. 22. 52.
STAY (*n.*). 2 Sam. 22. 19; Ps. 18. 18, the Lord was my *s.*
Isa. 3. 1, take away the *s.* and staff.
See Lev. 13. 5; 1 Kings 10. 19; Isa. 19. 13.
STAY (*v.*). Gen. 19. 17, neither *s.* in plain.
Ex. 9. 28, ye shall *s.* no longer.
Num. 16. 48; 25. 8; 2 Sam. 24. 35; 1 Chron. 21. 22; Ps. 106. 30, the plague was *s.*
2 Sam. 24. 16; 1 Chron. 21. 15, *s.* now thine hand.
Job 37. 4, he will not *s.* them.
38. 11, here shall thy proud waves be *s.*
37, who can *s.* the bottles of heaven.
Prov. 28. 17, let no man *s.* him.
Isa. 26. 3, whose mind is *s.* on thee.
27. 8, he *s.* his rough wind.
29. 9, *s.* yourselves and wonder.
30. 12, ye trust and *s.* in oppression.

Isa. 50. 10, trust in Lord and *s.* on his God.
Dan. 4. 35, none can *s.* his hand.
Hag. 1. 10, heaven is *s.*, earth is *s.*
See Josh. 10. 13; 1 Sam. 24. 7; Jer. 4. 6; 20. 9.

STEAD. Ex. 4. 16, be to him in *s.* of God.
Num. 10. 31, be to us in *s.* of eyes.
32. 14, risen in your fathers' *s.*
Job 16. 4, if your soul were in my soul's *s.*
31. 40, thistles grow in *s.* of wheat.
34. 24, he shall act others in their *s.*
Ps. 45. 16, in *s.* of fathers shall be children.
Prov. 11. 8, the wicked cometh in his *s.*
Isa. 3. 24, in *s.* of girdle a rent.
55. 13, in *s.* of the thorn shall come up.
2 Cor. 5. 20, we pray you in Christ's *s.*
See Gen. 30. 2; 2 Kings 17. 24; 1 Chron. 5. 22.

STEADY. Ex. 17. 12, Moses' hands were *s.*

STEAL. Gen. 31. 27, wherefore didst thou *s.* away.
44. 8, how then should we *s.* silver or gold.
Prov. 6. 30, if he *s.* to satisfy his soul.
30. 9, lest I be poor and *s.*
Jer. 23. 30, prophets that *s.* my words.
Mat. 6. 19, thieves break through and *s.*
John 10. 10, thief cometh not but to *s.*
See Hos. 4. 2; Mat. 27. 64; Rom. 2. 21.

STEALTH. 2 Sam. 19. 3, by *s.* into city.

STEDFAST. Ps. 78. 8, not *s.* with God.
Dan. 6. 26, living God and *s.* for ever.
Heb. 2. 2, word spoken by angels was *s.*
3. 14, hold our confidence *s.* to end.
6. 19, hope as anchor sure and *s.*
1 Pet. 5. 9, resist *s.* in the faith.
See Acts 2. 42; Col. 2. 5; 2 Pet. 3. 17.

STEEL. 2 Sam. 22. 35; Job 20. 24; Jer. 15. 12.

STEEP. Ezek. 38. 20; Mic. 1. 4; Mat. 8. 32.

STEP. 1 Sam. 20. 3, but a *s.* between me and death.
Job 14. 16, thou numberest my *s.*
23. 11, my foot hath held his *s.*
29. 6, I washed my *s.* with butter.
31. 4, doth not he count my *s.*?
7, if my *s.* hath turned out of the way.
Ps. 37. 23, the *s.* of a good man are ordered.
31, none of his *s.* shall slide.
44. 18, nor have our *s.* declined.
56. 6, they mark my *s.*
73. 2, my *s.* had well nigh slipped.
85. 13, set us in the way of his *s.*
119. 133, order my *s.* in thy word.
Prov. 4. 12, thy *s.* shall not be straitened.
5. 5, her *s.* take hold on hell.
16. 9, the Lord directeth his *s.*
Isa. 26. 6, the *s.* of the needy shall tread.
Jer. 10. 23, not in man to direct his *s.*
Rom. 4. 12, walk in *s.* of that faith.
2 Cor. 12. 18, walked we not in same *s.*?
1 Pet. 2. 21, that ye should follow his *s.*
See Ex. 20. 26; 2 Sam. 22. 37; Lam. 4. 18; Ezek. 40. 22.

STEWARD. 1 Kings 16. 9, drunk in house of his *s.*
Lu. 12. 42, that faithful and wise *s.*
See Gen. 15. 2; Lu. 8. 3; 1 Cor. 4. 1; 1 Pet. 4. 10.

STICK. Num. 15. 32, gathered *s.* on sabbath.
1 Kings 17. 12, I am gathering two *s.*
Job 33. 21, his bones *s.* out.
Ps. 38. 2, thine arrows *s.* fast in me.
Prov. 18. 24, a friend that *s.* closer.
Ezek. 37. 16, take a *s.* and write on it.
See 2 Kings 6. 6; Lam. 4. 8; Ezek. 29. 4.

STIFF. Ex. 32. 9; 33. 3; 34. 9; Deut. 9. 6, 13; 10. 16, *s.*-necked people.
Ps. 75. 5, speak not with a *s.* neck.
Jer. 17. 23, obeyed not, but made their neck *s.*
Ezek. 2. 4, impudent and *s.*-hearted.
Acts 7. 51, ye *s.*-necked, ye do always resist.
See Deut. 31. 27; 2 Chron. 30. 8; 36. 13.

STILL. Ex. 15. 16, as *s.* as a stone.
Num. 14. 38, Joshua and Caleb lived *s.*
Josh. 24. 10, Balaam blessed you *s.*
Judg. 18. 9, the land is good, and are ye *s.*?
2 Sam. 14. 32, good to have been there *s.*
2 Kings 7. 4, if we sit *s.* here, we die also.
2 Chron. 22. 9, no power to keep *s.* the kingdom.
Job 2. 9, dost thou *s.* retain integrity.
Ps. 4. 4, commune with thine heart, and be *s.*
8. 2, *s.* the enemy and avenger.
23. 2, beside the *s.* waters.
46. 10, be *s.*, and know that I am God.
76. 8, earth feared and was *s.*
83. 1, hold not thy peace, be not *s.*, O God.
84. 4, they will be *s.* praising thee.
107. 29, so that the waves thereof are *s.*
139. 18, when I awake, I am *s.* with thee.
Eccl. 12. 9, he *s.* taught knowledge.
Isa. 5. 25; 9. 12; 10. 4, his hand is stretched out *s.*
30. 7, their strength is to sit a.
42. 14, I have been *s.* and refrained.
Jer. 8. 14, why do we sit *s.*?
31. 20, I do earnestly remember him *s.*
Zech. 11. 16, nor feed that that standeth *s.*
Mk. 4. 39, arose and said, peace, be *s.*
Rev. 22. 11, unjust *s.*, filthy *s.*, holy *s.*
See Num. 13. 30; Ps. 65. 7; 89. 9; 92. 14.

STING. Prov. 23. 32; 1 Cor. 15. 55; Rev. 9. 10.

STIR. Num. 24. 9, who shall *s.* him up?
Deut. 32. 11, as an eagle *s.* up her nest.
1 Sam. 22. 8, my son hath *s.* up my servant.
26. 19, if the Lord have *s.* thee up.
1 Kings 11. 14, the Lord *s.* up an adversary.
1 Chron. 5. 26; 2 Chron. 36. 22; Hag. 1. 14, God *s.* up the spirit.
Job 17. 8, the innocent shall *s.* up himself.
41. 10, none dare *s.* him up.
Ps. 35. 23, *s.* up thyself.
39. 2, my sorrow was *s.*
Prov. 10. 12, hatred *s.* up strifes.
15. 18; 29. 22, a wrathful man *s.* up strife.
Isa. 10. 26, the Lord shall *s.* up a scourge.
14. 9, hell from beneath *s.* up the dead.
64. 7, none *s.* up himself to take hold.
Lu. 23. 5, he *s.* up the people.
Acts 17. 16, his spirit was *s.* in him.
19. 23, no small *s.* about that way.
2 Tim. 1. 6, *s.* up gift of God in thee.
2 Pet. 1. 13, I think it meet to *s.* you up.
See Cant. 2. 7; 3. 5; 8. 4; Isa. 22. 2; Acts 12. 18.

STOCK. Job 14. 8, though the *s.* thereof die.
Isa. 40. 24, their *s.* shall not take root.
44. 19, shall I fall down to the *s.* of a tree?
Hos. 4. 12, my people ask counsel at their *s.*
Nah. 3. 8; Heb. 10. 33, a gazing-*s.*
Acts 13. 26, children of the *s.* of Abraham.
See Jer. 2. 27; 10. 8; 20. 2; Phil. 3. 5.

STOLE. 2 Sam. 15. 6, Absalom *s.* the hearts.
Eph. 4. 28, let him that *s.* steal no more.
See Gen. 31. 20; 2 Kings 11. 2; 2 Chron. 22. 11; Mat. 28. 13.

STOLEN. Josh. 7. 11, they have *s.* and dissembled.
2 Sam. 21. 12, men had *s.* the bones of Saul.
Prov. 9. 17, *s.* waters are sweet.
Obad. 5, *s.* till they had enough.
See Gen. 30. 33; 31. 19; Ex. 22. 7; 2 Sam. 19. 41.

STOMACH. 1 Tim. 5. 23, for thy *s.* sake.

STONE. Gen. 11. 3, they had brick for *s.*
28. 18, 22; 31. 45; 35. 14, set up a *s.* for a pillar.
Deut. 8. 9, a land whose *s.* are iron.
Josh. 24. 27, this *s.* shall be a witness.
2 Sam. 17. 13, till there be not one small *s.* found there.
2 Kings 3. 25, cast every man his *s.*
Job 5. 23, in league with *s.* of the field.
6. 12, is my strength the strength of *s.*?
14. 19, the waters wear the *s.*
28. 3, he searcheth out the *s.* of darkness.
41. 24, his heart is as firm as a *s.*
Ps. 91. 12; Mk. 4. 6; Lu. 4. 11, lest thou dash thy foot against a *s.*
118. 22; Mat. 21. 42; Mk. 12. 10, *s.* the builders refused is become head *s.*
Prov. 27. 3, a *s.* is heavy, a fool's wrath.

Isa. 54. 11, I will lay thy *s.* with fair colours.
60. 17, bring for *s.* iron.
62. 10, gather out the *s.*
Jer. 2. 27, and to a *s.*, thou hast brought me forth
Dan. 2. 34, a *s.* was cut out of the mountain.
Hab. 2. 11, the *s.* shall cry out of the wall.
19, that saith to the dumb *s.* arise.
Hag. 2. 15, before *s.* was laid upon *s.*
Zech. 3. 9, upon one *s.* shall be seven eyes.
4. 7, bring forth the head-*s.* thereof.
7. 12, they made their hearts as *s.*
Mat. 7. 9; Lu. 11. 11, will he give him a *s.*?
21. 44; Lu. 20. 18, whosoever shall fall on this *s.*
24. 2; Mk. 13. 2; Lu. 19. 44; 21. 6, not one *s.* upon another.
Mk. 13. 1, see what manner of *s.* are here.
16. 4; Lu. 24. 2, found *s.* rolled away.
Lu. 4. 3, command this *s.* that it be made.
John 1. 42, Cephas, by interpretation a *s.*
8. 7, first cast a *s.*
11. 39, take ye away the *s.*
Acts 17. 29, that the Godhead is like to *s.*
1 Pet. 2. 5, as lively *s.* are built up.
See 1 Sam. 30. 8; 1 Cor. 3. 12; 2 Cor. 3. 3; Rev. 2. 17.

STONY. Ps. 141. 6; Ezek. 11. 19; 36. 26; Mat. 13. 5.

STOOD. Gen. 18. 22, *s.* yet before the Lord.
Num. 14. 19, *s.* behind them.
Josh. 3. 16, waters *s.* up on an heap.
2 Kings 23. 3, all the people *s.* to the covenant.
Esth. 9. 16, Jews *s.* for their lives.
Ps. 33. 9, he commanded, and it *s.* fast.
Lu. 24. 36, Jesus himself *s.* in the midst.
2 Tim. 4. 16, no man *s.* with me.
See Gen. 23. 3; Job 29. 8; Ezek. 37. 10; Rev. 7. 11.

STOOP. Gen. 49. 9, Judah *s.* down.
Prov. 12. 25, heaviness maketh the heart *s.*
John 8. 6, *s.* down and wrote on the ground.
See 2 Chron. 36. 17; Job 9. 13; Mk. 1. 7; John 20. 11.

STOP. Gen. 8. 2, windows of heaven were *s.*
1 Kings 18. 44, that the rain *s.* thee not.
Ps. 107. 42, iniquity shall *s.* her mouth.
Zech. 7. 11, refused, and *s.* their ears.
Acts 7. 57, *s.* their ears and ran upon him.
Rom. 3. 19, that every mouth may be *s.*
Tit. 1. 11, whose mouths must he *s.*
Heb. 11. 33, through faith *s.* mouths of lions.
See Gen. 26. 15; Job 5. 16; Ps. 58. 4; Prov. 21. 13.

STORE. Lev. 25. 22; 26. 10, eat of the old *s.*
Deut. 28. 5, blessed be thy basket and *s.*
2 Kings 20. 17, the fathers have laid up in *s.*
Ps. 144. 13, affording all manner of *s.*
Nah. 2. 9, none end of the *s.* and glory.
Mal. 3. 10, bring tithes into *s.*-house.
Lu. 12. 24, neither have *s.*-house nor barn.
1 Cor. 16. 2, every one lay by him in *s.*
1 Tim. 6. 19, laying up in *s.* a good foundation.
2 Pet. 3. 7, by same word are kept in *s.*
See 1 Kings 10. 10; 1 Chron. 29. 16; Ps. 33. 7.

STORM. Ps. 55. 8, escape from windy *s.*
83. 15, make them afraid with thy *s.*
107. 29, he maketh the *s.* a calm.
Isa. 4. 6; 25. 4, a covert from *s.*
28. 2, as a destroying *s.*
Ezek. 38. 9, shalt ascend and come like a *s.*
Nah. 1. 3, the Lord hath his way in the *s.*
See Job 21. 18; 27. 21; Mk. 4. 37; Lu. 8. 23.

STORMY. Ps. 107. 25; 148. 8; Ezek. 13. 11.

STORY. 2 Chron. 13. 22; 24. 27.

STOUT. Dan. 7. 20, whose look was more *s.*
Mal. 3. 13, words have been *s.* against me.
See Ps. 76. 5; Isa. 9. 9; 10. 12; 46. 12.

STRAIGHT. Ps. 5. 8, make thy way *s.*
Prov. 4. 25, let eyelids look *s.* before thee.
Eccl. 1. 15; 7. 13, crooked cannot be made *s.*
Isa. 40. 3, make *s.* a highway.
4; 42. 16; 45. 2; Lu. 3. 5, crooked shall be made *s.*
Jer. 31. 9, causes them to walk in a *s.* way.
Mat. 3. 3; Mk. 1. 3; Lu. 3. 4; John 1. 23, make his paths *s.*
Lu. 13. 13, she was made *s.*
Acts 9. 11, street which is called *S.*
Heb. 12. 13, make *s.* paths for your feet.
See Josh. 6. 5; 1 Sam. 6. 12; Ezek. 1. 7; 10. 22.

STRAIGHTWAY. Prov. 7. 22, he goeth after her *s.*
Mat. 4. 20; Mk. 1. 18, they *s.* left their nets.
Jas. 1. 24, *s.* forgetteth what manner.
See Lu. 14. 5; John 13. 32; Acts 9. 20; 16. 33.

STRAIN. Mat. 23. 24, *s.* at a gnat.

STRAIT. 2 Sam. 24. 14, I am in a great *s.*
Job 20. 22, he shall be in *s.*
Isa. 49. 20, the place is too *s.* for me, give place.
Mic. 2. 7, is spirit of the Lord *s.*?
Mat. 7. 13; Lu. 13. 24, enter in at the *s.* gate.
Lu. 12. 50, how am I *s.* till it be accomplished.
2 Cor. 6. 12, ye are not *s.* in us.
Phil. 1. 23, I am in a *s.* betwixt two.
See 2 Kings 6. 1; Job 18. 7; 37. 10; Jer. 19. 9.

STRAITLY. Gen. 43. 7; Josh. 6. 1; Acts 4. 17.

STRAITNESS. Deut. 28. 53; Job 36. 16.

STRANGE. Gen. 42. 7, Joseph made himself *s.*
Ex. 2. 22; 18. 3; Ps. 137. 4, in a *s.* land.
Lev. 10. 1; Num. 3. 4; 26. 61, offered *s.* fire.
Job 19. 17, my breath is *s.* to my wife.
31. 3, a *s.* punishment to workers.
Prov. 21. 8, the way of man is froward and *s.*
Isa. 28. 21, his *s.* work, his *s.* act.
Ezek. 3. 5, not sent to people of a *s.* speech.
Zeph. 1. 8, clothed with *s.* apparel.
Lu. 5. 26, we have seen *s.* things to-day.
Acts 17. 20, thou bringest *s.* things to our ears.
26. 11, persecuted them even to *s.* cities.
Heb. 13. 9, carried about with *s.* doctrines.
1 Pet. 4. 4, they think it *s.* ye run not.
12, not *s.* concerning the fiery trial.
See Judg. 11. 2; Ezra 10. 2; Prov. 2. 16; Jer. 8. 19.

STRANGER. Gen. 23. 4; Ps. 39. 12, I am a *s.* with you.
Ex. 23. 9, ye know the heart of a *s.*
1 Chron. 29. 15, we are *s.* as were all our fathers.
Job 15. 19, no *s.* passed among them.
31. 32, the *s.* did not lodge in the street.
Ps. 54. 3, for *s.* are risen up against me.
109. 11, let the *s.* spoil his labour.
146. 9, the Lord preserveth the *s.*
Prov. 2. 16, to deliver thee even from the *s.*
5. 10, lest *s.* be filled with thy wealth.
17, let them be thine own, not *s.* with thee.
8. 1, stricken thy hand with a *s.*
7. 5, from the *s.* which flattereth.
11. 15, he that is surety for a *s.* shall smart.
14. 10, a *s.* doth not intermeddle.
20. 16; 27. 13, garment that is surety for a *s.*
27. 2, let a *s.* praise thee.
Isa. 1. 7, your land *s.* devour it.
2. 6, please themselves in children of *s.*
14. 1, the *s.* shall be joined with them.
56. 3, neither let the son of the *s.* speak.
Jer. 14. 8, why be as a *s.* in the land.
Ezek. 28. 10, thou shalt die by the hand of *s.*
Hos. 7. 9, *s.* have devoured his strength.
Mat. 25. 35, I was a *s.* and ye took me in.
Lu. 17. 18, that returned, save this *s.*
Eph. 2. 12, *s.* from the covenant.
19, no more *s.*, but fellow citizens.
Heb. 11. 13, confessed they were *s.*
13. 2, be not forgetful to entertain *s.*
See Mat. 17. 25; John 10. 5; 1 Pet. 2. 11.

STRANGLED. Nah. 2. 12; Acts 15. 20; 21. 25.

STREAM. Ps. 124. 4; Isa. 35. 8; 66. 12; Amos 5. 24.

STREET. Prov. 1. 20; Lu. 14. 21; Rev. 21. 21; 22. 2.

STRENGTH. Ex. 15. 2; 2 Sam. 22. 33; Ps. 18. 2; 28. 7; 118. 14; Isa. 12. 2, the Lord is my *s.*
Judg. 5. 21, thou hast trodden down *s.*
1 Sam. 2. 9, by *s.* shall no man prevail.
5. 29, the *S.* of Israel will not lie.
Job 9. 19, if I speak of *s.*, lo, he is strong.
12. 13, with him is wisdom and *s.*
Ps. 18. 32, girded me with *s.*
27. 1, the Lord is the *s.* of my life.

Ps. 29. 11, the Lord will give s. to his people.
33. 16, mighty not delivered hy much s.
39. 13, spare me that I may recover s.
46. 1; 81. 1, God is our refuge and s.
68. 34, ascribe s. to God, his s. is in clouds.
35, God giveth s. and power.
73. 26, God is the s. of my heart.
84. 5, the man whose s. is in thee.
7, they go from s. to s.
96. 8, s. and beauty are in his sanctuary.
138. 3, strengthenedst me with s. in my soul.
Prov. 10. 29, the way of the Lord is s.
Eccl. 9. 16, wisdom is better than s.
10. 17, princes eat for s.
Isa. 25. 4, a s. to the poor, a s. to the needy,
40. 29, he increaseth s.
51. 9, awake, put on s.
Hag. 2. 22, I will destroy s. of kingdoms.
Lu. 1. 51, he hath showed s. with his arm.
Rom. 5. 6, when ye were without s.
1 Cor. 15. 56, the s. of sin is the law.
Rev. 3. 8, thou hast a little s.
See Job 21. 23; Prov. 20. 29; 2 Cor. 12. 9.

STRENGTHEN. Job 15. 25, he s. himself against.
Ps. 20. 2, s. thee out of Zion.
104. 15, bread which s. man's heart.
Eccl. 7. 19, wisdom s. the wise.
Isa. 35. 3, s. ye the weak hands.
Lu. 22. 32, when converted, s. thy brethren.
Eph. 3. 16; Col. 1. 11, to be s. with might.
Phil. 4. 13, all things through Christ who s. me.
See Lu. 22. 43; 1 Pet. 5. 10; Rev. 3. 2.

STRETCH. Ps. 68. 31, s. out her hands to God.
Isa. 28. 20, shorter than a man can s. himself.
Jer. 10. 12; 51. 15, he s. out the heavens.
Ezek. 16. 27, I have s. out my hand over thee.
Mat. 12. 13, s. forth thine hand.
See Ps. 104. 2; Prov. 1. 24; Rom. 10. 21; 2 Cor. 10. 14.

STRIKE. Job 17. 3; Prov. 22. 26, s. hands.
Ps. 110. 5, shall s. through kings.
Prov. 7. 23, till a dart s. through his liver.
See Prov. 23. 35; Isa. 1. 5; 1 Tim. 3. 3; Tit. 1. 7.

STRIVE. Gen. 6. 3, shall not always s.
Prov. 3. 30, s. not without cause.
Lu. 13. 24, s. to enter in at strait gate.
2 Tim. 2. 5, if a man s. for mastery.
24, the servant of the Lord must not s.
See Isa. 45. 9; Jer. 50. 24; Mat. 12. 19; Heb. 12. 4.

STRONG. 1 Sam. 4. 9; 1 Kings 2. 2; 2 Chron. 15. 7; Isa. 35. 4; Dan. 10. 19, be s.
Job 9. 19, if I speak of strength, lo, he is s.
Ps. 19. 5, as a s. man to run a race.
24. 8, the Lord is s.
31. 2, be thou my s. rock.
71. 7, thou art my s. refuge.
Prov. 10. 15, rich man's wealth is his s. city.
18. 10, the name of the Lord is a s. tower.
Eccl. 9. 11, the battle is not to the s.
Isa. 40. 26, for that he is s. in power,
Mat. 12. 29, first bind the s. man.
Rom. 4. 20, s. in faith.
1 Cor. 4. 10, we are weak, ye are s.
2 Thess. 2. 11, s. delusion.
Heb. 5. 12, of milk, and not of s. meat.
6. 18, we have s. s. consolation.
See Pro. 14. 26; Joel 3. 10; Rom. 15. 1; Rev. 5. 2.

STUBBLE. Ps. 83. 13, make them as s.
Isa. 33. 11, conceive chaff, bring forth s.
41. 2, as driven s.
Jer. 13. 24, I will scatter them as s.
See Joel 2. 5; Nah. 1. 10; Mal. 4. 1; 1 Cor. 3. 12.

STUDY. 1 Thess. 4. 11; 2 Tim. 2. 15.

STUMBLE. Prov. 4. 19, know not at what they s.
Isa. 28. 7, they s. in judgment.
59. 10, we s. at noonday.
Jer. 46. 6; Dan. 11. 19, s. and fall.
Mal. 2. 8, have caused many to s.
1 Pet. 2. 8, that s. at the word.
See John 11. 9; Rom. 9. 32; 11. 11; 14. 21.

SUBDUE. Ps. 47. 3, he shall s. the people.
Mic. 7 19, he will s. our iniquities.
Phil. 3. 21, able to s. all things.
Heb. 11. 33, through faith s. kingdoms.
See Dan. 2. 40; Zech. 9. 15; 1 Cor. 15. 28.

SUBJECT. Lu. 10. 17, devils are s. unto us.
Rom. 8. 7, not s. to law of God.
20, creature s. to vanity.
13. 1, s. to the higher powers.
1 Cor. 14. 32, spirits of prophets s. to prophets.
15. 28, the Son also be s. to him.
Eph. 5. 24, as the church is s. to Christ.
Heb. 2. 15, all their lifetime s. to bondage.
Jas. 5. 17, a man s. to like passions.
1 Pet. 2. 18, servants be s. to your masters.
3. 22, angels and powers s. to him.
5. 5, all of you be s. one to another.
See Lu. 2. 51; Col. 2. 20; Tit. 3. 1.

SUBMIT. 2 Sam. 22. 45, s. themselves.
Ps. 68. 30, till every one s. himself.
Eph. 5. 22, wives s. yourselves.
Jas. 4. 7, s. yourselves to God.
1 Pet. 2. 13, s. to every ordinance of man.
See Rom. 10. 3; Eph. 5. 21; Heb. 13. 17.

SUBSCRIBE. Isa. 44. 5; Jer. 32. 44.

SUBSTANCE. Gen. 13. 6, their s. was great.
Deut. 33. 11, bless his s.
Job 30. 22, thou dissolvest my s.
Ps. 17. 14, they leave their s. to babes.
139. 15, my s. was not hid from thee.
Prov. 3. 9, honour the Lord with thy s.
28. 8, he that by usury increaseth his s.
Cant. 8. 7, give all his s. for love.
Jer. 15. 13; 17. 3, thy s. will I give to spoil.
Hos. 12. 8, I have found me out s.
Mic. 4. 13, I will consecrate their s.
Lu. 8. 3, ministered to him of their s.
15. 13, wasted his s.
Heb. 10. 34, a better s.
11. 1, the s. of things hoped for.
See Prov. 1. 13; 6. 31; 8. 21; 12. 27; 29. 3.

SUBTIL. Gen. 3. 1; 2 Sam. 13. 3; Prov. 7. 10.

SUBTILTY. Gen. 27. 35; Mat. 26. 4; Acts 13. 10.

SUBVERT. Lam. 3. 36; 2 Tim. 2. 14; Tit. 1. 11; 3. 11.

SUCCESS. Josh. 1. 8, have good s.

SUCK. Deut. 32. 13, s. honey out of rock.
33. 19, s. abundance of the seas.
Job 20. 16, s. poison of asps.
Isa. 60. 16, s. the milk of the Gentiles.
See Mat. 24. 19; Mk. 13. 17; Lu. 21. 23; 23. 29.

SUDDEN. Job 22. 10; Prov. 3. 25; 1 Thess. 5. 3.

SUDDENLY. Prov. 29. 1, be s. destroyed.
Eccl. 9. 12, when it falleth s.
Mal. 3. 1, shall s. come to his temple.
Mk. 13. 36, lest coming s. he find.
1 Tim. 5. 22, lay hands s. on no man.

SUFFER. Job 21. 3, s. me that I may speak.
Ps. 55. 22, never s. righteous to be moved.
89. 33, nor s. my faithfulness to fail.
Prov. 19. 15, the idle soul shall s. hunger.
Eccl. 5. 12, not s. him to sleep.
Mat. 3. 15, s. it to be so now.
8. 21; Lu. 9. 59, s. me first to bury my father.
16. 21; 17. 12; Mk. 8. 31; Lu. 9. 22, s. many things.
19. 14; Mk. 10. 14; Lu. 18. 16, s. little children.
23. 13, neither s. ye them that are entering.
Lu. 24. 46; Acts 3. 18, behoved Christ to s.
Rom. 8. 17, if we s. with him.
1 Cor. 3. 15, he shall s. loss.
10. 13, will not s. you to be tempted.
12. 26, if one member s. all s. with it.
Gal. 6. 12, lest they should s. persecution.
2 Tim. 2. 12, if we s. we shall also reign.
3. 12, shall s. persecution.
Heb. 13. 3, remember them who s.
1 Pet. 2. 21, s. for us, leaving an example.
4. 1, be that hath s. in the flesh.
See Gal. 3. 4; Phil. 3. 8; Heb. 2. 18; 5. 8.

SUFFICIENCY. Job 20. 22; 2 Cor. 3. 5; 9. 8.

SUFFICIENT. 1sa. 40. 16, not *s.* to burn.
Mat. 6. 34, *s.* for the day is the evil.
2 Cor. 2. 16, who is *s.* for these things?
See Deut. 15. 8; John 6. 7; 2 Cor. 3. 5; 12. 9.
SUM. Ps. 139. 17; Acts 22. 28; Heb. 8. 1.
SUMMER. Gen. 8. 22; Ps. 74. 17, *s.* and winter.
Prov. 6. 8; 30. 25, provideth meat in *s.*
10. 5, he that gathereth in *s.* is a wise son.
26. 1, as snow in *s.*
Jer. 8. 20, the *s.* is ended.
Mat. 24. 32; Mk. 13. 28, ye know *s.* is nigh.
See Dan. 2. 35; Zech. 14. 8; Lu. 21. 30.
SUMPTUOUSLY. Lu. 16. 19, fared *s.* every day.
SUN. Josh. 10. 12, *s.* stand thou still.
Judg. 5. 31, as the *s.* in his might.
Job 8. 16, hypocrite is green before the *s.*
Ps. 58. 8, that they may not see the *s.*
84. 11, a *s.* and shield.
121. 6, the *s.* shall not smite thee.
Eccl. 1. 9, no new thing under the *s.*
11. 7, a pleasant thing it is to behold the *s.*
12. 2, while the *s.* or stars be not darkened.
Cant. 1. 6, because the *s.* hath looked upon me.
6. 10, clear as the *s.*
Jer. 15. 9, her *s.* is gone down while yet day.
Joel 2. 10; 3. 15, the *s.* be darkened.
Mal. 4. 2, the *S.* of righteousness.
Mat. 5. 45, maketh his *s.* to rise on evil.
13. 43, then shall righteous shine as *s.*
Eph. 4. 26, let not *s.* go down on your wrath.
See 1 Cor. 15. 41; Jas. 1. 11; Rev. 7. 16; 21. 23.
SUPERFLUITY. Jas. 1. 21, *s.* of naughtiness.
SUPPLICATION. 1 Kings 9. 3, have heard thy *s.*
Job 9. 15, I would make *s.* to my judge.
Ps. 6. 9, the Lord hath heard my *s.*
Dan. 9. 3, to seek by prayer and *s.*
Zech. 12. 10, spirit of grace and *s.*
Eph. 6. 18, with all prayer and *s.*
1 Tim. 2. 1, that *s.* be made for all men.
See Ps. 28. 6; 31. 22; Phil. 4. 6; Heb. 5. 7.
SUPPLY. Phil. 1. 19; 2. 30; 4. 19.
SUPPORT. Acts 20. 35; 1 Thess. 5. 14.
SUPREME. 1 Pet. 2. 13, to the king as *s.*
SURE. Num. 32. 23, be *s.* your sin will find.
Job 24. 22, no man is *s.* of life.
Prov. 6. 3, make *s.* thy friend.
Isa. 55. 3; Acts 13. 34, the *s.* mercies of David.
2 Tim. 2. 19, foundation of God standeth *s.*
See Isa. 33. 16; Heb. 6. 19; 2 Pet. 1. 10, 19.
SURFEITING. Lu. 21. 34, overcharged with *s.*
SURPRISED. Isa. 33. 14; Jer. 48. 41; 51. 41.
SUSTAIN. Ps. 3. 5; 55. 22; Prov. 18. 14; Isa. 59. 16.
SWEAR. Ps. 15. 4, that *s.* to his hurt.
Eccl. 9. 2, that *s.* as he that feareth an oath.
Isa. 45. 23, to me every tongue shall *s.*
65. 16, shall *s.* by the God of truth.
Jer. 4. 2, *s.* the Lord liveth in truth.
23. 10, because of *s.* the land mourneth.
Hos. 4. 2, by *s.* and lying they break out.
10. 4, *s.* falsely in making a covenant.
Zech. 5. 3, every one that *s.* shall be cut off.
Mal. 3. 5, a witness against false *s.*
See Zeph. 1. 5; Mat. 26. 74; Heb. 6. 13.
SWEAT. Gen. 3. 19; Ezek. 44. 18; Lu. 22. 44.
SWEET. Job 20. 12, though wickedness be *s.*
Ps. 55. 14, we took *s.* counsel together.
104. 34, my meditation shall be *s.*
Prov. 3. 24, thy sleep shall be *s.*
9. 17, stolen waters are *s.*
13. 19, desire accomplished is *s.*
16. 24, pleasant words are *s.*
27. 7, to the hungry every bitter thing is *s.*
Eccl. 5. 12, sleep of labouring man is *s.*
11. 7, truly the light is *s.*
Cant. 2. 3, his fruit was *s.* to my taste.
Isa. 5. 20, put bitter for *s.* and *s.* for bitter.
23. 16, make *s.* melody.
Jas. 3. 11, at same place *s.* water and bitter.
See Judg. 14. 18; Mic. 6. 15; Mk. 16. 1.
SWELLING. Jer. 12. 5; 2 Pet. 2. 18; Jude 16.
SWIFT. Eccl. 9. 11, the race is not to the *s.*
Amos 2. 15, the *s.* of foot shall not deliver.
Rom. 3. 15, feet *s.* to shed blood.
See Job 7. 6; 9. 25; Jer. 46. 6; Mal. 3. 5.
SWIM. 2 Kings 6. 6, iron did *s.*
Ezek. 47. 5, waters to *s.* in.
See Ps. 6. 6; Isa. 25. 11; Ezek. 32. 6; Acts 27. 42.
SWOLLEN. Acts 28. 6, when he should have *s.*
SWOON. Lam. 2. 11, children *s.* in streets.
SWORD. Ps. 57. 4, their tongue a sharp *s.*
Isa. 2. 4, nation shall not lift up *s.*
Ezek. 7. 15, *s.* is without, pestilence within.
Mat. 10. 34, not to send peace, but a *s.*
Lu. 2. 35, a *s.* shall pierce thy own soul.
Rom. 13. 4, he beareth not the *s.* in vain.
Eph. 6. 17, the *s.* of the Spirit.
Heb. 4. 12, sharper than two-edged *s.*
Rev. 1. 16; 19. 15, out of his mouth a sharp *s.*
13. 10, that killeth with *s.* must be killed with *s.*
See Isa. 2. 4; Joel 3. 10; Mic. 4. 3; Lu. 22. 38.

T.

TABERNACLE. Ps. 15. 1, abide in thy *t.*
27. 5, in secret of his *t.* shall he hide me.
84. 1, how amiable are thy *t.*
Isa. 33. 20, a *t.* that shall not be taken down.
See Job 5. 24; Prov. 14. 11; 2 Cor. 5. 1.
TABLE. Ps. 23. 5, thou preparest a *t.*
69. 22, let their *t.* become a snare.
78. 19, can God furnish a *t.* in the wilderness?
128. 3, like olive plants about thy *t.*
Prov. 9. 2, wisdom hath furnished her *t.*
Mat. 15. 27; Mk. 7. 28, from their masters' *t.*
Acts 6. 2, leave word of God and serve *t.*
2 Cor. 3. 3, fleshy *t.* of the heart.
See Prov. 3. 3; Jer. 17. 1; Mal. 1. 7; 1 Cor. 10. 21.
TAKE. Ex. 6. 7, I will *t.* you for a people.
34. 9, *t.* us for thine inheritance.
Judg. 19. 30, *t.* advice and speak your minds.
2 Kings 19. 30; Isa. 37. 31, shall yet *t.* root.
Job 23. 10, he knoweth the way that I *t.*
Ps. 51. 11, *t.* not thy holy spirit from me.
116. 13, I will *t.* the cup of salvation.
Cant. 2. 15, *t.* us the foxes, the little foxes.
Isa. 33. 23, the lame *t.* the prey.
Hos. 14. 2, *t.* with you words.
Amos 9. 2, thence shall mine hand *t.* them.
Mat. 6. 25, 28, 31, 34; 10. 19; Mk. 13. 11; Lu. 12. 11, 22, 26, *t.* no thought.
11. 29, *t.* my yoke.
16. 5; Mk. 8. 14, forgotten to *t.* bread.
18. 16, then *t.* with thee one or two more.
20. 14, *t.* that thine is, and go thy way.
26. 26; Mk. 14. 22; 1 Cor. 11. 24, *t.* eat, this is my body.
Lu. 6. 29, forbid him not to *t.* thy coat also.
12. 19, soul, *t.* thine ease.
John 16. 15, he shall *t.* of mine.
1 Cor. 6. 7, why do ye not rather *t.* wrong?
1 Tim. 3. 5, how shall he *t.* care of the church?
1 Pet. 2. 20, if ye *t.* it patiently.
Rev. 3. 11, that no man *t.* thy crown.
See John 1. 29; 10. 18; 1 Cor. 10. 13; Rev. 22. 19.
TALE. Ps. 90. 9; Lu. 24. 11.
TALK. Deut. 5. 24, God doth *t.* with man.
6. 7, *t.* of them when thou sittest.
Job 11. 2, a man full of *t.*
13. 7, will ye *t.* deceitfully for him.
15. 3, reason with unprofitable *t.*
Ps. 71. 24, *t.* of thy righteousness.
145. 11, *t.* of thy power.
Prov. 8. 22, it shall *t.* with thee.
Jer. 12. 1, let me *t.* with thee of judgments.
Ezek. 3. 22, arise, and I will *t.* with thee there.
Mat. 22. 15, they might entangle him in his *t.*
Lu. 24. 32, while he *t.* with us by the way.

John 9. 37, it is he that *t.* with thee.
See Prov. 14. 23; John 14. 30; Eph. 5. 4.
TALL. Deut. 1. 28; 2. 10; 2 Kings 19. 23.
TAME. Mk. 5. 4; Jas. 3. 7, 8.
TARE. 2 Sam. 13. 31; 2 Kings 2. 24; Mk. 9. 20.
TARRY. Gen. 27. 44, and *t.* a few days.
Ex. 12. 39, were thrust out and could not *t.*
2 Kings 7. 9, if we *t.* till morning light.
9. 3, flee and *t.* not.
Ps. 68. 12, she that *t.* at home divided spoil.
101. 7, liar shall not *t.* in my sight.
Prov. 23. 30, they that *t.* long at the wine.
Isa. 46. 13, my salvation shall not *t.*
Jer. 14. 8, that turneth aside to *t.* for a night.
Hab. 2. 3, though it *t.* wait for it.
Mat. 25. 5, while the bridegroom *t.*
26. 38; Mk. 14. 34, *t.* here and watch.
Lu. 24. 29, he went in to *t.* with them.
49, *t.* ye in city of Jerusalem until endued.
John 21. 22, if I will that he *t.*
Acts 22. 16, why *t.* thou, arise and be baptized.
1 Cor. 11. 33, *t.* one for another.
Heb. 10. 37, will come and will not *t.*
See 1 Sam. 30. 24; Mic. 5. 7; John 3. 22.
TASTE. Num. 11. 8, the *t.* of it as *t.* of fresh oil.
Job 6. 6, is any *t.* in white of egg?
12. 11, doth not the mouth *t.* his meat?
34. 3, trieth words as mouth *t.* meat.
Ps. 34. 8, *t.* and see that the Lord is good.
119. 103, how sweet are thy words to my *t.*
Jer. 48. 11, his *t.* remained in him.
Mat. 16. 28; Mk. 9. 1; Lu. 9. 27, some, which shall not *t.* death.
Lu. 14. 24, none bidden shall *t.* of my supper.
John 8. 52, keep my saying, shall never *t.* death.
Col. 2. 21, touch not, *t.* not.
Heb. 2. 9, *t.* death for every man.
6. 4, and have *t.* of the heavenly gift.
1 Pet. 2. 3, have *t.* that the Lord is gracious.
See 1 Sam. 14. 43; 2 Sam. 19. 35; Mat. 27. 34.
TATTLERS. 1 Tim. 5. 13, *t.* and busybodies.
TAUGHT. Judg. 8. 16, he *t.* the men of Succoth.
2 Chron. 6. 27, thou hast *t.* them the good way.
23. 13, such as *t.* to sing praise.
Ps. 71. 17; 119. 102, thou hast *t.* me.
Prov. 4. 4, he *t.* me also and said.
11, I have *t.* thee in way of wisdom.
Eccl. 12. 9, he still *t.* the people knowledge.
Isa. 29. 13, their fear is *t.* by precept of men.
54. 13, all thy children shall be *t.* of God.
Jer. 12. 16, as they *t.* my people to swear.
32. 33, *t.* them, rising up early.
Zech. 13. 5, *t.* me to keep cattle.
Mat. 7. 29; Mk. 1. 22, *t.* as having authority.
28. 15, and did as they were *t.*
Lu. 13. 26, thou hast *t.* in our streets.
John 6. 45, they shall be all *t.* of God.
8. 28, as my Father hath *t.* me.
Gal. 1. 12, nor was I *t.* it, except by revelation.
6. 6, let him that is *t.* in the word.
Eph. 4. 21, if so be ye have been *t.* by him.
2 Thess. 2. 15, the traditions ye have been *t.*
See Col. 2. 7; 1 Thess. 4. 9; Tit. 1. 9; 1 John 2. 27.
TAUNT. Jer. 24. 9; Ezek. 5. 15; Hab. 2. 6.
TEACH. Ex. 4. 15, I will *t.* you.
Deut. 4. 10, that they may *t.* their children.
6. 7; 11. 19, *t.* them diligently.
Judg. 13. 8, *t.* us what we shall do to the child.
1 Sam. 12. 23, I will *t.* you the good way.
2 Sam. 1. 18, bade them *t.* the use of the bow.
2 Chron. 15. 3, without a *t.* priest.
Job 6. 24, *t.* me and I will hold my tongue.
8. 10, thy fathers, shall not they *t.* thee?
12. 7, ask the beasts, and they shall *t.* thee.
34. 32, that which I see not *t.* thou me.
36. 22, God exalteth, who *t.* like him?
Ps. 25. 4, *t.* me thy paths.
8, he will *t.* sinners in the way.
27. 11; 86. 11, *t.* me thy way and lead me.
Ps. 34. 11, I will *t.* you the fear of the Lord.
51. 13, then will I *t.* transgressors.
90. 12, so *t.* us to number our days.
94. 12, blessed is the man whom thou *t.*
Prov. 6. 13, wicked man *t.* with his fingers.
Isa. 2. 3; Mic. 4. 2, he will *t.* us of his ways.
28. 9, whom shall he *t.* knowledge?
26, God doth *t.* him discretion.
48. 17, I am thy God which *t.* thee to profit.
Jer. 9. 20, and *t.* your daughters wailing.
Ezek. 44. 23, *t.* my people the difference.
Mic. 3. 11, priests *t.* for hire.
Mat. 28. 19, *t.* all nations.
Lu. 11. 1, *t.* us to pray.
12. 12, the Holy Ghost shall *t.* you.
John 9. 34, dost thou *t.* us?
14. 26, shall *t.* you all things.
Acts 5. 42, they ceased not to *t.* and preach.
Rom. 12. 7, he that *t.* on *t.*
1 Cor. 4. 17, as I *t.* everywhere.
11. 14, doth not even nature *t.* you?
14. 19, that by my voice I might *t.* others.
Col. 1. 28, *t.* every man in all wisdom.
3. 16, *t.* and admonishing one another.
1 Tim. 1. 3, charge some they *t.* no other.
2. 12, I suffer not a woman to *t.*
3. 2; 2 Tim. 2. 24, apt to *t.*
4. 11, these things command and *t.*
6. 2, these things *t.* and exhort.
2 Tim. 2. 2, faithful men, able to *t.*
Tit. 1. 11, *t.* things they ought not.
2. 4, *t.* young women to be sober.
12, *t.* us, that denying ungodliness.
Heb. 5. 12, ye have need that one *t.* you again.
See Mat. 22. 16; Mk. 6. 34; 12. 14; Rev. 2. 20.
TEACHER. 1 Chron. 25. 8, as well *t.* as scholar.
Ps. 119. 99, more understanding than all my *t.*
Prov. 5. 13, have not obeyed voice of my *t.*
Isa. 30. 20, thine eyes shall see thy *t.*
Hab. 2. 18, a *t.* of lies.
John 3. 2, a *t.* come from God.
Rom. 2. 20, thou art a *t.* of babes.
1 Cor. 12. 28, are all *t.*?
Eph. 4. 11, evangelists, pastors, and *t.*
1 Tim. 1. 7, desiring to be *t.* of the law.
Tit. 2. 3, aged women *t.* of good things.
See 1 Tim. 2. 7; 2 Tim. 1. 11; Heb. 5. 12; 2 Pet. 2. 1.
TEAR. Job 16. 9, he *t.* me in his wrath.
18. 4, he *t.* himself in his anger.
Ps. 7. 2, lest he *t.* my soul.
35. 15, they did *t.* me and ceased not.
50. 22, lest I *t.* you in pieces.
Hos. 5. 14, I will *t.* and go away.
See Mic. 5. 8; Zech. 11. 16; Mk. 9. 18; Lu. 9. 39.
TEARS. 2 Kings 20. 5; Isa. 38. 5, I have seen thy *t.*
Job 16. 20, mine eye poureth out *t.*
Ps. 6. 6, I water my couch with *t.*
39. 12, hold not thy peace at my *t.*
42. 3, *t.* have been my meat.
56. 8, put thou my *t.* into thy bottle.
80. 5, the bread of *t.*, and *t.* to drink.
116. 8, hast delivered mine eyes from *t.*
126. 5, they that sow in *t.*
Isa. 16. 9, I will water thee with my *t.*
25. 8, will wipe away *t.*
Jer. 9. 1, oh that mine eyes were a fountain of *t.*
13. 17; 14. 17, mine eyes run down with *t.*
31. 16, refrain thine eyes from *t.*
Lam. 1. 2, her *t.* are on her cheeks
2. 11, mine eyes do fail with *t.*
Ezek. 24. 16, neither shall thy *t.* run down.
Mal. 2. 13, covering the altar with *t.*
Lu. 7. 38, to wash his feet with her *t.*
Acts 20. 19, serving the Lord with many *t.*
31, ceased not to warn with *t.*
2 Tim. 1. 4, being mindful of thy *t.*
See 2 Cor. 2. 4; Heb. 5. 7; 12. 17; Rev. 7. 17.
TEDIOUS. Acts 24. 4, that I be not further *t.*
TEETH. Gen. 49. 12, *t.* white with milk.
Num. 11. 33, flesh yet between their *t.*

Job 19. 20, escaped with the skin of my *t.*
Prov. 10. 26, as vinegar to the *t.*
Isa. 41. 15, an instrument having *t.*
Jer. 31. 29; Ezek. 18. 2, *t.* set on edge.
Amos 4. 6, cleanness of *t.*
See Mic. 3. 5; Zech. 9. 7; Mat. 27. 44; Rev. 9. 8.

TELL. Gen. 15. 5, *t.* the stars.
32. 29, *t.* me thy name.
2 Sam. 1. 20, *t.* it not in Gath.
Ps. 48. 12, *t.* the towers thereof.
50. 12, if I were hungry, I would not *t.* thee.
Eccl. 6. 12; 10. 14, who can *t.* what shall be after?
10. 20, that which hath wings shall *t.*
Jonah 3. 9, who can *t.* if God will turn?
Mat. 18. 15, *t.* him his fault.
17, *t.* it unto the church.
21. 27; Mk. 11. 33; Lu. 20. 8, neither *t.* I you.
Mk. 5. 19, *t.* how great things.
11. 33; Lu. 20. 7, we cannot *t.*
Lu. 13. 32, *t.* that fox.
John 3. 8, canst not *t.* whence.
12, if I *t.* you of heavenly things.
4. 25, he will *t.* us all things.
18. 34, did others *t.* it thee of me?
Acts 17. 21, either to *t.* or hear some new thing.
See Ps. 56. 8; Isa. 19. 12; Mat. 28. 7; 2 Cor. 12. 2.

TEMPER. Ex. 29. 2; 30. 35; Ezek. 46. 14; 1 Cor. 12. 24.

TEMPEST. Job 9. 17, breaketh me with a *t.*
Ps. 11. 6, on wicked he shall rain a *t.*
55. 8, hasten from windy storm and *t.*
Isa. 32. 2, a covert from the *t.*
Heb. 12. 18, not come to darkness and *t.*
2 Pet. 2. 17, clouds carried with a *t.*

TEMPESTUOUS. Ps. 50. 3; Jonah 1. 11; Acts 27. 14.

TEMPLE. 2 Sam. 22. 7, hear my voice out of his *t.*
Neh. 6. 10, hid ourselves in the *t.*
Ps. 27. 4, to enquire in his *t.*
29. 9, in his *t.* doth every one speak of.
Isa. 6. 1, his train filled the *t.*
Amos 8. 3, songs of the *t.* shall be howlings.
Mal. 3. 1, shall suddenly come to his *t.*
Mat. 12. 6, one greater than the *t.*
John 2. 19, destroy this *t.*
1 Cor. 3. 16; 6. 19; 2 Cor. 6. 16, ye are the *t.* of God.
See Hos. 8. 14; Rev. 7. 15; 11. 19; 21. 22.

TEMPORAL. 2 Cor. 4. 18, things seen are *t.*

TEMPT. Gen. 22. 1, God did *t.* Abraham.
Ex. 17. 2, wherefore do ye *t.* the Lord?
Num. 14. 22, have *t.* me these ten times.
Deut. 6. 16; Mat. 4. 7; Lu. 4. 12, ye shall not *t.* the Lord your God.
Ps. 78. 18, they *t.* God in their heart.
Isa. 7. 12, I will not ask, nor *t.* the Lord.
Mal. 3. 15, they that *t.* God are delivered.
Mat. 22. 18; Mk. 12. 15; Lu. 20. 23, why *t.* ye me?
Lu. 10. 25, a lawyer, *t.* him.
Acts 5. 9, agreed together to *t.* the Spirit.
15. 10, why *t.* ye God to put a yoke?
1 Cor. 10. 13, will not suffer you to be *t.*
Gal. 6. 1, considering thyself, lest thou be *t.*
Heb. 2. 18, hath suffered, being *t.*
4. 15, in all points *t.* like as we are.
Jas. 1. 13, cannot be *t.*, neither *t.* any man.
See Mat. 4. 1; Mk. 1. 13; Lu. 4. 2; John 8. 6.

TEMPTATION. Mat. 6. 13, lead us not into *t.*
26. 41; Mk. 14. 38; Lu. 22. 46, lest ye enter into *t.*
Lu. 8. 13, in time of *t.* fall away.
1 Cor. 10. 13, there hath no *t.* taken you.
Gal. 4. 14, my *t.* in flesh ye despised not.
1 Tim. 6. 9, rich fall into *t.*
Jas. 1. 2, when ye fall into divers *t.*
2 Pet. 2. 9, how to deliver out of *t.*
See Lu. 11. 4; Acts 20. 19; 1 Pet. 1. 6; Rev. 3. 10.

TEND. Prov. 11. 19; 14. 23; 19. 23; 21. 5.

TENDER. Deut. 28. 54, man that is *t.*
32. 2, distil as small rain on *t.* herb.
2 Kings 22. 19; 2 Chron. 34. 27, thy heart was *t.*
Job 14. 7, the *t.* branch will not cease.
Prov. 4. 3, *t.* in sight of my mother.
Cant. 2. 13, 15; 7. 12, vines with *t.* grapes.
Isa. 47. 1, no more be called *t.*
53. 2, grow up before him as a *t.* plant.
Dan. 1. 9, God brought Daniel into *t.* love.
Lu. 1. 78, through the *t.* mercy of our God.
Eph. 4. 32, be kind and *t.*-hearted.
Jas. 5. 11, Lord is pitiful and of *t.* mercy.
See 1 Chron. 22. 5; Ezek. 17. 22; Mk. 13. 28

TENOR. Gen. 43. 7; Ex. 34. 27.

TENT. Num. 24. 5, how goodly are thy *t.*
1 Sam. 4. 10; 2 Sam. 18. 17, fled every man to his *t.*
1 Kings 12. 16, to your *t.*, O Israel.
Ps. 84. 10, than to dwell in *t.* of wickedness.
Isa. 38. 12, removed as a shepherd's *t.*
54. 2, enlarge the place of thy *t.*
Jer. 10. 20, there is none to stretch forth my *t.*
Acts 18. 3, by occupation they were *t.*-makers.
See Isa. 40. 22; Jer. 4. 20; 35. 7; Zech. 12. 7.

TENTH. Gen. 28. 22; Lev. 27. 32; Isa. 6. 13.

TERRIBLE. Ex. 34. 10, a *t.* thing I will do.
Deut. 1. 19; 8. 15, that *t.* wilderness.
7. 21; 10. 17; Neh. 1. 5; 4. 14; 9. 32, a mighty God and *t.*
10. 21, hath done for thee *t.* things.
Judg. 13. 6, like an angel of God, very *t.*
Job 37. 22, with God is *t.* majesty.
39. 20, the glory of his nostrils is *t.*
Ps. 45. 4, shall teach thee *t.* things.
65. 5; by *t.* things in righteousness.
66. 3, say unto God, how *t.* art thou.
5, *t.* in his doing.
68. 35, *t.* out of thy holy places.
76. 12, he is *t.* to the kings of the earth.
99. 3, thy great and *t.* name.
145. 6, the might of thy *t.* acts.
Cant. 6. 4, *t.* as an army with banners.
Isa. 25. 4, blast of the *t.* ones.
64. 3, when thou didst *t.* things.
Jer. 15. 21, redeem thee out of hand of the *t.*
Joel 2. 11, the day of the Lord is very *t.*
Heb. 12. 21, so *t.* was the sight.
See Lam. 5. 10; Ezek. 1. 22; 28. 7; Dan. 7. 7.

TERRIBLENESS. Deut. 26. 8; 1 Chron. 17. 21; Jer. 49. 16.

TERRIBLY. Isa. 2. 19, 21; Nah. 2. 3.

TERRIFY. Job 9. 34, let not his fear *t.*
Lu. 21. 9, when ye hear of wars, be not *t.*
24. 37, they were *t.* and affrighted.
Phil. 1. 28, in nothing *t.* by adversaries.
See Job 7. 14; 2 Cor. 10. 9.

TERROR. Gen. 35. 5; Job 6. 4, the *t.* of God.
Deut. 32. 25, sword without and *t.* within.
Josh. 2. 9, your *t.* is fallen upon us.
Job 18. 11, *t.* shall make him afraid.
24. 17, in the *t.* of the shadow of death.
31. 23, destruction was a *t.* to me.
33. 7, my *t.* shall not make thee afraid.
Ps. 55. 4, the *t.* of death are fallen upon me.
73. 19, utterly consumed with *t.*
91. 5, afraid for the *t.* by night.
Jer. 17. 17, be not a *t.* to me.
20. 4, a *t.* to thyself.
Ezek. 26. 21; 27. 36; 28. 19, I will make thee a *t.*
Rom. 13. 3, rulers are not *t.* to good works.
2 Cor. 5. 11, knowing the *t.* of the Lord.
See Jer. 15. 8; Lam. 2. 22; Ezek. 21. 12; 1 Pet. 3. 14.

TESTIFY. Num. 35. 30, one witness shall not *t.*
Deut. 31. 21, this song shall *t.* against them.
Ruth 1. 21, seeing the Lord hath *t.* against me.
2 Sam. 1. 16, thy mouth bath *t.* against thee.
Neh. 9. 30, *t.* against them by thy spirit.
Job 15. 6, thine own lips *t.* against thee.
Isa. 59. 12, our sins *t.* against us.
Hos. 5. 5; 7. 10, the pride of Israel doth *t.*
Mic. 6. 3, what have I done? *t.* against me.
Lu. 16. 28, send Lazarus, that he may *t.*
John 2. 25, needed not that any should *t.*

John 3. 32, seen and heard, that he *t.*
5. 39, they *t.* of me.
7. 7, because I *t.* of it.
15. 26, he shall *t.* of me.
21. 24, the disciple which *t.* of these things.
Acts 23. 11, as thou hast *t.* in Jerusalem.
1 Tim. 2. 6, gave himself to he *t.* in due time.
1 Pet. 1. 11, it *t.* beforehand the sufferings.
1 John 4. 14, we have seen and do *t.*
See 1 Cor. 15. 15; 1 Thess. 4. 6; Rev. 22. 16.

TESTIMONY. 2 Kings 17. 15, rejected his *t.*
Ps. 93. 5, thy *t.* are sure.
119. 22, I have kept thy *t.*
24, thy *t.* are my delight.
46, I will speak of thy *t.*
59, I turned my feet to thy *t.*
119. 119, I love thy *t.*
129, thy *t.* are wonderful.
Isa. 8. 16, bind up the *t.*
20, to the law and to the *t.*
Mat. 10. 18; Mk. 13. 9, for a *t.* against them.
Lu. 21. 13, it shall turn to you for a *t.*
John 3. 32, no man receiveth his *t.*
21. 24, we know that his *t.* is true.
Acts 14. 3, *t.* to the word of his grace.
1 Cor. 2. 1, declaring the *t.* of God.
2 Cor. 1. 12, the *t.* of our conscience.
2 Tim. 1. 8, be not ashamed of the *t.*
Heb. 11. 5, Enoch had this *t.*
See Rev. 1. 2; 8. 9; 11. 7; 12. 11; 19. 10.

THANK. Mat. 11. 25; Lu. 10. 21; 18. 11; John 11. 41, I *t.* thee.
Acts 23. 15, *t.* God and took courage.
1 Cor. 1. 4, I *t.* God on your behalf.
2 Thess. 1. 3, we are bound to *t.* God.
1 Tim. 1. 12, I *t.* Jesus Christ.
See 1 Chron. 23. 30; Dan. 2. 23; Rom. 6. 17.

THANKS. Neh. 12. 31, companies that gave *t.*
Mat. 26. 27; Lu. 22. 17, took the cup and gave *t.*
Lu. 2. 38, Anna gave *t.* to the Lord.
Rom. 14. 6, eateth to the Lord, for he giveth *t.*
1 Cor. 15. 57, *t.* be to God who giveth victory.
Eph. 5. 20, giving *t.* always for all things.
1 Thess. 3. 9, what *t.* can we render.
Rev. 4. 9, give *t.* to him that sat on throne.
See 2 Cor. 1. 11; 2. 14; 8. 16; 9. 15; Heb. 13. 15.

THANKSGIVING. Ps. 26. 7, the voice of *t.*
95. 2, come before his face with *t.*
Isa. 51. 3, *t.* and melody shall be found therein.
Amos 4. 5, offer a sacrifice of *t.*
Phil. 4. 6, with *t.* let your requests be made.
Col. 4. 2, watch in the same with *t.*
1 Tim. 4. 3, to be received with *t.*
See Neh. 11. 17; 12. 8; 2 Cor. 4. 15; 9. 11.

THAT. Gen. 18. 25, *t.* be far from thee.
Num. 24. 13; 1 Kings 22. 14, *t.* will I speak.
Joh 23. 13, even *t.* he doeth.
Ps. 27. 4, *t.* will I seek after.
Zech. 11. 9, *t. t.* dieth, let it die.
Mat. 10. 15; Mk. 6. 11, than for *t.* city.
13. 12; 25. 29; Mk. 4. 25, *t.* he hath.
John 1. 8, he was not *t.* light.
5. 12, what man is *t.* which said?
13. 27, *t.* thou doest do quickly.
21. 22, what is *t.* to thee?
Rom. 7. 19, the evil I would not, *t.* I do.
Jas. 4. 15, we shall live and do this or *t.*
See Mk. 13. 11; 1 Cor. 11. 23; 2 Cor. 8. 12; Philem. 18.

THEN. Gen. 4. 26, *t.* began men to call.
Josh. 14. 12, if the Lord be with me, *t.* I shall be able.
Ps. 27. 10, *t.* the Lord will take me up.
55. 12, *t.* I could have borne it.
Isa. 58. 8, *t.* shall thy light break forth.
Ezek. 39. 28, *t.* shall they know.
Mat. 5. 24, *t.* come and offer thy gift.
19. 25; Mk. 10. 26, who *t.* can be saved?
24. 14, *t.* shall the end come.
2 Cor. 12. 10, *t.* am I strong.
See 1 Cor. 4. 5; 13. 12; 1 Thess. 5. 3; 2 Thess. 2. 8.

THESE. Ex. 32. 4, *t.* be thy gods, O Israel.
Eccl. 7. 10, former days better than *t.*
Isa. 60. 8, who are *t.* that fly?
Mat. 5. 37, whatsoever is more than *t.*?
23. 23, *t.* ought ye to have done.
25. 40, one of the least of *t.*
John 17. 20, neither pray I for *t.* alone.
21. 15, lovest thou me more than *t.*?
See Joh 26. 14; Pa. 73. 12; Jer. 7. 4.

THICK. Deut. 32. 15, thou art grown *t.*
2 Sam. 13. 9, mule went under the *t.* boughs.
Ps. 74. 5, lifted up axes on the *t.* trees.
Ezek. 31. 3, top was among *t.* boughs.
Hab. 2. 6, ladeth himself with *t.* clay.
See 1 Kings 12. 10; 2 Chron. 10. 10; Neh. 8. 15; Joh 15. 26.

THICKET. Gen. 22. 13; Isa. 9. 18; Jer. 4. 7, 29.

THIEF. Ps. 50. 18, when thou sawest a *t.*
Jer. 2. 26, as the *t.* is ashamed.
Joel 2. 9, enter at windows like a *t.*
Lu. 12. 33, where no *t.* approacheth.
John 10. 1, the same is a *t.* and a robber.
1 Pet. 4. 15, let none suffer as a *t.*
See Prov. 6. 30; 29. 24; Mat. 24. 43.

THIEVES. Isa. 1. 23; Lu. 10. 30; John 10. 8; 1 Cor. 6. 10.

THIGH. Gen. 24. 2; 47. 29, put hand under *t.*
32. 25, touched hollow of Jacob's *t.*
Judg. 15. 8, smote them hip and *t.*
Cant. 3. 8, every man hath sword on his *t.*
See Ps. 45. 3; Jer. 31. 19; Ezek. 21. 12; Rev. 19. 16.

THINE. Gen. 31. 32, discern what is *t.*
1 Sam. 15. 28, to a neighbour of *t.*
1 Kings 20. 4, I am *t.* and all I have.
1 Chron. 29. 11, *t.* is the greatness.
Ps. 74. 16, the day is *t.*, the night also is *t.*
119. 94, I am *t.*, save me.
Isa. 63. 19, we are *t.*
Mat. 20. 14, take that is *t.*
Lu. 4. 7, worship me, all shall be *t.*
22. 42, not my will but *t.* be done.
John 17. 6, *t.* they were, and thou gavest.
10, all mine are *t.*, and *t.* are mine.
See Gen. 14. 23; Josh. 17. 18; 1 Chron. 12. 18; Lu. 15. 31.

THING. Gen. 21. 11, the *t.* was very grievous.
Ex. 18. 17, the *t.* thou doest is not good.
2 Sam. 13. 33, let not my lord take the *t.* to heart.
2 Kings 2. 10, thou hast asked a hard *t.*
Eccl. 1. 9, the *t.* that hath been.
Isa. 7. 13, is it a small *t.* to weary?
41. 12, as a *t.* of nought.
43. 19; Jer. 31. 22, a new *t.*
Mk. 1. 27, what *t.* is this?
John 5. 14, lest a worse *t.* come.
Phil. 3. 16, let us mind the same *t.*
See Heb. 10. 29; 1 Pet. 4. 12; 1 John 2. 8.

THINK. Gen. 40. 14, but *t.* on me when it shall be well.
Neh. 5. 19, *t.* on me, O my God, for good.
Ps. 40. 17, I am poor, yet the Lord *t.* on me.
Prov. 23. 7, as he *t.* in his heart, so is he.
Isa. 10. 7, nor doth his heart *t.* so.
Jonah 1. 6, if God will *t.* upon us.
Mat. 3. 9, *t.* not to say within yourselves.
6. 7, *t.* they shall be heard.
9. 4, why *t.* ye evil in your hearts?
17. 25; 22. 17, what *t.* thou?
22. 42; 26. 66; Mk. 14. 64, what *t.* ye of Christ?
Rom. 12. 3, more highly than he ought to *t.*
1 Cor. 10. 12, that *t.* he standeth.
2 Cor. 3. 5, to *t.* anything as of ourselves.
Gal. 6. 3, if a man *t.* himself to be something.
Eph. 3. 20, able to do above all we ask or *t.*
Phil. 4. 8, *t.* on these things.
Jas. 1. 7, let not that man *t.* he shall receive.
1 Pet. 4. 12, *t.* it not strange.
See Joh 35. 2; Jer. 29. 11; Ezek. 38. 10; Lu. 10. 36.

THIRST (*n.*). Ex. 17. 3, to kill us with *t.*

Deut. 29. 19, to add drunkenness to *t.*
Judg. 15. 18, now I shall die for *t.*
2 Chron. 32. 11, doth persuade you to die by *t.*
Ps. 69. 21, in my *t.* they gave me vinegar.
Isa. 41. 17, when their tongue faileth for *t.*
Amos 8. 11, not a *t.* for water, but of hearing.
2 Cor. 11. 27, in hunger and *t.* often.
See Deut. 28. 48; Joh 24. 11; Ps. 104. 11.

THIRST (*v.*). Ps. 42. 2; 63. 1; 143. 6, my soul *t.* for God.
Isa. 49. 10; Rev. 7. 16, shall not hunger nor *t.*
55. 1, every one that *t.*
Mat. 5. 6, *t.* after righteousness.
John 4. 14; 6. 35, shall never *t.*
7. 37, if any man *t.*, let him come unto me.
19. 28, I *t.*
See Ex. 17. 3; Isa. 48. 21; Rom. 12. 20; 1 Cor. 4. 11.

THIRSTY. Ps. 63. 1; 143. 6, in a *t.* land.
107. 5, hungry and *t.*, their soul fainted.
Prov. 25. 25, as cold waters to a *t.* soul.
Isa. 21. 14, brought water to him that was *t.*
29. 8, as when a *t.* man dreameth.
44. 3, pour water on him that is *t.*
65. 13, but ye shall be *t.*
See Judg. 4. 19; Isa. 32. 6; Ezek. 19. 13; Mat. 25. 35.

THISTLE. Gen. 3. 18, thorns and *t.* shall it bring forth.
Job 31. 40, let *t.* grow instead of wheat.
Mat. 7. 16, do men gather figs of *t.*?
See 2 Kings 14. 9; 2 Chron. 25. 18; Hos. 10. 8.

THORN. Num. 33. 55; Judg. 2. 3, *t.* in your sides.
Ps. 118. 12, quenched as the fire of *t.*
Prov. 15. 19, way of slothful man is as an hedge of *t.*
24. 31, it was all grown over with *t.*
26. 9, as a *t.* goeth into hand of drunkard.
Eccl. 7. 6, crackling of *t.* under a pot.
Cant. 2. 2, as the lily among *t.*
Isa. 33. 12, as *t.* cut up shall they be burned.
34. 13, and *t.* shall come up in her palaces.
55. 13, instead of the *t.* shall come up.
Jer. 4. 3, sow not among *t.*
12. 13, but shall reap *t.*
Hos. 2. 6, I will hedge up thy way with *t.*
9. 6, *t.* shall be in their tabernacles.
10. 8, the *t.* shall come up on their altars.
Mic. 7. 4, most upright is sharper than *t.* hedge.
2 Cor. 12. 7, a *t.* in the flesh.
See Mat. 13. 7; 27. 29; Mk. 15. 17; John 19. 2.

THOUGHT (*n.*). 1 Chron. 28. 9, the Lord understandeth the *t.*
Job 4. 13, in *t.* from the visions of the night.
12. 5, despised in *t.* of him that is at ease.
42. 2, no *t.* can be withholden from thee.
Ps. 10. 4, God is not in all his *t.*
40. 5, thy *t.* cannot be reckoned.
92. 5, thy *t.* are very deep.
94. 11, the Lord knoweth the *t.* of man.
19, in the multitude of my *t.*
139. 2, thou understandest my *t.* afar off.
17, how precious are thy *t.* to me.
23, try me and know my *t.*
Prov. 12. 5, the *t.* of the righteous are right.
16. 3, thy *t.* shall be established.
24. 9, the *t.* of foolishness is sin.
Isa. 55. 7, and the unrighteous man his *t.*
8, my *t.* are not your *t.*
9, so are my *t.* higher than your *t.*
Mic. 4. 12, they know not the *t.* of the Lord.
Mat. 6. 25, 31, 34; 10. 19; Mk. 13. 11; Lu. 12. 11, 22, take no *t.*
9. 4; 12. 25; Lu. 5. 22; 6. 8; 9. 47; 11. 17, Jesus knowing their *t.*
15. 19; Mk. 7. 21, out of the heart proceed evil *t.*
Lu. 2. 35, the *t.* of many hearts be revealed.
24. 38, why do *t.* arise in your hearts?
Acts 8. 22, if *t.* of thy heart may be forgiven.
1 Cor. 3. 20, Lord knoweth the *t.* of the wise.
2 Cor. 10. 5, bringing into captivity every *t.*
Heb. 4. 12, the word of God is a discerner of the *t.*
Jas. 2. 4, ye are become judges of evil *t.*
See Gen. 6. 5; Jer. 4. 14; 23. 20; Amos 4. 13.

THOUGHT (*v.*). Gen. 48. 11, I had not *t.* to see thy face.
Num. 24. 11, I *t.* to promote thee.
Deut. 19. 19, do to him as he *t.* to have done.
2 Kings 5. 11, I *t.*, he will surely come out.
Neh. 6. 2, they *t.* to do me mischief.
Ps. 48. 9, we have *t.* of thy loving kindness.
50. 21, thou *t.* I was such an one as thyself.
73. 16, when I *t.* to know this.
119. 59, I *t.* on my ways.
Prov. 30. 32, if thou hast *t.* evil.
Isa. 14. 24, as I have *t.*, so shall it come.
Jer. 18. 8, I will repent of the evil I *t.* to do.
Zech. 8. 14, as I *t.* to punish you.
15, I *t.* to do well.
Mal. 3. 16, for them that *t.* on his name.
Mat. 1. 20, but while he *t.* on these things.
Mk. 14. 72, when he *t.* thereon he wept.
Lu. 12. 17, he *t.* within himself, what shall.
19, 11, *t.* the kingdom of God should appear.
John 11. 13, they *t.* he had spoken of taking of rest.
Acts 10. 19, while Peter *t.* on the vision.
26. 8, why should it be *t.* a thing incredible?
1 Cor. 13. 11, I *t.* as a child.
Phil. 2. 6, it not robbery to be equal.
See Gen. 20. 11; 50. 20; 1 Sam. 1. 13; Heb. 10. 29.

THREAD. Gen. 14. 23; Josh. 2. 18; Judg. 16. 9.

THREATEN. Acts 4. 17; 9. 1; Eph. 6. 9; 1 Pet. 2. 23.

THREEFOLD. Eccl. 4. 12, a *t.* cord.

THRESH. Isa. 41. 15, thou shalt *t.* the mountains.
Jer. 51. 33, it is time to *t.* her.
Mic. 4. 13, arise and *t.*
Hab. 3. 12, thou didst *t.* the heathen.
1 Cor. 9. 10, *t.* in hope.
See Lev. 26. 5; 1 Chron. 21. 20; Isa. 21. 10; 28. 28.

THREW. 2 Kings 9. 33; Mk. 12. 42; Lu. 9. 42; Acts 22. 23.

THROAT. Ps. 5. 9; 115. 7; Prov. 23. 2; Mat. 18. 28.

THRONE. Ps. 11. 4, the Lord's *t.* is in heaven.
94. 20, shall *t.* of iniquity have fellowship?
122. 5, there are set *t.* of judgment.
Prov. 20. 28, his *t.* is upholden by mercy.
Isa. 66. 1; Acts 7. 49, heaven is my *t.*
Jer. 17. 12, a glorious high *t.* from the beginning.
Dan. 7. 9, his *t.* was like the fiery flame.
Mat. 19. 28; 25. 31, the Son of man shall sit in the *t.*
Col. 1. 16, whether they be *t.*
Heb. 4. 16, the *t.* of grace.
Rev. 3. 21, will I grant to sit on my *t.*
4. 2, a *t.* was set in heaven.
See Rev. 5. 16; 7. 9; 14. 3; 19. 4; 20, 11; 22. 1.

THRONG. Mk. 3. 9; 5. 31; Lu. 8. 42, 46.

THROW. Mic. 5. 11; Mal. 1. 4; Mat. 24. 2.

THRUST. Joh 32. 13, God *t.* him down, not man.
Joel 2. 8, neither shall one *t.* another.
Lu. 10. 15, shall be *t.* down to hell.
13. 28, and you yourselves *t.* out.
John 20. 25, and *t.* my hand into his side.
Rev. 14. 15, *t.* in thy sickle.
See Ex. 11. 1; 1 Sam. 31. 4; Ezek. 34. 21.

TIDINGS. Ps. 112. 7, afraid of evil *t.*
Jer. 20. 15, cursed be the man who brought *t.*
Dan. 11. 44, *t.* out of the east.
Lu. 1. 19; 2. 10; 8. 1; Acts 13. 32; Rom. 10. 15, glad *t.*
See Ex. 33. 4; 1 Kings 14. 6; Jer. 49. 23.

TILL. Gen. 2. 5; Prov. 12. 11; 28. 19; Ezek. 36. 9.

TILLAGE. 1 Chron. 27. 28; Neh. 10. 37; Prov. 13. 23.

TIME. Gen. 47. 29, the *t.* drew nigh.
Job 22. 16, cut down out of *t.*
38. 23, reserved against the *t.* of trouble.
Ps. 32. 6, in a *t.* when thou mayest be found.
37. 19, not ashamed in the evil *t.*

Ps. 41. 1, deliver him in *t.* of trouble.
56. 3, what *t.* I am afraid.
69. 13; Isa. 49. 8; 2 Cor. 8. 2, acceptable *t.*
89. 47, remember how short my *t.* is.
Eccl. 3. 1, there is a *t.* to every purpose.
9. 11, *t.* and chance happeneth to all.
Isa. 60. 22, I will hasten it in his *t.*
Jer. 46. 21, the *t.* of their visitation.
Ezek. 16. 8, thy *t.* was the *t.* of love.
Dan. 7. 25, a *t.* and *t.* and the dividing of *t.*
Hos. 10. 12, it is *t.* to seek the Lord.
Mal. 3. 11, vine cast fruit before the *t.*
Mat. 16. 3, the signs of the *t.*
Lu. 19. 44, the *t.* of thy visitation.
Acts 3. 19, the *t.* of refreshing.
21, the *t.* of restitution.
Rom. 13. 11, it is high *t.* to awake.
1 Cor. 7. 29, the *t.* is short.
Eph. 5. 16; Col. 4. 5, redeeming the *t.*
Heb. 4. 16, help in *t.* of need.
1 Pet. 1. 11, what manner of *t.*
Rev. 1. 3, the *t.* is at hand.
10. 6, *t.* no longer.
See Prov. 17. 17; Eph. 1. 10; 1 Tim. 4. 1.

TINGLE. 1 Sam. 3. 11; 2 Kings 21. 12; Jer. 19. 3.

TINKLING. Isa. 3. 16, 18; 1 Cor. 13. 1.

TOGETHER. Prov. 22. 2, meet *t.*
Amos 3. 3, can two walk *t.*?
Mat. 18. 20, two or three gathered *t.*
Rom. 8. 28, work *t.* for good.
1 Thess. 4. 17, caught up *t.*
See Mat. 18. 6; Eph. 2. 21; 2 Thess. 2. 1.

TOIL. Gen. 5. 29; 41. 51; Mat. 8. 28; Lu. 12. 27.

TOLERABLE. Mat. 10. 15; 11. 24; Mk. 6. 11; Lu. 10. 12.

TONGUE. Job 5. 21, hid from scourge of the *t.*
20. 12, hide wickedness under his *t.*
Ps. 34. 13; 1 Pet. 3. 10, keep thy *t.* from evil.
Prov. 10. 20, *t.* of just as choice silver.
12. 18; 31. 26, *t.* of wise is health.
19, the lying *t.* is but for a moment.
15. 4, a wholesome *t.* is a tree of life.
18. 21, death and life in the power of the *t.*
21. 23, whoso keepeth his *t.* keepeth his soul.
25. 15, a soft *t.* breaketh the bone.
Isa. 30. 27, his *t.* as a devouring fire.
50. 4, hath given me the *t.* of the learned.
Jer. 9. 5, taught their *t.* to speak lies.
18. 18, let us smite him with the *t.*
Mk. 7. 35, his *t.* was loosed.
Jas. 1. 26, and bridleth not his *t.*
3. 5, the *t.* is a little member.
6, the *t.* is a fire.
8, the *t.* can no man tame.
1 John 3. 18, nor let us love in *t.*
See Ps. 45. 1; Lu. 16. 24; Rom. 14. 11; Phil. 2. 11.

TOOL. Ex. 20. 25; 32. 4; Deut. 27. 5; 1 Kings 6. 7.

TOOTH. Ex. 21. 24; Prov. 25. 19; Mat. 5. 38.

TORCHES. Nah. 2. 3; Zech. 12. 6; John 18. 3.

TORMENT. Mat. 8. 28, to *t.* before time.
Lu. 16. 23, being in *t.*
Heb. 11. 37, destitute, afflicted, *t.*
1 John 4. 18, fear hath *t.*
Rev. 9. 5, *t.* as *t.* of a scorpion.
14. 11, the smoke of their *t.*
See Mat. 4. 24; Mk. 5. 7; Lu. 8. 28.

TORN. Gen. 44. 28, surely he is *t.* in pieces.
Ezek. 4. 14, have not eaten of that which is *t.*
Hos. 6. 1, he hath *t.*, and he will heal us.
See Isa. 5. 25; Mal. 1. 13; Mk. 1. 26.

TOSS. Ps. 109. 23, I am *t.* up and down
Isa. 22. 18, he will *t.* thee like a ball.
54. 11, afflicted, *t.* with tempest.
Eph. 4. 14, no more children, *t.* to and fro.
See Mat. 14. 24; Acts 27. 18; Jas. 1. 6.

TOUCH. Gen. 3. 3, nor *t.* it, lest ye die.
1 Sam. 10. 26, a band whose hearts God had *t.*
1 Chron. 16. 22; Ps. 105. 15, *t.* not mine anointed.
Job 5. 19, there shall no evil *t.* thee.
8. 7, things my soul refused to *t.*
Isa. 6. 7, lo, this hath *t.* thy lips.
Jer. 1. 9, the Lord *t.* my mouth.
Zech. 2. 8, he that *t.* you, *t.* the apple of his eye.
Mat. 9. 21; Mk. 5. 28, if I may but *t.* his garment.
Mk. 10. 13; Lu. 18. 15, children that he should *t.* them.
John 20. 17, *t.* me not.
2 Cor. 6. 17, *t.* not the unclean thing.
Col. 2. 21, *t.* not, taste not.
See Job 19. 21; Lu. 7. 14; 11. 46; 1 Cor. 7. 1.

TOWER. 2 Sam. 22. 3; Ps. 18. 2; 144. 2, my high *t.*
Ps. 61. 3, a strong *t.* from the enemy.
Prov. 18. 10, name of the Lord is a strong *t.*
Isa. 33. 18, where is he that counted the *t.*
See Isa. 2. 15; 5. 2; Mic. 4. 8; Mat. 21. 33.

TRAFFIC. Gen. 42. 34; 1 Kings 10. 15; Ezek. 17. 4.

TRAIN. 1 Kings 10. 2; Prov. 22. 6; Isa. 6. 1.

TRAITOR. Lu. 6. 16; 2 Tim. 3. 4.

TRAMPLE. Ps. 91. 13; Isa. 63. 3; Mat. 7. 6.

TRANQUILLITY. Dan. 4. 27, lengthening of thy *t.*

TRANSFORM. Rom. 12. 2; 2 Cor. 11. 13, 14, 15.

TRANSGRESS. Num. 14. 41, wherefore do ye *t.*?
1 Sam. 2. 24, make the Lord's people to *t.*
Neh. 1. 8, if ye *t.* I will scatter you.
Ps. 17. 3, my mouth shall not *t.*
Prov. 28. 21, for piece of bread man will *t.*
Jer. 2. 8, the pastors *t.*
3. 13, only acknowledge that thou hast *t.*
Hab. 2. 5, he *t.* by wine.
See Mat. 15. 2; Rom. 2. 27; 1 John 3. 4; 2 John 9.

TRANSGRESSION. Ex. 34. 7; Num. 14. 18, forgiving *t.*
1 Chron. 10. 13, Saul died for his *t.*
Ezra 10. 6, he mourned because of their *t.*
Job 7. 21, why dost thou not pardon my *t.*?
13. 23, make me to know my *t.*
14. 17, my *t.* is sealed up.
31. 33, if I covered my *t.*
Ps. 19. 13, innocent from the great *t.*
25. 7, remember not my *t.*
32. 1, blessed is he whose *t.* is forgiven.
51. 1, blot out all my *t.*
65. 3, as for our *t.* thou shalt purge them.
107. 17, fools because of their *t.* are afflicted.
Prov. 17. 9, he that covereth a *t.*
Isa. 43. 25; 44. 22, blotteth out thy *t.*
53. 5, he was wounded for our *t.*
8, for the *t.* of my people was he smitten.
58. 1, show my people their *t.*
Ezek. 18. 22, his *t.* shall not be mentioned.
Mic. 1. 5, what is the *t.* of Jacob?
See Rom. 4. 15; 5. 14; 1 Tim. 2. 14; Heb. 2. 2.

TRANSGRESSOR. Ps. 5L 13, teach *t.* thy ways.
59. 5, be not merciful to any wicked *t.*
Prov. 13. 15, the way of *t.* is hard.
21. 18, the *t.* shall be ransom for upright.
Isa. 48. 8, thou wast called a *t.* from the womb.
53. 12; Mk. 15. 28; Lu. 22. 37, numbered with the *t.*
See Dan. 8. 23; Hos. 14. 9; Gal. 2. 18.

TRANSLATE. 2 Sam. 3. 16; Col. 1. 13; Heb. 11. 5.

TRAP. Job 18. 10; Ps. 69. 22; Jer. 5. 26; Rom. 11. 9.

TRAVAIL. Ps. 7. 14, he *t.* with iniquity.
Isa. 23. 4, I *t.* not.
53. 11, the *t.* of his soul.
Rom. 8. 22, the whole creation *t.* in pain.
Gal. 4. 19, my children, of whom I *t.*
See Job 15. 20; Isa. 13. 8; Mic. 5. 3; Rev. 12. 2.

TRAVEL. Eccl. 1. 13; 2. 23; 1 Thess. 2. 9; 2 Thess. 3. 8.

TRAVELLER. Judg. 5. 6; 2 Sam. 12. 4; Job 31. 32.

TREACHEROUS. Isa. 21. 2; Jer. 9. 2; Zeph. 3. 4.

TREACHEROUSLY. Isa. 33. 1, thou dealest *t.*
Jer. 12. 1, why are they happy that deal *t.*?
Lam. 1. 2, her friends have dealt *t.* with her.
See Hos. 5. 7; 6. 7; Mal. 2. 10, 15.

TREAD. Deut. 11. 24, whereon soles of feet *t.*
25. 4; 1 Cor. 9. 9; 1 Tim. 5. 18, not muzzle the ox when he *t.*
Ps. 7. 5, let him *t.* down my life.
44. 5, through thy name will we *t.* them under.
60. 12; 108. 13, shall *t.* down our enemies.
91. 13, shalt *t.* upon lion and adder.
Isa. 10. 6, to *t.* them down like mire.
16. 10, shall *t.* out no wine.
63. 3, I will *t.* them in mine anger.
Jer. 48. 33, none shall *t.* with shouting.
Ezek. 34. 18, but ye must *t.* the residue.
Hos. 10. 11, loveth to *t.* out corn.
Mal. 4. 3, ye shall *t.* down the wicked.
See Job 9. 8; Isa. 41. 25; 63. 2; Rev. 19. 15.
TREASURE. Gen. 43. 23, God hath given you *t.*
Ex. 19. 5; Ps. 135. 4, a peculiar *t.* to me.
Deut. 28. 12, open to thee his good *t.*
Job 3, 21; Ps. 17. 14; Prov. 2. 4, for hid *t.*
38. 22, the *t.* of the snow.
Prov. 8. 21, I will fill *t.* of those that love me.
10. 2, *t.* of wickedness profiteth nothing.
15. 16, than great *t.* and trouble therewith.
21. 20, there is a *t.* to be desired.
Eccl. 2. 8, I gathered the peculiar *t.* of kings.
Isa. 2. 7, neither is there any end of their *t.*
45. 3, I will give thee the *t.* of darkness.
Jer. 41. 8, slay us not, for we have *t.*
51. 13, waters abundant in *t.*
Dan. 11. 43, power over the *t.* of gold.
Mic. 6. 10, the *t.* of wickedness.
Mat. 6. 21; Lu. 12. 34, where your *t.* is.
12. 35; out of the good *t.* of the heart.
13. 44, like unto *t.* hid in a field.
52, out of his *t.* things new and old.
19. 21; Mk. 10. 21; Lu. 18. 22, thou shalt have *t.* in heaven.
Lu. 12. 21, that layeth up *t.* for himself.
Col. 2. 3, in whom are hid *t.* of wisdom.
2 Cor. 4. 7, we have this *t.* in earthen vessels.
Heb. 11. 26, greater riches than *t.* in Egypt.
Jas. 5. 3, ye have heaped *t.*
See Deut. 32. 34; 33. 19; Isa. 33. 6; Mat. 2. 11.
TREASURER. Neh. 13. 13; Isa. 22. 15; Dan. 3. 2.
TREASURY. Josh. 6. 19; Jer. 38. 11; Mat. 27. 6.
TREE. Deut. 20. 19, the *t.* is man's life.
Job 14. 7, there is hope of a *t.*
24. 20, wickedness shall be broken as a *t.*
Ps. 1. 3; Jer. 17. 8, like a *t.* planted.
104. 16, the *t.* of the Lord are full of sap.
Eccl. 11. 3, where the *t.* falleth.
Isa. 56. 3, I am a dry *t.*
61. 3, called *t.* of righteousness.
Ezek. 15. 2, what is the vine *t.* more.
31. 9, all the *t.* of Eden envied him.
See Mk. 8. 24; Lu. 21. 29; Jude 12; Rev. 7. 3.
TREMBLE. Deut. 2. 25, the nations shall *t.*
Judg. 5. 4; 2 Sam. 22. 8; Ps. 18. 7; 77. 18; 97. 4, the earth *t.*
Ezra 9. 4, assembled to me every one that *t.*
Job 9. 6, the pillars thereof *t.*
26. 11, the pillars of heaven *t.*
Ps. 2. 11, rejoice with *t.*
60. 2, thou hast made earth to *t.*
99. 1, the Lord reigneth, let the people *t.*
104. 32, he looketh on the earth and it *t.*
Eccl. 12. 3, the keepers of the house shall *t.*
Isa. 14. 16, is this the man that made earth *t.*?
64. 2, that the nations may *t.* at thy presence.
66. 5, ye that *t.* at his word.
Jer. 5. 22, will ye not *t.* at my presence?
33. 9, they shall *t.* for all the goodness.
Amos 8. 8, shall not the land *t.* for this?
Acts 24. 25, Felix *t.*
Jas. 2. 19, devils also believe and *t.*
See Acts 9. 6; 16. 29; 1 Cor. 2. 3; Eph. 6. 5; Phil. 2. 12.
TRENCH. 1 Sam. 17. 20; 26. 5; 1 Kings 18. 32; Lu. 19. 43.
TRESPASS. Gen. 31. 36, what is my *t.*
Gen. 50. 17, we pray thee forgive the *t.*
Ezra 9. 2, rulers have been chief in this *t.*
Ps. 68. 21, goeth on still in his *t.*
Mat. 6. 14, if ye forgive men their *t.*
18. 15, if thy brother *t.*, tell him his fault.
Lu. 17. 3, if thy brother *t.* against thee.
2 Cor. 5. 19, not imputing their *t.*
Eph. 2. 1, dead in *t.* and sins.
Col. 2. 13, having forgiven you all *t.*
See Num. 5. 6; 1 Kings 8. 31; Ezek. 17. 20; 18. 24.
TRIAL. Job 9. 23, the *t.* of the innocent.
2 Cor. 8. 2, a great *t.* of affliction.
See Ezek. 21. 13; Heb. 11. 36; 1 Pet. 1. 7; 4. 12.
TRIBES. Ps. 105. 37, not one feeble person among their *t.*
122. 4, whither the *t.* go up.
Isa. 19. 13, they that are the stay of the *t.*
49. 6, my servant to raise up the *t.*
Hab. 3. 9, according to oaths of the *t.*
Mat. 24. 30, then shall all *t.* of earth mourn.
See Num. 24. 2; Deut. 1. 13; 12. 5; 18. 5.
TRIBULATION. Deut. 4. 30, when thou art in *t.*
Judg. 10. 14, let them deliver you in *t.*
Mat. 13. 21, when *t.* ariseth.
24. 21, then shall be great *t.*
John 16. 33, in the world ye shall have *t.*
Acts 14. 22, through much *t.*
Rom. 5. 3, we glory in *t.* also.
12. 12, patient in *t.*
See 2 Cor. 1. 4; 7. 4; Eph. 3. 13; Rev. 7. 14.
TRIBUTARY. Deut. 20. 11; Judg. 1. 30; Lam. 1. 1.
TRIBUTE. Gen. 49. 15, a servant to *t.*
Num. 31. 37, the Lord's *t.*
Deut. 16. 10, *t.* of freewill offering.
Ezra 7. 24, not lawful to impose *t.*
Neh. 5. 4, borrowed money for king's *t.*
Prov. 12. 24, the slothful shall be under *t.*
See Mat. 17. 24; 22. 17; Lu. 23. 2.
TRIM. 2 Sam. 19. 24; Jer. 2. 33; Mat. 25. 7.
TRIUMPH. Ex. 15. 1, he hath *t.* gloriously.
Ps. 25. 2, let not mine enemies *t.*
92. 4, I will *t.* in the works of thy hands.
2 Cor. 2. 14, which always causeth us to *t.*
Col. 2. 15, a show of them, *t.* over them.
See 2 Sam. 1. 20; Job 20. 5; Ps. 47. 1.
TRODDEN. Job 22. 15, way which wicked men have *t.*
Ps. 119. 118, thou hast *t.* down all that err.
Isa. 5. 5, the vineyard shall be *t.* down.
63. 3, I have *t.* the winepress alone.
Mic. 7. 10, now shall she be *t.* as mire.
Mat. 5. 13, salt to be *t.* under foot.
Lu. 21. 24, Jerusalem shall be *t.* down.
Heb. 10. 29, hath *t.* under foot Son of God.
See Deut. 1. 36; Judg. 5. 21; Isa. 18. 2.
TRODE. 2 Kings 14. 9; 2 Chron. 25. 18; Lu. 12. 1.
TROOP. 2 Sam. 22. 30; Ps. 18. 29; Hos. 7. 1.
TROUBLE (*n.*). Deut. 31. 17, many *t.* shall befall.
1 Chron. 22. 14, in my *t.* I prepared for the house.
Neh. 9. 32, let not the *t.* seem little.
Job 3. 26, yet *t.* came.
5. 6, neither doth *t.* spring out of the ground.
7, man is born to *t.*
19, shall deliver thee in six *t.*
14. 1, of few days and full of *t.*
30. 25, weep for him that was in *t.*
34. 29, he giveth quietness, who can make *t.*
38. 23, I have reserved against the time of *t.*
Ps. 9. 9, a refuge in time of *t.*
22. 11, for *t.* is near.
25. 17, the *t.* of mine heart are enlarged.
22, redeem Israel out of all his *t.*
27. 5, in time of *t.* he shall hide me.
46. 1, a very present help in *t.*
73. 5, they are not in *t.* as other men.
88. 3, my soul is full of *t.*
119. 143, *t.* and anguish have taken hold.
138. 7, though I walk in the midst of *t.*
Isa. 17. 14, at eveningtide *t.*

Isa. 30. 6, into land of *t.* they will carry riches.
65. 16, because former *t.* are forgotten.
23, they shall not bring forth for *t.*
Jer. 2. 27, in time of *t.* they will say, save us.
8. 15, we looked for health, and behold *t.*
1 Cor. 7. 28, such shall have *t.* in the flesh.
2 Cor. 1. 4, able to comfort them in *t.*
See Prov. 15. 6; 25. 19; Jer. 11. 12; 30. 7; Lam. 1. 21.

TROUBLE (*v.*). Josh. 7. 25, why hast thou *t.* us?
1 Kings 18. 17, art thou he that *t.* Israel?
18, I have not *t.* Israel, but thou.
Joh 4. 5, now it toucheth thee, and thou art *t.*
Ps. 3. 1, how are they increased that *t.* me?
77. 4, I am so *t.* that I cannot speak.
Prov. 25. 26, is as a *t.* fountain.
Isa. 57. 20, the wicked are like the *t.* sea.
Dan. 5. 10, let not thy thoughts *t.* thee.
11. 44, tidings out of the north shall *t.* him.
Mat. 24. 6, see that ye be not *t.*
26. 10; Mk. 14. 6, why *t.* ye the woman?
John 5. 4, an angel *t.* the water.
11. 33; 12. 27; 13. 21, Jesus groaned and was *t.*
2 Cor. 4. 8; 7. 5, we are *t.* on every side.
Gal. 1. 7, there be some that *t.* you.
5. 17, let no man *t.* me.
See 2 Thess. 1. 7; 2. 2; Heb. 12. 15; 1 Pet. 3. 14.

TROUBLING. Joh 3. 17; John 5. 4.

TRUCE. 2 Tim. 3. 3, men shall be *t.*-breakers.

TRUE. Gen. 42. 11, we are *t.* men.
1 Kings 22. 16, tell me nothing but that which is *t.*
2 Chron. 15. 3, Israel hath been without the *t.* God.
Neh. 9. 13, thou gavest them *t.* laws.
Ps. 119. 160, thy word is *t.* from the beginning.
Prov. 14. 25, a *t.* witness delivereth souls.
Jer. 10. 10, the Lord is the *t.* God.
Mat. 22. 16; Mk. 12. 14, we know that thou art *t.*
Lu. 16. 11, the *t.* riches.
John 1. 9, that was the *t.* light.
4. 23, when the *t.* worshippers.
5. 31, of myself, my witness is not *t.*
6. 32, the *t.* bread.
10. 41, all things that John spake were *t.*
15. 1, I am the *t.* vine.
17. 3; 1 John 5. 20, to know thee the only *t.* God.
2 Cor. 6. 6, as deceivers and yet *t.*
Eph. 4. 24, created in *t.* holiness.
Phil. 4. 8, whatsoever things are *t.*
Heb. 10. 22, draw near with a *t.* heart.
See Rev. 3. 7; 6. 10; 15. 3; 16. 7; 19. 9, 11; 21. 5.

TRUST. Job 13. 15, though he slay me, yet will I *t.*
39. 11, wilt thou *t.* him because his strength is great?
Ps. 25. 2; 31. 6; 55. 23; 56. 3; 143. 8, I *t.* in thee.
37. 3; 40. 3; 62. 8; 115. 9; Prov. 3. 5; Isa. 26. 4, *t.* in the Lord.
118. 8, better to *t.* in the Lord.
144. 2, he in whom I *t.*
Prov. 28. 26, he that *t.* in his own heart is a fool.
Isa. 50. 10, let him *t.* in the name of the Lord.
Jer. 49. 11, let thy widows *t.* in me.
Mic. 7. 5, *t.* ye not in a friend.
Nah. 1. 7, Lord knoweth them that *t.* in him.
Mat. 27. 43, he *t.* in God, let him deliver.
Lu. 18. 9, certain which *t.* in themselves.
See Jer. 17. 5; 2 Cor. 1. 9; 1 Tim. 4. 10.

TRUTH. Deut. 32. 4, a God of *t.*
Ps. 15. 2, speaketh *t.* in his heart.
51. 6, desirest *t.* in inward parts.
91. 4, his *t.* shall be thy shield.
117. 2, his *t.* endureth for ever.
119. 30, I have chosen the way of *t.*
Prov. 23. 23, buy the *t.*
Isa. 59. 14, *t.* is fallen in the streets.
Jer. 9. 3, they are not valiant for the *t.*
Zech. 8. 16, speak every man *t.* to his neighbour.
Mal. 2. 6, the law of *t.* was in his mouth.
John 1. 14, full of grace and *t.*
John 8. 32, know the *t.* and the *t.* shall make you free.
14. 6, I am the way, the *t.*, and the life.
16. 13, Spirit of *t.* will guide you into all *t.*
18. 38, what is *t.*?
Rom. 1. 18, who hold *t.* in unrighteousness.
1 Cor. 5. 8, unleavened bread of sincerity and *t.*
2 Cor. 13. 8, can do nothing against *t.* but for the *t.*
Eph. 4. 15, speaking the *t.* in love.
1 Tim. 3. 15, the pillar and ground of *t.*
2 Tim. 2. 15, rightly dividing the word of *t.*
Jas. 5. 19, if any err from the *t.*
See 1 Cor. 13. 6; 2 Tim. 3. 7; 1 John 3. 19; 5. 6.

TRY. 2 Chron. 32. 31, God left him to *t.* him.
Joh 23. 10, when he hath *t.* me.
Ps. 26. 2, *t.* my reins and my heart.
Jer. 9. 7; Zech. 13. 9, I will melt them and *t.* them.
1 Cor. 3. 13, shall *t.* every man's work.
Jas. 1. 12, when *t.* he shall receive the crown.
1 John 4. 1, *t.* the spirits.
See Prov. 17. 3; Isa. 28. 16; 1 Pet. 4. 12; Rev. 3. 18.

TURN. Joh 23. 13, who can *t.* him.
Ps. 7. 12, if he *t.* not, he will whet his sword.
Prov. 1. 23, *t.* at my reproof.
Jer. 31. 18; Lam. 5. 21, *t.* thou me and I shall be *t.*
Ezek. 14. 6; 18. 30; 33. 9; Hos. 12. 6; Joel 2. 12, repent and *t.*
Zech. 9. 12, *t.* you to the strong hold, ye prisoners.
Mat. 5. 39, *t.* the other also.
Acts 26. 18, to *t.* them from darkness to light.
2 Tim. 3. 5, from such *t.* away.
See Prov. 21. 1; 26. 14; Hos. 7. 8; Lu. 22. 61; Jas. 1. 17.

TWAIN. Isa. 6. 2; Mat. 5. 41; 19. 5; Eph. 2. 15.

TWICE. Job 33. 14; Mk. 14. 30; Lu. 18. 12; Jude 12.

TWINKLING. 1 Cor. 15. 52, in the *t.* of an eye.

U.

UNADVISEDLY. Ps. 106. 33, he spake *u.*

UNAWARES. Lu. 21. 34; Gal. 2. 4; Heb. 13. 2; Jude 4.

UNBELIEF. Mk. 9. 24, help thou mine *u.*
Rom. 3. 3, shall *u.* make faith without effect?
11. 32, concluded all in *u.*
Heb. 3. 12, evil heart of *u.*
See Mat. 13. 58; Mk. 6. 6; 1 Tim. 1. 13; Heb. 4. 11.

UNBLAMEABLE. Col. 1. 22; 1 Thess. 3. 13.

UNCERTAIN. 1 Cor. 9. 26; 14. 8; 1 Tim. 6. 17.

UNCLEAN. Acts 10. 28; Rom. 14. 14; 2 Cor. 6. 17.

UNCLOTHED. 2 Cor. 5. 4, not that we would be *u.*

UNCORRUPTNESS. Tit. 2. 7, in doctrine showing *u.*

UNCTION. 1 John 2. 20, an *u.* from the Holy One.

UNDEFILED. Ps. 119. 1, blessed are the *u.*
Jas. 1. 27, pure religion and *u.*
1 Pet. 1. 4, an inheritance *u.*
See Cant. 5. 2; 6. 9; Heb. 7. 26; 13. 4.

UNDER. Rom. 3. 9; 1 Cor. 9. 27; Gal. 3. 10.

UNDERSTAND. Ps. 19. 12, who can *u.* his errors?
73. 17, then *u.* I their end.
119. 100, I *u.* more than the ancients.
139. 2, thou *u.* my thought afar off.
Prov. 8. 9, all plain to him that *u.*
20. 24, how can a man *u.* his own way?
29. 19, though he *u.* he will not answer.
Isa. 6. 9, hear ye indeed, but *u.* not.
28. 19, a vexation only to *u.* the report.
Jer. 9. 24, let him glory in this, that he *u.* me.
Dan. 10. 12, thou didst set thine heart to *u.*
12. 10, wicked shall not *u.*, wise shall *u.*
Hos. 14. 9, who is wise, and he shall *u.* these things?
Mat. 13. 51, have ye *u.* all these things?
24. 15, whoso readeth, let him *u.*
Lu. 24. 45, that they might *u.* the scriptures.
John 8. 43, why do ye not *u.* my speech?
Rom. 3. 11, there is none that *u.*
15. 21, they that have not heard shall *u.*
1 Cor. 13. 2, though I *u.* all mysteries.

1 Cor. 13. 11, I *u.* as a child.
See 1 Cor. 14. 2; Heb. 11. 3; 2 Pet. 2. 12; 3. 16.

UNDERSTANDING. Ex. 31. 3; Deut. 4. 6, wisdom and *u.*
1 Kings 3. 11, hast asked for thyself *u.*
4. 29, gave Solomon wisdom and *u.*
7. 14, filled with wisdom and *u.*
1 Chron. 12. 32, men that had *u.* of the times.
2 Chron. 26. 5, had *u.* in visions.
Job 12. 13, be hath counsel and *u.*
20, he taketh away the *u.* of the aged.
17. 4, thou hast hid their heart from *u.*
28. 12, where is the place of *u.*?
32. 8, the Almighty giveth them *u.*
38. 36, who hath given *u.* to the heart?
39. 17, neither imparted to her *u.*
Ps. 47. 7, sing ye praises with *u.*
49. 3, meditation of my heart shall be of *u.*
119. 34, 73, 125, 144, 169, give me *u.*
99, I have more *u.* than my teachers.
104, through thy precepts I get *u.*
147. 5, his *u.* is infinite.
Prov. 2. 2, apply thine heart to *u.*
11, *u.* shall keep thee.
3. 5, lean not to thine own *u.*
19, by *u.* hath he established the heavens.
4. 5, 7, get wisdom, get *u.*
8. 1, doth not *u.* put forth her voice?
9. 6, go in the way of *u.*
10, the knowledge of the holy is *u.*
14. 29, he that is slow to wreth is of great *u.*
16. 22, *u.* is a wellspring of life.
17. 24, wisdom is before him that hath *u.*
19. 8, he that keepeth *u.* shall find good.
21. 30, there is no *u.* against the Lord.
24. 3, by *u.* an house is established.
30. 2, have not the *u.* of a man.
Eccl. 9. 11, nor yet riches to men of *u.*
Isa. 11. 2, the spirit of *u.* shall rest on him.
27. 11, it is a people of no *u.*
29. 14, the *u.* of prudent men shall be hid.
40. 14, who showed him the way of *u.*?
28, there is no searching of his *u.*
Jer. 3. 15, pastors shall feed you with *u.*
Ezek. 28. 4, with thy *u.* thou hast gotten riches.
Dan. 4. 34, mine *u.* returned.
Mat. 15. 16; Mk. 7. 18, are ye also without *u.*?
Mk. 12. 33, to love him with all the *u.*
Lu. 2. 47, astonished at his *u.*
24. 45, then opened he their *u.*
1 Cor. 1. 19, bring to nothing *u.* of prudent.
14. 15, I will pray with the *u.* also.
20, be not children in *u.*
Eph. 4. 18, having the *u.* darkened.
Phil. 4. 7, peace of God, which passeth all *u.*
See Col. 1. 9; 2. 2; 2 Tim. 2. 7; 1 John 5. 20.

UNDERTAKE. Isa. 38. 14, *u.* for me.

UNDONE. Josh. 11. 15; Isa. 6. 5; Mat. 23. 23; Lu. 11. 42.

UNEQUAL. Ezek. 18. 25, 29; 2 Cor. 6. 14.

UNFAITHFUL. Ps. 78. 57; Prov. 25. 19.

UNFEIGNED. 2 Cor. 6. 6; 1 Tim. 1. 5; 2 Tim. 1. 5; 1 Pet. 1. 22.

UNFRUITFUL. Mat. 13. 22; Eph. 5. 11; Tit. 3. 14; 2 Pet. 1. 8.

UNGODLINESS. Rom. 1. 18; 11. 26; 2 Tim. 2. 16; Tit. 2. 12.

UNGODLY. 2 Chr. 19. 2, shouldest thou help the *u.*?
Job 16. 11, God hath delivered me to the *u.*
Ps. 1. 1, counsel of *u.*
6, the way of the *u.* shall perish.
43. 1, plead my cause against *u.* nation.
Prov. 16. 27, an *u.* man diggeth up evil.
Rom. 5. 6, Christ died for the *u.*
1 Pet. 4. 18, where shall the *u.* appear?
2 Pet. 3. 7, perdition of *u.* men.
See Rom. 4. 5; 1 Tim. 1. 9; 2 Pet. 2. 5; Jude 15.

UNHOLY. Lev. 10. 10; 1 Tim. 1. 9; 2 Tim. 3. 2; Heb 10. 29.

UNITE. Gen. 49. 6; Ps. 86. 11.

UNITY. Ps. 133. 1; Eph. 4. 3, 13.

UNJUST. Ps. 43. 1; Prov. 11. 7; 29. 27, *u.* man.
Prov. 28. 8, he that by *u.* gain.
Zeph. 3. 5, the *u.* knoweth no shame.
Mat. 5. 45, he sendeth rain on just and *u.*
Lu. 18. 6, hear what the *u.* judge saith.
11, not as other men, *u.*
Acts 24. 15, resurrection both of just and *u.*
1 Cor. 6. 1, go to law before the *u.*
1 Pet. 3. 18, suffered, the just for the *u.*
Rev. 22. 11, he that is *u.*, let him be *u.*
See Ps. 82. 2; Isa. 26. 10; Lu. 16. 8; 2 Pet. 2. 9.

UNKNOWN. Acts 17. 23; 1 Cor. 14. 2; 2 Cor. 6. 9; Gal. 1. 22.

UNLAWFUL. Acts 10. 28; 2 Pet. 2. 8.

UNLEARNED. Acts 4. 13; 1 Cor. 14. 16; 2 Tim. 2. 23; 2 Pet. 3. 16.

UNMINDFUL. Deut. 32. 18, thou art *u.*

UNMOVEABLE. Acts 27. 41; 1 Cor. 15. 58.

UNPERFECT. Ps. 139. 16, yet being *u.*

UNPREPARED. 2 Cor. 9. 4, find you *u.*

UNPROFITABLE. Job 15. 3, *u.* talk.
Mat. 25. 30; Lu. 17. 10, *u.* servant.
See Rom. 3. 12; Tit. 3. 9; Philem. 11; Heb. 7. 18; 13. 17.

UNPUNISHED. Prov. 11. 21; 16. 5; 17. 5; 19. 5; Jer. 25. 29; 49. 12, shall not he *u.*
See Jer. 30. 11; 46. 28.

UNQUENCHABLE. Mat. 3. 12; Lu. 3. 17.

UNREASONABLE. Acts 25. 27; 2 Thess. 3. 2.

UNREPROVEABLE. Col. 1. 22, *u.* in his sight.

UNRIGHTEOUS. Ex. 23. 1, an *u.* witness.
Isa. 10. 1, decree *u.* decrees.
55. 7, let the *u.* man forsake his thoughts.
Rom. 3. 5, is God *u.*?
Heb. 6. 10, God is not *u.* to forget your work.
See Deut. 25. 16; Ps. 71. 4; Lu. 16. 11; 1 Cor. 6. 9.

UNRIGHTEOUSNESS. Lu. 16. 9, mammon of *u.*
Rom. 1. 18, hold the truth in *u.*
2. 8, to them that obey *u.*
3. 5, if our *u.* commend righteousness.
6. 13, instruments of *u.*
9. 14, is there *u.* with God?
2 Cor. 6. 14, what fellowship with *u.*?
2 Thess. 2. 12, had pleasure in *u.*
2 Pet. 2. 13, receive the reward of *u.*
1 John 1. 9, cleanse us from all *u.*
5. 17, all *u.* is sin.
See Lev. 19. 15; Ps. 92. 15; Jer. 22. 13; John 7. 18.

UNRULY. 1 Thess. 5. 14; Tit. 1. 6; Jas. 3. 8.

UNSAVOURY. Job 6. 6, can that which is *u.* be eaten?

UNSEARCHABLE. Job 5. 9; Ps. 145. 3; Rom. 11. 33; Eph. 3. 8.

UNSEEMLY. Rom. 1. 27; 1 Cor. 13. 5.

UNSKILFUL. Heb. 5. 13, is *u.* in the word.

UNSPEAKABLE. 2 Cor. 9. 15; 12. 4; 1 Pet. 1. 8.

UNSPOTTED. Jas. 1. 27, *u.* from the world.

UNSTABLE. Gen. 49. 4; Jas. 1. 8; 2 Pet. 2. 14.

UNTHANKFUL. Lu. 6. 35; 2 Tim. 3. 2.

UNWASHEN. Mat. 15. 20; Mk. 7. 2, 5.

UNWISE. Deut. 32. 6; Hos. 13. 13; Rom. 1. 14; Eph. 5. 17.

UNWORTHY. Acts 13. 46; 1 Cor. 6. 2; 11. 27.

UPBRAID. Mat. 11. 20; Mk. 16. 14; Jas. 1. 5.

UPHOLD. Ps. 51. 12, *u.* with thy free spirit.
54. 4, with them that *u.* my soul.
119. 116, *u.* me according to thy word.
145. 14, the Lord *u.* all that fall.
Isa. 41. 10, I will *u.* thee with right hand.
42. 1, my servant, whom I *u.*
63. 5, wondered there was none to *u.*
Heb. 1. 3, *u.* all things by word of power.
See Ps. 37. 17; 41. 12; 63. 8; Prov. 20. 28.

UPPERMOST. Mat. 23. 6; Mk. 12. 39; Lu. 11. 43.

UPRIGHT. Job 12. 4, the *u.* man is laughed to scorn.
17. 8, *u.* men shall be astonied.
Ps. 19. 13, then shall I be *u.*
25. 8; 92. 15, good and *u.* is the Lord.
37. 14, such as be of *u.* conversation.
49. 14, the *u.* shall have dominion.
111. 1, the assembly of the *u.*
112. 4, to the *u.* ariseth light.
125. 4, that are *u.* in their hearts.
Prov. 2. 21, the *u.* shall dwell in the land.
11. 3, the integrity of the *u.*
20, such as are *u.* in their way.
14. 11, the tabernacle of the *u.*
15. 8, the prayer of the *u.* is his delight.
28. 10, the *u.* shall have good things.
Eccl. 7. 29, God hath made man *u.*
Cant. 1. 4, the *u.* love thee.
See Isa. 26. 7; Jer. 10. 5; Mic. 7. 2; Hab. 2. 4.

UPRIGHTLY. Ps. 58. 1; 75. 2, do ye judge *u.*
84. 11, no good from them that walk *u.*
Prov. 10. 9; 15. 21; 28. 18, he that walketh *u.*
Isa. 33. 15, he that speaketh *u.*
See Ps. 15. 2; Amos 5. 10; Mic. 2. 7; Gal. 2. 14.

UPRIGHTNESS. 1 Kings 3. 6, in *u.* of heart.
1 Chron. 29. 17, thou hast pleasure in *u.*
Job 4. 6, the *u.* of thy ways.
33. 23, to show unto man his *u.*
Ps. 25. 21, let *u.* preserve me.
143. 10, lead me into the land of *u.*
Prov. 2. 13, who leave the paths of *u.*
See Ps. 111. 8; Prov. 14. 2; 28. 6; Isa. 26. 7, 10.

UPROAR. Mat. 26. 5; Mk. 14. 2; Acts 17. 5; 21. 31.

UPWARD. Job 5. 7; Eccl. 3. 21; Isa. 38. 14.

URGE. Gen. 33. 11; 2 Kings 2. 17; Lu. 11. 53.

URGENT. Ex. 12. 33; Dan. 3. 22.

USE. Mat. 6. 7, *u.* not vain repetitions.
1 Cor. 7. 31, they that *u.* this world.
Gal. 5. 13, *u.* not liberty for an occasion.
1 Tim. 1. 8, if a man *u.* it lawfully.
See Ps. 119. 132; 1 Cor. 9. 12; 1 Tim. 5. 23.

USURP. 1 Tim. 2. 12, I suffer not a woman to *u.*

UTTER. Ps. 78. 2, I will *u.* dark sayings.
106. 2, who can *u.* the mighty acts?
119. 171, my lips shall *u.* praise.
Prov. 1. 20, wisdom *u.* her voice.
23. 33, thine heart shall *u.* perverse things.
29. 11, a fool *u.* all his mind.
Eccl. 5. 2, let not thine heart be hasty to *u.*
Rom. 8. 26, which cannot be *u.*
2 Cor. 12. 4, not lawful for a man to *u.*
Heb. 5. 11, many things hard to be *u.*
See Job 33. 3; Isa. 48. 20; Joel 2. 11; Mat. 13. 35.

UTTERANCE. Acts 2. 4, as the Spirit gave *u.*
See 1 Cor. 1. 5; 2 Cor. 8. 7; Eph. 6. 19; Col. 4. 3.

UTTERLY. Ps. 119. 8, forsake me not *u.*
Jer. 23. 39, I will *u.* forget you.
Zeph. 1. 2, I will *u.* consume all things.
2 Pet. 2. 12, these shall *u.* perish.
See Deut. 7. 2; Neh. 9. 31; Isa. 40. 30; Rev. 18. 8.

UTTERMOST. Mat. 5. 26; 1 Thess. 2. 16; Heb. 7. 25.

V.

VAGABOND. Ps. 109. 10; Acts 19. 13.

VAIL. Mat. 27. 51; 2 Cor. 3. 14; Heb. 6. 19.

VAIN. Ex. 5. 9, not regard *v.* words.
20. 7; Deut. 5. 11, shalt not take name of the Lord in *v.*
Deut. 32. 47, it is not a *v.* thing for you.
2 Sam. 6. 20, as one of the *v.* fellows.
2 Kings 18. 20; Isa. 36. 5, they are but *v.* words.
Job 11. 12, *v.* man would be wise.
16. 3, shall *v.* words have an end?
21. 34, how then comfort ye me in *v.*?
Ps. 2. 1; Acts 4. 25, the people imagine a *v.* thing.
26. 4, I have not sat with *v.* persons.
33. 17, an horse is a *v.* thing for safety.
39. 6, every man walketh in a *v.* show.
Ps. 60. 11; 108. 12, *v.* is the help of man.
89. 47, wherefore hast thou made men in *v.*?
127. 1, labour in *v.*, the watchman waketh in *v.*
Prov. 12. 11; 28. 19, followeth *v.* persons.
31. 30, beauty is *v.*
Eccl. 6. 12, all the days of his *v.* life.
Isa. 1. 13, bring no more *v.* oblations.
45. 18, he created it not in *v.*
19, I said not, seek ye me in *v.*
49. 4; 65. 23, laboured in *v.*
Jer. 3. 23, in *v.* is salvation hoped for.
10. 3, the customs of the people are *v.*
46. 11, in *v.* shalt thou use medicines.
Mal. 3. 14, ye have said, it is *v.* to serve God.
Mat. 6. 7, use not *v.* repetitions.
15. 9; Mk. 7. 7, in *v.* they worship me.
Rom. 13. 4, he beareth not the sword in *v.*
1 Cor. 15. 2, unless ye have believed in *v.*
2 Cor. 6. 1, receive not the grace of God in *v.*
Gal. 2. 2, lest I should run in *v.*
Tit. 1. 10, unruly and *v.* talkers.
Jas. 1. 26, this man's religion is *v.*
1 Pet. 1. 18, redeemed from *v.* conversation.
See Prov. 1. 17; Rom. 1. 21; Gal. 5. 26; Phil. 2. 3.

VALIANT. 1 Sam. 18. 17, he *v.* for me.
1 Kings 1. 42, for thou art a *v.* man.
Isa. 10. 13, put down inhabitants like a *v.* man.
Jer. 9. 3, they are not *v.* for truth.
Heb. 11. 34, waxed *v.* in fight.
See Ps. 60. 12; 118. 15; Isa. 33. 7; Nah. 2. 3.

VALUE. Job 13. 4, physicians of no *v.*
Mat. 10. 31; Lu. 12. 7, of more *v.*
See Lev. 27. 16; Job 28. 16; Mat. 27. 9.

VANISH. Isa. 51. 6; 1 Cor. 13. 8; Heb. 8. 13.

VANITY. Job 7. 3, to possess months of *v.*
15. 31, *v.* shall be his recompence.
35. 13, God will not hear *v.*
Ps. 12. 2, speak *v.* with his neighbour.
39. 5, every man at his best state is *v.*
62. 9, are *v.*, lighter than *v.*
144. 4, man is like to *v.*
Prov. 13. 11, wealth gotten by *v.*
30. 8, remove from me *v.*
Eccl. 6. 11, many things increase *v.*
11. 10, childhood and youth are *v.*
Isa. 30. 28, with the sieve of *v.*
Jer. 18. 15, have burned incense to *v.*
Hab. 2. 13, shall weary themselves for *v.*
Rom. 8. 20, creature made subject to *v.*
Eph. 4. 17, walk in *v.* of mind.
2 Pet. 2. 18, great swelling words of *v.*
See Eccl. 1. 2; Jer. 10. 8; 14. 22; Acts 14. 15.

VARIABLENESS. Jas. 1. 17, with whom is no *v.*

VARIANCE. Mat. 10. 35; Gal. 5. 20.

VAUNT. Judg. 7. 2; 1 Cor. 13. 4.

VEHEMENT. Cant. 8. 6; Mk. 14. 31; 2 Cor. 7. 11.

VENGEANCE. Deut. 32. 35, to me belongeth *v.*
Prov. 6. 34; Isa. 34. 8; 61. 2; Jer. 51. 6, day of *v.*
Isa. 59. 17, garments of *v.* for clothing.
Acts 28. 4, whom *v.* suffereth not to live.
Jude 7, the *v.* of eternal fire.
See Mic. 5. 15; Nah. 1. 2; Lu. 21. 22; Rom. 12. 19.

VERILY. Gen. 42. 21; Ps. 58. 11; 73. 13; Mk. 9. 12.

VERITY. Ps. 111. 7; 1 Tim. 2. 7.

VESSEL. 2 Kings 4. 6, there is not a *v.* more.
Ps. 31. 12, I am like a potter's *v.*
Isa. 66. 20, bring offering in a clean *v.*
Jer. 22. 28, a *v.* wherein is no pleasure.
25. 34, fall like a pleasant *v.*
Mat. 13. 48, gathered the good into *v.*
25. 4, the wise took oil in their *v.*
Acts 9. 15, he is a chosen *v.* unto me.
Rom. 9. 22, the *v.* of wrath.
23. the *v.* of mercy.
1 Thess. 4. 4, to possess his *v.* in sanctification.
2 Tim. 2. 21, he shall be a *v.* to honour.
1 Pet. 3. 7, honour to wife as to weaker *v.*
See Isa. 52. 11; 65. 4; Jer. 14. 3; Mk. 11. 16.

VESTRY. 2 Kings 10. 22, him that was over the *v.*

VESTURE. Gen. 41. 42; Ps. 22. 18; 102. 26; Mat. 27. 35; Heb. 1. 12; Rev. 19. 13.

VEX. Ex. 22. 21; Lev. 19. 33, not *v.* a. stranger.
Num. 33. 55, those ye let remain shall *v.* you.
2 Sam. 12. 18, how will he *v.* himself?
Job 19. 2, how long will ye *v.* my soul?
Isa. 11. 13, Judah shall not *v.* Ephraim.
Ezek. 32. 9, I will *v.* the hearts of many.
Mat. 15. 22, my daughter is grievously *v.*
2 Pet. 2. 8, *v.* his righteous soul.
See Lev. 18. 18; Judg. 16. 16; Isa. 63. 10; Hab. 2. 7.

VEXATION. Eccl. 1. 14; 2. 22; Isa. 9. 1; 28. 19; 65. 14.

VICTORY. 2 Sam. 19. 2, *v.* was turned to mourning.
1 Chron. 29. 11, thine is the *v.*
Ps. 98. 1, hath gotten him the *v.*
Mat. 12. 20, send forth judgment unto *v.*
1 John 5. 4, this is the *v.*, even our faith.
See Isa. 25. 8; 1 Cor. 15. 54, 55, 57.

VICTUALS. Ex. 12. 39, neither had they prepared *v.*
Josh. 9. 14, the men took of their *v.*
Neh. 10. 31, bring *v.* on the sabbath.
13. 15, in the day wherein they sold *v.*
Mat. 14. 15; Lu. 9. 12, into villages to buy *v.*
See Gen. 14. 11; Judg. 17. 10; 1 Sam. 22. 10.

VIEW. Josh. 2. 7; 7. 2; 2 Kings 2. 7; Neh. 2. 13.

VIGILANT. 1 Tim. 3. 2; 1 Pet. 5. 8.

VILE. 1 Sam. 3. 13, made themselves *v.*
Job 18. 3, wherefore are we reputed *v.*?
40. 4, I am *v.*, what shall I answer thee?
Ps. 15. 4; Isa. 32. 5; Dan. 11. 21, a *v.* person.
Jer. 15. 19, take the precious from the *v.*
Lam. 1. 11, see, O Lord, for I am become *v.*
Nah. 3. 6, I will make thee *v.*
Rom. 1. 26, gave them up to *v.* affections.
Phil. 3. 21, shall change our *v.* body.
Jas. 2. 2, a poor man in *v.* raiment.
See 2 Sam. 1. 21; Job 30. 8; Ps. 12. 8; Nah. 1. 14.

VILLANY. Isa. 32. 6; Jer. 29. 23.

VINE. Deut. 32. 32, their *v.* is of *v.* of Sodom.
Judg. 13. 14, may not eat anything that cometh of the *v.*
1 Kings 4. 25, dwelt every man under his *v.*,
2 Kings 18. 31; Isa. 36. 16, eat every man of his own *v.*
Ps. 80. 8, a *v.* out of Egypt.
128. 3, thy wife as a fruitful *v.*
Isa. 24. 7, the new wine mourneth, the *v.* languisheth.
Hos. 10. 1, Israel is au empty *v.*
Mic. 4. 4, shall sit every man under his *v.*
Mat. 25. 29; Mk. 14. 25; Lu. 22. 18, this fruit of the *v.*
John 15. 1, I am the true *v.*
See Deut. 8. 8; Cant. 2. 15; Joel 1. 7; Hab. 3. 17.

VINTAGE. Job 24. 6; Isa. 16. 10; 32. 10; Mic. 7. 1.

VIOL. Isa. 5. 12; 14. 11; Amos 5. 23; 6. 5.

VIOLENCE. Gen. 6. 11, earth was filled with *v.*
Ps. 11. 5, him that loveth *v.*
55. 9, I have seen *v.* in the city.
58. 2, weigh the *v.* of your hands.
72. 14, redeem their soul from *v.*
73. 6, *v.* covereth them as a garment.
Prov. 4. 17, they drink the wine of *v.*
10. 6, *v.* covereth mouth of wicked.
Isa. 53. 9, because he had done no *v.*
60. 18, *v.* shall no more be heard.
Ezek. 8. 17; 28. 16, they have filled the land with *v.*
Amos 3. 10, store up *v.* in their palaces.
Hab. 1. 3, *v.* is before me.
Mal. 2. 16, one covereth *v.* with his garment.
Mat. 11. 12, kingdom of heaven suffereth *v.*
Lu. 3. 14, do *v.* to no man.
See Mic. 2. 2; 6. 12; Zeph. 1. 9; Heb. 11. 34.

VIOLENT. Ps. 7. 16, his *v.* dealing.
18. 48; 140. 1; Prov. 16. 29, the *v.* man.
See 2 Sam. 22. 49; Eccl. 5. 8; Mat. 11. 12.

VIOLENTLY. Isa. 22. 18; Mat. 8. 32; Mk. 5. 13.

VIRGIN. Isa. 23. 12; 47. 1; 62. 5; Jer. 14. 17.

VIRTUE. Mk. 5. 30; Lu. 6. 19; 8. 46; Phil. 4. 8.

VIRTUOUS. Ruth 3. 11; Prov. 12. 4; 31. 10, 29.

VISAGE. Isa. 52. 14; Lam. 4. 8; Dan. 3. 19.

VISION. Job 20. 8, as a *v.* of the night.
Prov. 29. 18, where there is no *v.*, people perish.
Isa. 22. 1, the valley of *v.*
28. 7, they err in *v.*
Lam. 2. 9, prophets find no *v.* from the Lord.
Hos. 12. 10, I have multiplied *v.*
Joel 2. 28; Acts 2. 17, young men shall see *v.*
Zech. 13. 4, ashamed every one of his *v.*
Mat. 17. 9, tell the *v.* to no man.
Lu. 24. 23, had seen a *v.* of angels.
Acts 26. 19, not disobedient to heavenly *v.*
See Job 4. 13; Ezek. 1. 1; 8. 3; Mic. 3. 6.

VISIT. Gen. 50. 24; Ex. 13. 19, God will *v.* you.
Ex. 20. 5; 34. 7; Num. 14. 18; Deut. 5. 9, *v.* the iniquity of the fathers.
32. 34, when I *v.*, I will *v.* their sin.
Ruth 1. 6, how the Lord had *v.* his people.
Job 5. 24, thou shalt *v.* thy habitation.
7. 18, shouldest *v.* him every morning.
Ps. 8. 4; Heb. 2. 6, the son of man, that thou *v.* him.
106. 4, *v.* me with thy salvation.
Jer. 5. 9; 19. 9, shall I not *v.* for these things?
29. 10, I will *v.*, and perform my good word.
Ezek. 38. 8, after many days thou shalt be *v.*
Mat. 25. 36, I was sick, and ye *v.* me.
Acts 15. 14, how God did *v.* the Gentiles.
Jas. 1. 27, to *v.* the fatherless and widows.
See Job 31. 14; Lu. 1. 68, 78; 7. 16.

VISITATION. Job 10. 12, thy *v.* hath preserved.
Isa. 10. 3; 1 Pet. 2. 12, in the day of *v.*
Jer. 8. 12; 10. 15; 46. 21; 50. 27; Lu. 19. 44, in the time of *v.*
See Num. 16. 29; Jer. 11. 23; Hos. 9. 7.

VOCATION. Eph. 4. 1, worthy of the *v.*

VOICE. Gen. 4. 10, *v.* of thy brother's blood.
27. 22, the *v.* is Jacob's *v.*
Ex. 23. 21, obey his *v.*, provoke him not.
24. 3, all the people answered with one *v.*
32. 18, it is not the *v.* of them that shout.
Deut. 4. 33, did ever people hear *v.* of God?
Josh. 6. 10, nor make any noise with thy *v.*
1 Sam. 24. 16; 26. 17, is this thy *v.*?
1 Kings 19. 12, after the fire, a still small *v.*
2 Kings 4. 31, there was neither *v.* nor hearing.
Job 3. 7, let no joyful *v.* come therein.
30. 31, organ into the *v.* of them that weep.
37. 4, a *v.* roareth.
40. 9, canst thou thunder with a *v.* like him.
Ps. 5. 3, my *v.* shalt thou hear in the morning.
31. 22; 86. 6, the *v.* of my supplications.
42. 4, with the *v.* of joy.
95. 7, to day, if ye will hear his *v.*
103. 20, the *v.* of his word.
Prov. 1. 20, uttereth her *v.* in the streets.
5. 13, not obeyed the *v.* of my teachers.
8. 1, doth not understanding put forth her *v.*?
4, my *v.* is to the sons of man.
Eccl. 5. 3, a fool's *v.* is known.
12. 4, rise up at the *v.* of the bird.
Cant. 2. 8; 5. 2, the *v.* of my beloved.
12, the *v.* of the turtle is heard.
14, sweet is thy *v.*
Isa. 13. 2, exalt the *v.* unto them.
40. 3; Mat. 3. 3; Mk. 1. 3; Lu. 3. 4, *v.* of him that crieth.
6, the *v.* said, cry.
48. 20, with a *v.* of singing.
52. 8, with the *v.* together shall they sing.
65. 19, the *v.* of weeping be no more heard.
66. 6, a *v.* of noise, a *v.* from the temple.
Jer. 7. 34, the *v.* of mirth, and *v.* of gladness.
30. 19, the *v.* of them that make merry.
48. 3, a *v.* of crying shall be.

Ezek. 23. 42, a *v.* of a multitude at ease.
33. 32, one that hath a pleasant *v.*
43. 2, *v.* like a noise of many waters.
Nah. 2. 7, lead her as with the *v.* of doves.
Mat. 12. 19, neither shall any man hear his *v.*
Lu. 23. 23, the *v.* of them and chief priests prevailed.
John 5. 25, the dead shall hear *v.* of Son of God.
10. 4, the sheep follow, for they know his *v.*
5, they know not the *v.* of strangers.
12. 30, this *v.* came not because of me.
18. 37, every one that is of the truth heareth my *v.*
Acts 12. 14, and when she knew Peter's *v.*
26. 10, I gave my *v.* against them.
1 Cor. 14. 10, there are so many *v.* in the world.
19, that by my *v.* I might teach others.
Gal. 4. 20, I desire now to change my *v.*
1 Thess. 4. 16, descend with *v.* of archangel.
2 Pet. 2. 16, dumb ass speaking with man's *v.*
Rev. 3. 20, if any man hear my *v.*
4. 5, out of the throne proceeded *v.*
See Gen. 3. 17; Ps. 58. 5; John 3. 29; Acts 12. 22.

VOID. Gen. 1. 2; Jer. 4. 23, without form, and *v.*
Deut. 32. 28, a people *v.* of counsel.
Ps. 89. 39, made *v.* the covenant.
119. 126, they have made *v.* thy law.
Prov. 11. 12, *v.* of wisdom.
Isa. 55. 11, my word shall not return to me *v.*
Jer. 19. 7, make *v.* the counsel of Judah.
Nah. 2. 10, empty, *v.*, and waste.
Acts 24. 16, a conscience *v.* of offence.
See Num. 30. 12; Rom. 3. 31; 4. 14.

VOLUME. Ps. 40. 7; Heb. 10. 7.

VOLUNTARY. Lev. 1. 3; 7. 16; Ezek. 46. 12; Col. 2. 18.

VOMIT. Job 20. 15; Prov. 26. 11; 2 Pet. 2. 22.

VOW (*n.*). Gen. 28. 20; 31. 13, Jacob vowed a *v.*
Num. 29. 39, these ye shall do beside your *v.*
Deut. 12. 6, thither bring your *v.*
Judg. 11. 30, Jephthah vowed a *v.*, and said.
39, did with her according to his *v.*
1 Sam. 1. 21, Elkanah went up to offer his *v.*
Job 22. 27, thou shalt pay thy *v.*
Ps. 22. 25; 66. 13; 116. 14, I will pay my *v.*
50. 14, pay thy *v.* unto the most High.
56. 12, thy *v.* are upon me, O God.
61. 5, for thou hast heard my *v.*
8, that I may daily perform my *v.*
65. 1, to thee shall the *v.* be performed.
Prov. 7. 14, this day have I paid my *v.*
20. 25, after *v.* to make enquiry.
31. 2, the son of my *v.*
Eccl. 5. 4, when thou vowest a *v.*, defer not to pay.
Isa. 19. 21, they shall vow a *v.* unto the Lord.
Jonah 1. 16, feared the Lord, and made *v.*
Acts 18. 18, shorn his head, for he had a *v.*
21. 23, four men which have a *v.* on them.
See 2 Sam. 15. 7; Jer. 44. 25; Nah. 1. 15.

VOW (*v.*). Deut. 23. 22, if forbear to *v.*, no sin.
Ps. 76. 11, *v.*, and pay to the Lord your God.
132. 2, and *v.* to the mighty God.
See Num. 21. 2; Eccl. 5. 5; Jonah 2. 9.

W.

WAG. Jer. 18. 16; Lam. 2. 15; Zeph. 2. 15.

WAGES. Gen. 29. 15, what shall thy *w.* be?
30. 28, appoint me thy *w.*
31. 7, changed my *w.* ten times.
Ex. 2. 9, nurse this child, I will give *w.*
Jer. 22. 13, useth neighbour's service without *w.*
Hag. 1. 6, earneth *w.* to put in bag with holes.
Lu. 3. 14, be content with your *w.*
John 4. 36, he that reapeth receiveth *w.*
Rom. 6. 23, the *w.* of sin is death.
2 Pet. 2. 15, the *w.* of unrighteousness.
See Ezek. 29. 18; Mal. 3. 5; 2 Cor. 11. 8.

WAGONS. Gen. 45. 19; Num. 7. 7; Ezek. 23. 24.

WAIL. Ezek. 32. 18, *w.* for the multitude.
Amos 5. 16, *w.* shall be in all streets.
Mic. 1. 8, therefore I will *w.* and howl.
Mat. 13. 42, there shall be *w.* and gnashing.
Mk. 5. 38, he seeth them that *w.* greatly.
Rev. 1. 7, all kindreds of the earth shall *w.*
18. 15, merchants shall stand afar off *w.*
See Esth. 4. 3; Jer. 9. 10, 19, 20; Ezek. 7. 11.

WAIT. Gen. 49. 18, I have *w.* for thy salvation.
Num. 35. 20; Jer. 9. 8, by laying of *w.*
2 Kings 6. 33, should I *w.* for the Lord any longer?
Job 14. 14, I will *w.* till my change come.
15. 22, he is *w.* for of the sword.
17. 13, if I *w.* the grave is my house.
29. 21, to me men *w.*, and kept silence.
23, they *w.* for me as for rain.
30. 26, when I *w.* for light, darkness came.
Ps. 25. 3; 69. 6, let none that *w.* be ashamed.
27. 14; 37. 34; Prov. 20. 22, *w.* on the Lord.
33. 20, our soul *w.* for the Lord.
37. 7, *w.* patiently.
52. 9, I will *w.* on thy name.
62. 1; 130. 6, my soul *w.* upon God.
5, *w.* only on God.
65. 1, praise *w.* for thee in Zion.
69. 3, mine eyes fail while I *w.* for God.
104. 27, these all *w.* upon thee.
106. 13, they *w.* not for counsel.
123. 2, so our eyes *w.* on the Lord.
Prov. 27. 18, he that *w.* on his master.
Isa. 30. 18, the Lord *w.* to be gracious.
40. 31, they that *w.* on the Lord shall renew.
42. 4, the isles shall *w.* for his law.
59. 9, we *w.* for light.
64. 4, prepared for him that *w.* for him.
Lam. 3. 26, good that a man hope and quietly *w.*
Dan. 12. 12, blessed is he that *w.*, and cometh to the days.
Hab. 2. 3, though the vision tarry, *w.* for it.
Zech. 11. 11, poor of flock that *w.* upon me.
Mk. 15. 43, who also *w.* for the kingdom of God.
Lu. 2. 25, *w.* for the consolation of Israel.
12. 36, like unto men that *w.* for their lord.
Acts 1. 4, but *w.* for promise of the Father.
Rom. 8. 23, groan, *w.* for the adoption.
25, then do we with patience *w.* for it.
12. 7, let us *w.* on our ministering.
1 Cor. 9. 13, they which *w.* at the altar are partakers.
Gal. 5. 5, we *w.* for the hope.
1 Thess. 1. 10, to *w.* for his Son from heaven.
See Num. 3. 10; Neh. 12. 44; Isa. 8. 17.

WAKE. Ps. 139. 18, when I *w.* I am still with thee.
Jer. 51. 39, sleep a perpetual sleep, and not *w.*
Joel 3. 9, prepare war, *w.* up the mighty men.
Zech. 4. 1, the angel came again, and *w.* me.
1 Thess. 5. 10, whether we *w.* or sleep.
See Ps. 77. 4; 127. 1; Cant. 5. 2; Isa. 50. 4.

WALK. Gen. 17. 1, *w.* before me, and be perfect.
24. 40, the Lord before whom I *w.*
48. 15, before whom my fathers did *w.*
Ex. 16. 4, whether they will *w.* in my law.
18. 20, the way wherein they must *w.*
Lev. 26. 12, I will *w.* among you.
Deut. 23. 14, God *w.* in midst of the camp.
Judg. 5. 10, speak, ye that *w.* by the way.
2 Sam. 2. 29, Abner and his men *w.* all that night.
Job 18. 8, he *w.* on a snare.
22. 14, he *w.* in the circuit of heaven.
23. 3, when by his light I *w.* through darkness.
Ps. 23. 4, though I *w.* through the valley of the shadow of death.
26. 11, as for me, I will *w.* in mine integrity.
48. 12, *w.* about Zion, and go round.
55. 14, we *w.* to house of God in company.
56. 13, that I may *w.* before God in light of the living.
84. 11, from them that *w.* uprightly.
91. 6, the pestilence that *w.* in darkness.
104. 3, who *w.* upon wings of the wind.
116. 9, I will *w.* before the Lord.
119. 45, I will *w.* at liberty.

Ps. 138. 7, though I *w.* in midst of trouble.
Prov. 10. 9; 28. 18, be that *w.* uprightly *w.* surely.
13. 20, that *w.* with wise men shall be wise.
19. 1; 28. 6, better is the poor that *w.* in integrity.
28. 26, whoso *w.* wisely shall be delivered.
Eccl. 2. 14, the fool *w.* in darkness.
Isa. 2. 5, let us *w.* in the light of the Lord.
9. 2, the people that *w.* in darkness.
20. 3, as my servant hath *w.* naked.
30. 21, a voice saying, this is the way, *w.* in it.
35. 9, the redeemed shall *w.* there.
59. 10, that *w.* in darkness, and hath no light.
11, *w.* in the light of your fire.
Jer. 6. 18, ask where is the good way, *w.* therein.
10. 23, not in man that *w.* to direct.
Ezek. 28. 14, hast *w.* in midst of stones of fire.
Dan. 4. 37, those that *w.* in pride.
Hos. 14. 9, the just shall *w.* in them.
Amos 3. 3, can two *w.* together?
Mic. 6. 8, to *w.* humbly with thy God.
Nah. 2. 11, where the lion *w.*
Zech. 1. 11, we have *w.* to and fro through the earth.
Mal. 3. 14, what profit that we have *w.* mournfully?
Mat. 9. 5; Mk. 2. 9; Lu. 5. 23; John 5. 8, 11, 12; Acts 3. 6, arise, and *w.*
12. 43; Lu. 11. 24, *w.* through dry places,
14. 29, he *w.* on the water.
Mk. 16. 12, he appeared to two of them as they *w.*
Lu. 13. 33, I must *w.* to day, and to morrow.
John 8. 12, shall not *w.* in darkness.
11. 9, if any man *w.* in the day.
Rom. 4. 12, who *w.* in steps of that faith.
6. 4, *w.* in newness of life.
8. 1, who *w.* not after flesh, but after Spirit.
2 Cor. 5. 7, we *w.* by faith.
Gal. 6. 16, as many as *w.* according to this rule.
Eph. 2. 2; Col. 3. 7, in time past ye *w.*
10, ordained that we should *w.* in them.
4. 1, *w.* worthy of the vocation.
17, that ye *w.* not as other Gentiles.
5. 15, *w.* circumspectly.
Phil. 3. 17, mark them which *w.*
18, many *w.*, of whom I told you.
Col. 1. 10; 1 Thess. 2. 12, that ye might *w.* worthy of the Lord.
1 Thess. 4. 1, how ye ought to *w.*
12, ye may *w.* honestly.
2 Thess. 3. 6, from brother that *w.* disorderly.
1 Pet. 4. 3, when we *w.* in lasciviousness.
5. 8, *w.* about, seeking whom he may devour.
1 John 1. 7, if we *w.* in the light.
2. 6, to *w.*, even as he *w.*
See Gal. 5. 16; Eph. 5. 2; Phil. 3. 16.

WALKING. Deut. 2. 7, Lord knoweth thy *w.*
Job 31. 26, the moon *w.* in brightness.
Dan. 3. 25, four men loose, *w.* in the fire.
Mat. 14. 25, Jesus went to them, *w.* on the sea.
Mk. 8. 24, I see men as trees, *w.*
Acts 9. 31, *w.* in the fear of the Lord.
See Isa. 3. 16; 2 Cor. 4. 2; 2 Pet. 3. 3; Jude 16.

WALL. Gen. 49. 22, branches run over the *w.*
Ex. 14. 22, the waters were a *w.* to them.
Num. 22. 24, a *w.* being on this side, a *w.* on.
2 Sam. 22. 30; Ps. 18. 29, have I leaped over a *w.*
2 Kings 20. 2; Isa. 36. 11, turned his face to the *w.*
Ezra 5. 3, who commanded you to make this *w.*?
Neh. 4. 6, so built we the *w.*
Ps. 62. 3, a bowing *w.* shall ye be.
122. 7, peace be within thy *w.*
Prov. 24. 31, the *w.* thereof was broken down.
25. 28, like a city without *w.*
Isa. 26. 1, salvation will God appoint for *w.*
59. 10, we grope for the *w.*
60. 18, thou shalt call thy *w.* Salvation.
Ezek. 8. 7, a hole in the *w.*
Dan. 5. 5, fingers wrote on the *w.*
Amos 5. 19, leaned hand on *w.*, and serpent bit him.
Hab. 2. 11, the stone shall cry out of the *w.*
Acts 23. 3, thou whited *w.*
Eph. 2. 14, the middle *w.* of partition.
See Ezek. 38. 11; Zech. 2. 4; Acts 9. 25; Rev. 21. 14.

WALLOW. Jer. 6. 26; 25. 34, *w.* in ashes.
2 Pet. 2. 22, washed, to her *w.* in the mire.
See 2 Sam. 20. 12; Ezek. 27. 30.

WANDER. Num. 14. 33, your children shall *w.*
Deut. 27. 18, cursed be he that maketh blind to *w.*
Job 12. 24, he causeth them to *w.*
15. 23, he *w.* abroad for bread.
38. 41, young ravens *w.* for lack of meat.
Ps. 55. 7, then would I *w.* far off.
59. 15, let them *w.* up and down.
119. 10, let me not *w.* from thy commandments.
Prov. 27. 8, as a bird that *w.* from nest.
Isa. 16. 3, bewray not him that *w.*
47. 15, *w.* every one to his quarter.
Jer. 14. 10, thus have they loved to *w.*
Lam. 4. 14, they have *w.* as blind men.
Ezek. 34. 6, my sheep *w.* through mountains.
Amos 4. 8, two cities *w.* to one city to drink.
See Hos. 9. 17; 1 Tim. 5. 13; Heb. 11. 37; Jude 13.

WANT (*n.*). Deut. 28. 48, thou shalt serve in *w.*
Judg. 18. 10, a place where there is no *w.*
19. 20, let all thy *w.* lie on me.
Job 24. 8, they embrace the rock for *w.*
31. 19, if I have seen any perish for *w.*
Ps. 34. 9, there is no *w.* to them that fear him.
Amos 4. 6, I have given you *w.* of bread.
Mk. 12. 44, she of her *w.* cast in all.
Lu. 15. 14, he began to be in *w.*
Phil. 2. 25, that ministered to my *w.*
See Prov. 6. 11; Lam. 4. 9; 2 Cor. 8. 14; Phil. 4. 11.

WANT (*v.*). Ps. 23. 1, I shall not *w.*
34. 10, shall not *w.* any good thing.
Prov. 9. 4, for him that *w.* understanding.
10. 19, in multitude of words there *w.* not sin.
13. 25, the belly of the wicked shall *w.*
Eccl. 6. 2, he *w.* nothing for his soul.
Isa. 34. 16, none shall *w.* her mate.
Jer. 44. 18, we have *w.* all things.
Ezek. 4. 17, that they may *w.* bread and water.
John 2. 3, when they *w.* wine.
2 Cor. 11. 9, when I *w.* I was chargeable.
See Eccl. 1. 15; Dan. 5. 27; Tit. 1. 5; Jas. 1. 4.

WANTON. Isa. 3. 16; Rom. 13. 13; 1 Tim. 5. 11; Jas. 5. 5.

WAR (*n.*). Ex. 32. 17, there is a noise of *w.*
Num. 32. 6, shall your brethren go to *w.*, and shall ye sit here?
Deut. 24. 5, taken a wife, shall not go to *w.*
Judg. 5. 8, then was *w.* in the gates.
1 Chron. 5. 22, many slain, because the *w.* was of God.
Job 10. 17, changes and *w.* are against me.
38. 23, reserved against the day of *w.*
Ps. 27. 3, though *w.* should rise against me.
46. 9, he maketh *w.* to cease.
55. 21, *w.* was in his heart.
68. 30, scatter the people that delight in *w.*
Prov. 20. 18, with good advice make *w.*
Eccl. 3. 8, a time of *w.*
8. 8, no discharge in that *w.*
Isa. 2. 4; Mic. 4. 3, nor learn *w.* any more.
Jer. 42. 14, to Egypt, where we shall see no *w.*
Mic. 2. 8, as men averse from *w.*
Mat. 24. 6; Mk. 13. 7; Lu. 21. 9, *w.* and rumours of *w.*
Lu. 14. 31, what king, going to make *w.*?
Jas. 4. 1, from whence come *w.*?
Rev. 12. 7, there was *w.* in heaven.
See Eccl. 9. 18; Ezek. 32. 27; Dan. 7. 21; 9. 26.

WAR (*v.*). 2 Sam. 22. 35; Ps. 18. 34; 144. 1, teacheth my hands to *w.*
2 Chron. 6. 34, if thy people go to *w.*
Isa. 41. 12, they that *w.* against thee.
2 Cor. 10. 3, we do not *w.* after the flesh.
1 Tim. 1. 18, *w.* a good warfare.
2 Tim. 2. 4, no man that *w.* entangleth.

Jas. 4. 1, lusts that *w.* in your members.
2, ye fight and *w.*, yet ye have not.
1 Pet. 2. 11, from lusts which *w.* against the soul.
See 1 Kings 14. 19; Isa. 37. 8; Rom. 7. 23.
WARDROBE. 2 Kings 22. 14; 2 Chron. 34. 22.
WARE. Mat. 24. 50; Lu. 8. 27; 2 Tim. 4. 15.
WARFARE. Isa. 40. 2, that her *w.* is accomplished.
2 Cor. 10. 4, weapons of our *w.* are not carnal.
See 1 Sam. 28. 1; 1 Cor. 9. 7; 1 Tim. 1. 18.
WARM. Eccl. 4. 11, how can one be *w.*?
Isa. 47. 14, not be a coal to *w.* at.
Hag. 1. 6, ye clothe you, but there is none *w.*
Mk. 14. 54; John 18. 18, Peter *w.* himself.
Jas. 2. 16, be ye *w.* and filled.
See 2 Kings 4. 34; Job 37. 17; 39. 14; Isa. 44. 15
WARN. Ezek. 3. 18; Acts 20. 31; 1 Thess. 5. 14.
WASH. 2 Kings 5. 10, go, *w.* in Jordan.
12, may I not *w.* in them, and be clean?
Job 9. 30, if I *w.* myself with snow water.
11. 19, thou *w.* away things which grow.
29. 6, when I *w.* my steps with butter.
Ps. 26. 6; 73. 13, I will *w.* my hands in innocency.
51. 2, *w.* me throughly from mine iniquity.
7, *w.* me, and I shall be whiter than snow.
Prov. 30. 12, a generation not *w.*
Cant. 5. 12, his eyes are *w.* with milk.
Isa. 1. 16, *w.* you, make you clean.
Jer. 2. 22, though thou *w.* thee with nitre.
4. 14, *w.* thy heart.
Ezek. 16. 4, nor wast *w.* in water to supple thee.
Mat. 6. 17, when thou fastest, *w.* thy face.
27. 24, took water, and *w.* his hands.
Mk. 7. 3, except they *w.* oft, eat not.
Lu. 7. 38, began to *w.* his feet with tears.
44, she hath *w.* my feet with her tears.
John 9. 7, go, *w.* in the pool of Siloam.
Acts 16. 33, he *w.* their stripes.
22. 16, *w.* away thy sins.
1 Cor. 6. 11, but ye are *w.*
Heb. 10. 22, having our bodies *w.* with pure water.
2 Pet. 2. 22, the sow that was *w.*
Rev. 1. 5, that *w.* us from our sins.
7. 14, have *w.* their robes.
See Neh. 4. 23; Eph. 5. 26; Tit. 3. 5; Heb. 9. 10.
WASTE. Deut. 32. 10; Job 30, 3, in *w.* wilderness.
1 Kings 17. 14, barrel of meal shall not *w.*
Ps. 80. 13, boar out of wood doth *w.* it.
91. 6, nor for the destruction that *w.*
Isa. 24. 1, the Lord maketh the earth *w.*
61. 4, they shall build the old *w.*
Joel 1. 10, the field is *w.*, the corn is *w.*
See Prov. 18. 9; Isa. 59. 7; Mat. 26. 8; Mk. 14. 4.
WATCH (*n.*). Ps. 90. 4, as a *w.* in the night.
119. 148, mine eyes prevent night *w.*
Jer. 51. 12, make the *w.* strong.
Hab. 2. 1, I will stand upon my *w.*
See Mat. 14. 25; 24. 43; 27. 65; Lu. 2. 8.
WATCH (*v.*). Gen. 31. 49, the Lord *w.* between me and thee.
Job 14. 16, dost thou not *w.* over my sin?
Ps. 37. 32, the wicked *w.* the righteous.
102. 7, I *w.*, and am as a sparrow.
130. 6, more than they that *w.* for morning.
Isa. 29. 20, all that *w.* for iniquity are cut off.
Jer. 20. 10, my familiars *w.* for my halting.
31. 28, so will I *w.* over them, to build.
44. 27, I will *w.* over them for evil.
Ezek. 7. 6, the end is come, it *w.* for thee.
Hab. 2. 1, I will *w.* to see what he will say.
Mat. 24. 42; 25. 13; Mk. 13. 35; Lu. 21. 36; Acts 20. 31, *w.* therefore.
26. 41; Mk. 13. 33; 14. 38, *w.* and pray.
1 Thess. 5. 6; 1 Pet. 4. 7, let us *w.* and be sober.
Heb. 13. 17, for they *w.* for your souls.
See 1 Cor. 16. 13; 2 Tim. 4. 5; Rev. 3. 2; 16. 15.
WATER (*n.*). Gen. 26. 20, the *w.* is ours.
49. 4, unstable as *w.*
Deut. 8. 7, a land of brooks of *w.*
11. 11, land drinketh *w.* of rain of heaven.
Josh. 7. 5, hearts melted, and became as *w.*
2 Sam. 14. 14, as *w.* split on the ground.
1 Kings 13. 22, eat no bread and drink no *w.*
22. 27; 2 Chron. 18. 26, *w.* of affliction.
2 Kings 3. 11, who poured *w.* on Elijah's hands.
20. 20, brought *w.* into the city.
Neh. 9. 11, threwest as a stone into mighty *w.*
Job 8. 11, can the flag grow without *w.*?
14. 9, through the scent of *w.* it will bud.
19, the *w.* wear the stones.
15. 16, who drinketh iniquity like *w.*
22. 7, hast not given *w.* to weary to drink
26. 8, bindeth up *w.* in his thick clouds.
38. 30, the *w.* are hid as with a stone.
Ps. 22. 14, I am poured out like *w.*
23. 2, beside the still *w.*
33. 7, he gathereth the *w.* of the sea.
46. 3, though the *w.* roar and be troubled.
63. 1, thirsty land, where no *w.* is.
73. 10, *w.* of a full cup are wrung out.
77. 16, the *w.* saw thee.
79. 3, their blood have they shed like *w.*
124. 4, then the *w.* had overwhelmed us.
148. 4, praise him, ye *w.* above heavens.
Prov. 5. 15, drink *w.* out of thine own cistern.
9. 17, stolen *w.* are sweet.
20. 5, counsel is like deep *w.*
25. 25, as cold *w.* to a thirsty soul.
27. 19, as in *w.* face answereth to face.
30. 4, who hath bound the *w.* in a garment?
Eccl. 11. 1, cast thy bread upon the *w.*
Cant. 4. 15; John 7. 38, well of living *w.*
8. 7, many *w.* cannot quench love.
Isa. 1. 22, thy wine is mixed with *w.*
3. 1, take away whole stay of *w.*
11. 9; Hab. 2. 14, as the *w.* cover the seas.
19. 5, the *w.* shall fail from the sea.
28. 17, *w.* shall overflow the hiding place.
32. 20, blessed are ye that sow beside all *w.*
33. 16, his *w.* shall be sure.
35. 6, in wilderness shall *w.* break out.
41. 17, when the poor seek *w.*
43. 2, when thou passest through the *w.*
16, a path in the mighty *w.*
20, I give *w.* in the wilderness.
44. 3, I will pour *w.* on him that is thirsty.
55. 1, come ye to the *w.*
57. 20, whose *w.* cast up mire and dirt.
Jer. 2. 13; 17. 13, the fountain of living *w.*
9. 1, Oh that my head were *w.*
14. 3, their nobles sent little ones to the *w.*
47. 2, behold *w.* rise up out of the north.
Ezek. 4. 17, that they may want bread and *w.*
7. 17; 21. 7, be weak as *w.*
31. 4, the *w.* made him great.
36. 25, then will I sprinkle clean *w.*
Amos 8. 11, not famine of bread nor thirst for *w.*
Mat. 3. 11; Mk. 1. 8; Lu. 3. 16; John 1. 26; Acts 1. 5; 11. 16, baptize you with *w.*
10. 42; Mk. 9. 41, whoso giveth a cup of cold *w.*
14. 28, bid me come to thee on the *w.*
27. 24, Pilate took *w.* and washed.
Lu. 8. 23, ship filled with *w.*
24, rebuked the raging of the *w.*
16. 24, dip the tip of his finger in *w.*
John 3. 5, except a man be born of *w.*
23, there was much *w.* there.
4. 15, give me this *w.*
5. 3, waiting for moving of the *w.*
19. 34, forthwith came out blood and *w.*
Acts 10. 47, can any forbid *w.*
2 Cor. 11. 26, in perils of *w.*
Eph. 5. 26, cleanse it with washing of *w.*
1 Pet. 3. 20, eight souls were saved by *w.*
2 Pet. 2. 17, wells without *w.*
1 John 5. 6, this is he that came by *w.*
Rev. 22. 17, let him take *w.* of life freely.
See Ps. 29. 3; Jer. 51. 13; Ezek. 32. 2; 47. 1.
WATER (*v.*). Gen. 2. 6, mist that *w.* face of ground.
13. 10, the plain was well *w.*

Deut. 11. 10, *w.* it with thy foot as a garden.
Ps. 6. 6, I *w.* my couch with tears.
72. 6, as showers that *w.* the earth.
104. 13, he *w.* the hills from his chambers.
Prov. 11. 25, he that *w.* shall be *w.*
Isa. 16. 9, I will *w.* thee with my tears.
27. 3, I will *w.* it every moment.
55. 10, returneth not, but *w.* the earth.
58. 11; Jer. 31. 12, thou shalt be like a *w.* garden.
Ezek. 32. 6, I will also *w.* with thy blood.
1 Cor. 3. 6, Apollos *w.*, but God gave the increase.
See Ps. 65. 9; Ezek. 17. 7; Joel 3. 18.

WAVES. Ps. 42. 7, all thy *w.* are gone over me.
65. 7; 89. 9; 107. 29, stilleth noise of *w.*
93. 4, the Lord is mightier than mighty *w.*
Isa. 48. 18, righteousness as *w.* of the sea.
Jer. 5. 22, though the *w.* toss.
Zech. 10. 11, shall smite the *w.* in the sea.
Jude 13, raging *w.* of the sea.
See Mat. 8. 24; 14. 24; Mk. 4. 37; Acts 27. 41.

WAX (*n.*). Ps. 22. 14; 68. 2; 97. 5; Mic. 1. 4.

WAX (*v.*). Ex. 22. 24; 32. 10, my wrath shall *w.* hot.
Num. 11. 23, is the Lord's hand *w.* short?
Deut. 8. 4; 29. 5; Neh. 9. 21, raiment *w.* not old.
32. 15, Jeshurun *w.* fat and kicked.
Ps. 102. 26; Isa. 50. 9; 51. 6; Heb. 1. 11, shall *w.* old as doth a garment.
Mat. 24. 12, the love of many shall *w.* cold.
Lu. 12. 33, bags which *w.* not old.
See Mat. 13. 15; 1 Tim. 5. 11; 2 Tim. 3. 13.

WAY. Gen. 6. 12, all had corrupted his *w.*
24. 20, if God will keep me in this *w.*
56, seeing the Lord hath prospered my *w.*
Num. 22. 32, thy *w.* is perverse.
Deut. 8. 6; 26. 17; 28. 9; 30. 16; 1 Kings 2. 3; Ps. 119. 3; 128. 1; Isa. 42. 24, walk in his *w.*
Josh. 23. 14; 1 Kings 2. 2, the *w.* of all the earth.
1 Sam. 12. 23, teach you the good and right *w.*
2 Sam. 22. 31; Ps. 18. 30, as for God, his *w.* is perfect.
2 Kings 7. 15, all the *w.* was full of garments.
2 Chron. 6. 27, when thou hast taught them the good *w.*
Ezra 8. 21, to seek of him a right *w.*
Job 3. 23, to a man whose *w.* is hid.
12. 24; Ps. 107. 40, to wander where there is no *w.*
16. 22, I go the *w.* whence I shall not return.
19. 8, fenced up my *w.*
22. 15, hast thou marked the old *w.*?
23. 10, he knoweth the *w.* that I take.
24. 13, they know not the *w.* of the light.
31. 4, doth not he see my *w.*?
38. 19, where is the *w.* where light dwelleth?
Ps. 1. 6, Lord knoweth *w.* of the righteous.
2. 12, lest ye perish from the *w.*
25. 9, the meek will he teach his *w.*
27. 11; 86. 11, teach me thy *w.*
36. 4, in a *w.* that is not good.
37. 5, commit thy *w.* unto the Lord.
39. 1, I will take heed to my *w.*
49. 13, this their *w.* is their folly.
67. 2, that thy *w.* may be known.
78. 50, he made a *w.* to his anger.
95. 10; Heb. 3. 10, they have not known my *w.*
101. 2, behave wisely in a perfect *w.*
119. 5, O that my *w.* were directed.
30, I have chosen the *w.* of truth.
59, I thought on my *w.*
168, all my *w.* are before thee.
139. 24, lead me in the *w.* everlasting.
Prov. 2. 8, he preserveth the *w.* of his saints.
3. 6, in all thy *w.* acknowledge him.
17, her *w.* are *w.* of pleasantness.
5. 21, the *w.* of man are before the Lord.
6. 6, consider her *w.*, and be wise.
23; 15. 24; Jer. 21. 8, the *w.* of life.
12. 15, the *w.* of a fool right in his own eyes.
15. 19, the *w.* of the slothful man.
16. 7, when a man's *w.* please the Lord.
22. 6, train up a child in the *w.*

Prov. 23. 19, guide thy heart in the *w.*
26, let thine eyes observe my *w.*
28. 13, there is a lion in the *w.*
Eccl. 11. 5, the *w.* of the spirit.
12. 5, fears shall be in the *w.*
Isa. 2. 3; Mic. 4. 2, he will teach us of his *w.*
30. 21, this is the *w.*, walk ye in it.
35. 8, and a *w.*, called the *w.* of holiness.
40. 27, my *w.* is hid from the Lord.
42. 16, blind by *w.* they knew not.
24, they would not walk in his *w.*
45. 13, I will direct all his *w.*
55. 8, neither are your *w.* my *w.*
58. 2, they delight to know my *w.*
Jer. 6. 16, where is the good *w.*?
17. 10; 32. 19, every man according to his *w.*
18. 11, make your *w.* and doings good.
32. 39, I will give them one heart and one *w.*
50. 5, they shall ask the *w.* to Zion.
Ezek. 3. 18, to warn the wicked from his *w.*
18. 29, are not my *w.* equal? are not your *w.* unequal?
Joel 2. 7, march every one on his *w.*
Nah. 1. 3, the Lord hath his *w.* in the whirlwind.
Hag. 1. 5, consider your *w.*
Mal. 3. 1, he shall prepare the *w.* before me.
Mat. 7. 13, broad is the *w.* that leadeth.
10. 5, go not into *w.* of Gentiles.
22. 16; Mk. 12. 14; Lu. 20. 21, teachest the *w.* of God.
Mk. 8. 3, they will faint by the *w.*
11. 8; Mat. 21. 8; Lu. 19. 36, spread garments in the *w.*
Lu. 15. 20, when he was yet a great *w.* off.
19. 4, he was to pass that *w.*
John 10. 1, but climbeth up some other *w.*
14. 4, and the *w.* ye know.
6, I am the *w.*, the truth, and the life.
Acts 9. 2, if he found any of this *w.*
27, how he had seen the Lord in the *w.*
16. 17, which show unto us the *w.* of salvation.
18. 26, expounded the *w.* of God more perfectly.
19. 23, no small stir about that *w.*
24. 14, after the *w.* which they call heresy.
Rom. 3. 12, they are all gone out of the *w.*
11. 33, his *w.* are past finding out.
1 Cor. 10. 13, make a *w.* to escape.
12. 31, a more excellent *w.*
Col. 2. 14, took handwriting of ordinances out of the *w.*
Heb. 5. 2, compassion on them out of the *w.*
9. 8, the *w.* into the holiest.
10. 20, by a new and living *w.*
Jas. 1. 8, unstable in all his *w.*
5. 20, the sinner from error of his *w.*
2 Pet. 2. 2, follow their pernicious *w.*
15, which have forsaken the right *w.*
21, better not to have known *w.* of righteousness.
Jude 11, they have gone in the *w.* of Cain.
See Hos. 2. 6; Lu. 10. 31; Rev. 15. 3.

WEAK. Judg. 16. 7, *w.* as other men.
2 Sam. 3. 1, Saul's house waxed *w.* and *w.*
2 Chron. 15. 7, let not your hands be *w.*
Job 4. 3, hast strengthened the *w.* hands.
Ps. 6. 2, I am *w.*
Isa. 14. 10, art thou also become *w.* as we?
35. 3, strengthen ye the *w.* hands.
Ezek. 7. 17; 21. 7, shall be *w.* as water.
16. 30, how *w.* is thy heart.
Joel 3. 10, let the *w.* say, I am strong.
Mat. 26. 41; Mk. 14. 38, but the flesh is *w.*
Acts 20. 35, ye ought to support the *w.*
Rom. 4. 19, being not *w.* in faith.
8. 3, for the law was *w.*
1 Cor. 1. 27, *w.* things to confound mighty.
11. 30, for this cause many are *w.*
2 Cor. 10. 10, his bodily presence is *w.*
11. 29, who is *w.* and I am not *w.*?
12. 10, when I am *w.*, then am I strong.
Gal. 4. 9, turn again to *w.* elements.

1 Pet. 3. 7, honour to wife, as *w.* vessel.
See Job 12. 21; Jer. 38. 4; Rom. 15. 1; 1 Thess. 5. 14.

WEAKNESS. 1 Cor. 1. 25, the *w.* of God.
2. 3, I was with you in *w.*
15. 43, it is sown in *w.*, raised in power.
See 2 Cor. 12. 9; 13. 4; Heb. 7. 18; 11. 34.

WEALTH. Deut. 8. 18, Lord giveth power to get *w.*
1 Sam. 2. 32, see an enemy in all the *w.*
2 Chron. 1. 11, thou hast not asked *w.*
Esth. 10. 3, seeking the *w.* of his people.
Job 21. 13, they spend their days in *w.*
31. 25, if I rejoiced because my *w.* was great.
Ps. 44. 12, dost not increase *w.* by price.
49. 6, they that trust in *w.*
10, wise men die, and leave *w.* to others.
112. 3, *w.* and riches shall be in his house.
Prov. 5. 10, lest strangers be filled with thy *w.*
10. 15; 18. 11, the rich man's *w.* is his strong city.
13. 11, *w.* gotten by vanity.
19. 4, *w.* maketh many friends.
Acts 19. 25, by this craft we have our *w.*
1 Cor. 10. 24, seek every man another's *w.*
See Deut. 8. 17; Ruth 2. 1; Ezra 9. 12; Zech. 14. 14.

WEALTHY. Ps. 66. 12; Jer. 49. 31.

WEANED. 1 Sam. 1. 22; Ps. 131. 2; Isa. 11. 8; 28. 9.

WEAPON. Neh. 4. 17, with other hand held a *w.*
Isa. 13. 5; Jer. 50. 25, the *w.* of his indignation.
54. 17, no *w.* formed against thee.
Jer. 22. 7, every one with his *w.*
Ezek. 9. 1, with destroying *w.* in his hand.
2 Cor. 10. 4, the *w.* of our warfare.
See Job 20. 24; Ezek. 39. 9; John 18. 3.

WEAR. Job 14. 19, the waters *w.* the stones.
Isa. 4. 1, we will *w.* our own apparel.
Zech. 13. 4, nor shall they *w.* a rough garment.
Mat. 11. 8, that *w.* soft clothing.
See Deut. 22. 5; Esth. 6. 8; Lu. 9. 12; 1 Pet. 3. 3.

WEARINESS. Eccl. 12. 12; Mal. 1. 13; 2 Cor. 11. 27.

WEARY. Gen. 27. 46, I am *w.* of my life.
2 Sam. 23. 10, he smote till his hand was *w.*
Job 3. 17, and the *w.* be at rest.
10. 1, my soul is *w.*
16. 7, now he hath made me *w.*
22. 7, thou hast not given water to the *w.*
Ps. 6. 6, I am *w.* with groaning.
Prov. 3. 11, be not *w.* of the Lord's correction.
25. 17, lest he be *w* of thee.
Isa. 5. 27, none shall be *w.* among them.
7. 13, will ye *w.* my God also?
28. 12, cause the *w.* to rest.
32. 2, as shadow of a great rock in *w.* land.
40. 28, God fainteth not, neither is *w.*
31, they shall run, and not be *w.*
43. 22, thou hast been *w.* of me.
46. 1, a burden to the *w.* beast.
50. 4, a word in season to him that is *w.*
Jer. 6. 11, I am *w.* with holding in.
15. 6, I am *w.* with repenting.
20. 9, I was *w.* with forbearing.
31. 25, I have satiated the *w.* soul.
Lu. 16. 5, lest she *w.* me.
Gal. 6. 9; 2 Thess. 3. 13, not *w.* in well doing.
See Judg. 4. 21; Ps. 68. 9; 69. 3; Hab. 2. 13.

WEARY (*v.*). Isa. 43. 24, thou hast *w.* me.
47. 13, *w.* in the multitude of counsels.
57. 10, *w.* in the greatness of thy way.
Jer. 12. 5, with footmen, and they *w.* thee.
Ezek. 24. 12, she hath *w.* herself with lies.
Mic. 6. 3, wherein have I *w.* thee.
John 4. 6, being *w.*, sat thus on the well.
Heb. 12. 3, lest ye be *w.* and faint.
See Eccl. 10. 15; Jer. 4. 31; Mal. 2. 17.

WEATHER. Job 37. 22; Prov. 25. 20; Mat. 16. 2.

WEB. Judg. 16. 13; Job 8. 14; Isa. 59. 5.

WEDGE. Josh. 7. 21; Isa. 13. 12.

WEEK. Gen. 29. 27, fulfil her *w.*
Jer. 5. 24, the appointed *w.* of harvest.
Dan. 9. 27, in the midst of the *w.*
Mat. 28. 1; Mk. 16. 2, 9; Lu. 24. 1; John 20. 1, 19; Acts 20. 7; 1 Cor. 16. 2, the first day of the *w.*
See Num. 28. 26; Dan. 10. 2; Lu. 18. 12.

WEEP. Gen. 43. 30, he sought where to *w.*
1 Sam. 1. 6; John 20. 13, why *w.* thou?
11. 5, what aileth the people that they *w.*?
30. 4, no more power to *w.*
Neh. 8. 9, mourn not, nor *w.*
Job 27. 15, his widows shall not *w.*
30. 25, did not I *w.* for him that was in trouble?
Eccl. 3. 4, a time to *w.*
Isa. 15. 2, he is gone up to *w.*
22. 4, I will *w.* bitterly.
30. 19, thou shalt *w.* no more.
Jer. 9. 1, that I might *w.* day and night.
22. 10, *w.* ye not for the dead.
Joel 1. 5, awake, ye drunkards, and *w.*
Mk. 5. 39, why make ye this ado, and *w.*?
Lu. 6. 21, blessed are ye that *w.* now.
7. 13; 8. 52; Rev. 5. 5, *w.* not.
23. 28, *w.* not for me, but *w.* for yourselves.
John 11. 31, she goeth to grave to *w.* there.
Acts 21. 13, what mean ye to *w.*?
Rom. 12. 15, and *w.* with them that *w.*
See John 16. 20; 1 Cor. 7. 30; Jas. 4. 9; 5. 1.

WEEPING. 2 Sam. 15. 30, *w.* as they went.
Ezra 3. 13, not discern noise of joy from *w.*
Job 16. 16, my face is foul with *w.*
Ps. 6. 8, Lord hath heard the voice of my *w.*
30. 5, *w.* may endure for a night.
102. 9, I have mingled my drink with *w.*
Isa. 65. 19, the voice of *w.* he no more heard.
Jer. 31. 16, restrain thy voice from *w.*
48. 5, continual *w.* shall go up.
Joel 2. 12, turn to me with fasting and *w.*
Mat. 8. 12; 22. 13; 24. 51; 25. 30; Lu. 13. 28, *w.* and gnashing of teeth.
Lu. 7. 38, stood at his feet behind him *w.*
John 11. 33, when Jesus saw her *w.*
20. 11, Mary stood without at sepulchre *w.*
Phil. 3. 18, now tell you even *w.*
See Num. 25. 6; Jer. 31. 15; Mal. 2. 13; Mat. 2. 18; Acts 9. 39.

WEIGH. 2 Sam. 14. 26, *w.* the hair of his head.
Job 6. 2, Oh that my grief were *w.*
31. 6, let me be *w.* in an even balance.
Isa. 26. 7, thou dost *w.* the path of the just.
40. 12, who hath *w.* the mountains?
Dan. 5. 27, thou art *w.* in the balances.
See Job 28. 25; Prov. 16. 2; Zech. 11. 12.

WEIGHT. Lev. 26. 26, deliver bread by *w.*
Job 28. 25, to make the *w.* for the winds.
Ezek. 4. 10, thy meat shall be by *w.*
16, they shall eat bread by *w.*
2 Cor. 4. 17, a more exceeding *w.* of glory.
Heb. 12. 1, lay aside every *w.*
See Deut. 25. 13; Prov. 16. 11; Mic. 6. 11.

WEIGHTY. Prov. 27. 3; Mat. 23. 23; 2 Cor. 10. 10.

WELFARE. Neh. 2. 10, to seek *w.* of Israel.
Job 30. 15, my *w.* passeth away.
Ps. 69. 22, which should have been for their *w.*
Jer. 38. 4, seeketh not the *w.* of this people.
See Gen. 43. 27; Ex. 18. 7; 1 Chron. 18. 10.

WELL (*n.*). Num. 21. 17, spring up, O *w.*
Deut. 6. 11, and *w.* which thou diggedst not.
2 Sam. 23. 15; 1 Chron. 11. 17, water of the *w.* of Bethlehem.
Ps. 84. 6, through valley of Baca make it a *w.*
Prov. 5. 15, waters out of thine own *w.*
10. 11, a *w.* of life.
Cant. 4. 15; John 4. 14, *w.* of living waters.
Isa. 12. 3, the *w.* of salvation.
John 4. 6, sat thus on the *w.*
2 Pet. 2. 17, *w.* without water.
See Gen. 21. 19; 49. 22; 2 Sam. 17. 18.

WELL (*adv.*). Gen. 4. 7, if thou doest *w.*
12. 13, *w.* with me for thy sake.
29. 6, is he *w.*? and they said, he is *w.*
40. 14, think on me when it shall be *w.*
Ex. 4. 14, I know he can speak *w.*

Num. 11. 18, it was *w.* with us in Egypt.
Deut. 4. 40; 5. 16; 6. 3; 12. 25; 19. 13; 22. 7; Ruth 3. 1; Eph. 6. 3, that it may go *w.* with thee.
1 Sam. 20. 7, if he say thus, it is *w.*
2 Kings 4. 26, is it *w.* with thee, is it *w.*
2 Chron. 12. 12, in Judah things went *w.*
Ps. 49. 18, when thou doest *w.* to thyself.
Prov. 11. 10, when it goeth *w.* with righteous.
14. 15, looketh *w.* with the righteous.
30. 29, three things which go *w.*
Eccl. 8. 12, it shall be *w.* with them that fear God.
Isa. 3. 10, say to the righteous, it shall be *w.*
Ezek. 33. 32, one that can play *w.*
Jonah 4. 4, doest thou *w.* to be angry?
Mat. 25. 21; Lu. 19. 17, *w.* done.
Mk. 7. 37, he hath done all things *w.*
Lu. 6. 26, when all men speak *w.* of you.
Gal. 5. 7, ye did run *w.*
See Phil. 4. 14; 1 Tim. 3. 5; 5. 17; Tit. 2. 9.

WENT. Gen. 4. 16, Cain *w.* out from the presence.
Deut. 1. 31, in all the way ye *w.*
2 Kings 5. 26, *w.* not my heart with thee?
Ps. 42. 4, I *w.* with them to the house.
106. 32, it *w.* ill with Moses.
Mat. 21. 30, I go, sir, and *w.* not.
Lu. 17. 14, as they *w.* they were cleansed.
18. 10, two men *w.* up into temple to pray.
See Mat. 11. 7; 20. 1; Lu. 6. 19; John 8. 9.

WEPT. 2 Kings 8. 11, the man of God *w.*
Ezra 10. 1; Neh. 8. 9, the people *w.* very sore.
Neh. 1. 4, I *w.* before God.
Lu. 7. 32, we mourned, and ye have not *w.*
19. 41, beheld the city, and *w.* over it.
John 11. 35, Jesus *w.*
1 Cor. 7. 30, that weep as though they *w.* not.
See 2 Sam. 12. 22; Ps. 69. 10; 137. 1; Rev. 5. 4.

WET. Job 24. 8; Dan. 4. 15; 5. 21.

WHAT. Ex. 16. 15, they wist not *w.* it was.
2 Sam. 16. 10, *w.* have I to do with you?
Ezra 9. 10, *w.* shall we say after this?
Job 7. 17; 15. 14; Ps. 8. 4; 144. 3, *w.* is man?
Isa. 38. 15; John 12. 27, *w.* shall I say?
Hos. 6. 4, *w.* shall I do unto thee?
Mat. 5. 47, *w.* do ye more than others?
Mk. 14. 36, not *w.* I will, but *w.* thou wilt.
John 21. 22, *w.* is that to thee?
See Acts 9. 6; 10. 4; 16. 30; 1 Pet. 1. 11.

WHATSOEVER. Ps. 1. 3, *w.* he doeth shall prosper.
Eccl. 3. 14, *w.* God doeth shall be for ever.
Mat. 5. 37, *w.* is more than these.
7. 12, *w.* ye would that men should do.
20. 4, *w.* is right I will give you.
Phil. 4. 8, *w.* things are true.
See John 15. 16; Rom. 14. 23; 1 Cor. 10. 31.

WHEAT. 1 Sam. 12. 17, is it not *w.* harvest to-day?
Job 31. 40, let thistles grow instead of *w.*
Ps. 81. 16; 147. 14, the finest of the *w.*
Jer. 12. 13, they have sown *w.*, but reap thorns.
23. 28, what is the chaff to the *w.*?
Mat. 3. 12, gather *w.* into garner.
Lu. 22. 31, that he may sift you as *w.*
See John 12. 24; Acts 27. 38; 1 Cor. 15. 37.

WHEEL. Ex. 14. 25, took off their chariot *w.*
Judg. 5. 28, why tarry the *w.*?
Ps. 83. 13, make them like a *w.*
Prov. 20. 26, a wise king bringeth the *w.* over them.
Eccl. 12. 6, or *w.* broken at the cistern.
Isa. 28. 28, nor break it with the *w.* of his cart.
Nah. 3. 2, the noise of the rattling of the *w.*
See Isa. 5. 28; Jer. 18. 3; 47. 3; Ezek. 1. 16.

WHELP. 2 Sam. 17. 8; Prov. 17. 12; Hos. 13. 8.

WHEN. 1 Sam. 3. 12, *w.* I begin I will also.
1 Kings 8. 30, *w.* thou hearest forgive.
Ps. 94. 8, *w.* will ye be wise?
Eccl. 8. 7 who can tell him *w.* it shall be?
Mat. 24. 3; Mk. 13. 4; Lu. 21. 7, *w.* shall these things be?
See Deut. 8. 7; John 4. 25; 16. 8; 1 John 2. 28.

WHENCE. Gen. 42. 7; Josh. 9. 8, *w.* come ye?
Job 10. 21, *w.* I shall not return.
Isa. 51. 1, the rock *w.* ye are hewn.
Jas. 4. 1, from *w.* come wars?
Rev. 7. 13, *w.* came they?
See Mat. 13. 54; John 1. 48; 7. 28; 9. 29.

WHERE. Gen. 3. 9, *w.* art thou?
Ex. 2. 20; 2 Sam. 9. 4; Job 14. 10, *w.* is he?
Job 9. 24, if not, *w.* and who is he?
Ps. 42. 3, *w.* is thy God?
Jer. 2. 6, *w.* is the Lord?
Zech. 1. 5, your fathers, *w.* are they?
See Isa. 49. 21; Hos. 1. 10; Lu. 17. 37.

WHEREBY. Lu. 1. 18, *w.* shall I know this?
Acts 4. 12, none other name *w.* we must be saved.
Rom. 8. 15, the spirit of adoption, *w.* we cry.
See Jer. 33. 8; Ezek. 18. 31; 39. 26; Eph. 4. 30.

WHEREFORE. 2 Sam. 12. 23, *w.* should I fast?
Mat. 14. 31, *w.* didst thou doubt?
26. 50, *w.* art thou come?
See 2 Sam. 16. 10; Mal. 2. 15; Acts 10. 21.

WHERETO. Isa. 55. 11; Phil. 3. 16.

WHEREWITH. Judg. 6. 5, *w.* shall I save Israel?
Ps. 119. 42, so shall I have *w.* to answer.
Mic. 6. 6, *w.* shall I come before the Lord?
See Mat. 5. 13; Mk. 9. 5; John 17. 26; Eph. 2. 4.

WHET. Deut. 32. 41; Ps. 7. 12; 64. 3; Eccl. 10. 10.

WHETHER. Mat. 21. 31, *w.* of them did the will.
23. 17, *w.* is greater, gold or temple?
Rom. 14. 8, *w.* we live or die.
2 Cor. 12. 2, *w.* in the body, or out.
See 1 Kings 20. 18; Ezek. 2. 5; 3. 11; 1 John 4. 1.

WHILE. 2 Chron. 15. 2, with you *w.* ye be with him.
Ps. 49. 18, *w.* he lived he blessed his soul.
Isa. 55. 6, *w.* he may be found.
Jer. 15. 9, sun gone down *w.* it was yet day.
Lu. 18. 4, he would not for a *w.*
24. 44, *w.* I was yet with you.
John 9. 4, work *w.* it is day.
1 Tim. 5. 6, she is dead *w.* she liveth.
See 1 Sam. 9. 27; 2 Sam. 7. 19; Acts 20. 11.

WHIP. 1 Kings 12. 11; Prov. 26. 3; Nah. 3. 2.

WHIT. 1 Sam. 3. 18; John 7. 23; 13. 10; 2 Cor. 11. 5.

WHITE. Gen. 49. 12, his teeth shall be *w.* with milk.
Num. 12. 10, leprous, *w.* as snow.
Job 6. 6, is any taste in the *w.* of an egg?
Eccl. 9. 8, let thy garments be always *w.*
Cant. 5. 10, my beloved is *w.* and ruddy.
Isa. 1. 18, they shall be *w.* as snow.
Mat. 5. 36, not make one hair *w.* or black.
John 4. 35, *w.* already to harvest.
Rev. 2. 17, a *w.* stone.
3. 4, walk with me in *w.*
See Dan. 11. 35; 12. 10; Mat. 17. 2; 28. 3.

WHITED. Mat. 23. 27; Acts 23. 3.

WHITER. Ps. 51. 7; Lam. 4. 7.

WHITHER. 2 Kings 5. 25; Cant. 6. 1; Heb. 11. 8.

WHOLE. 2 Sam. 1. 9, my life is yet *w.* in me.
Eccl. 12. 13, this is the *w.* duty of man.
Jer. 19. 11, a vessel that cannot be made *w.*
Ezek. 15. 5, when *w.* it was meet for no work.
Mat. 5. 29, thy *w.* body be cast into hell.
9. 12; Mk. 2. 17, *w.* need not a physician.
13. 33; Lu. 13. 21, till the *w.* was leavened.
Mat. 16. 26; Mk. 8. 36; Lu. 9. 26, gain *w.* world.
John 11. 50, expedient that *w.* nation perish.
1 Cor. 12. 17, if *w.* body were an eye.
1 Thess. 5. 23, I pray your *w.* spirit.
Jas. 2. 10, keep the *w.* law.
1 John 2. 2, for the sins of the *w.* world.
5. 19, the *w.* world lieth in wickedness.
See Mat. 15. 31; John 5. 6; 7. 23; Acts 9. 34.

WHOLESOME. Prov. 15. 4; 1 Tim. 6. 3.

WHOLLY. Job 21. 23, dieth, being *w.* at ease.
Jer. 2. 21, planted thee *w.* a right seed.
46. 28, not *w.* unpunished.

Acts 17. 16, city *w.* given to idolatry.
1 Thess. 5. 23, sanctify you *w.*
1 Tim. 4. 15, give thyself *w.* to them.
See Lev. 19. 9; Deut. 1. 36; Josh. 14. 8.

WHOMSOEVER. Dan. 4. 17, 25, 32, to *w.* he will.
Mat. 11. 27, to *w.* the Son will reveal him.
21. 44; Lu. 20. 18, on *w.* it shall fall.
Lu. 4. 6, to *w.* I will, I give it.
12. 48, to *w.* much is given.
See Gen. 31. 32; Judg. 11. 24; Acts 8. 19.

WHOSE. Gen. 32. 17, *w.* art thou, *w.* are these?
Jer. 44. 28, shall know *w.* words shall stand.
Mat. 22. 20; Mk. 12. 16; Lu. 20. 24, *w.* is this image?
Lu. 12. 20, then *w.* shall these things be?
Acts 27. 23, *w.* I am and whom I serve.
See 1 Sam. 12. 3; Dan. 5. 23; John 20. 23.

WHOSOEVER. 1 Cor. 11. 27, *w.* shall eat.
Gal. 5. 10, bear his judgment, *w.* he be.
Rev. 22. 17, *w.* will, let him take.
See Mat. 11. 6; 13. 12; Lu. 8. 18; Rom. 2. 1.

WHY. 1 Sam. 2. 23, *w.* do ye such things?
Jer. 8. 14, *w.* do we sit still?
27. 13; Ezek. 18. 31; 33. 11, *w.* will ye die?
Mat. 21. 25; Mk. 11. 31; Lu. 20. 5, *w.* did ye not believe?
Mk. 5. 39, *w.* make ye this ado?
Acts 9. 4; 22. 7; 26. 14, *w.* persecutest thou me?
Rom. 9. 19, *w.* doth he yet find fault?
20, *w.* hast thou made me thus?
See 2 Chron. 25. 16; Lu. 2. 48; John 7. 45; 10. 20.

WICKED. Gen. 18. 23, destroy righteous with *w.*
Deut. 15. 9, a thought in thy *w.* heart.
1 Sam. 2. 9, the *w.* shall be silent.
Job 3. 17, there the *w.* cease from trombling.
8. 22, place of the *w.* shall come to nought.
9. 29; 10. 15, if I be *w.*, why labour I in vain?
21. 7, wherefore do the *w.* live?
30, the *w.* is reserved to destruction.
Ps. 7. 9, let the wickedness of the *w.* end.
11, God is angry with the *w.*
9. 17, the *w.* shall be turned into hell.
10. 4, the *w.* will not seek God.
11. 2, the *w.* bend their bow.
6, upon the *w.* he shall rain snares.
12. 8, the *w.* walk on every side.
26. 5, I will not sit with the *w.*
34. 21, evil shall slay the *w.*
37. 21, the *w.* borroweth and payeth not.
32, the *w.* watcheth the righteous.
35, I have seen the *w.* in great power.
58. 3, the *w.* are estranged from the womb.
68. 2, so let the *w.* perish.
94. 3, how long shall the *w.* triumph?
139. 24, see if there be any *w.* way in me.
145. 20, all the *w.* will he destroy.
Prov. 11. 5, the *w.* shall fall by his own wickedness.
14. 32, the *w.* is driven away.
28. 1, the *w.* flee when no man pursueth.
Eccl. 7. 17, be not overmuch *w.*
8. 10, I saw the *w.* buried.
Isa. 13. 11, I will punish the *w.*
53. 9, he made his grave with the *w.*
55. 7, let the *w.* forsake his way.
57. 20, the *w.* are like the troubled sea.
Jer. 17. 9, the heart is desperately *w.*
Ezek. 3. 18; 33. 8, to warn the *w.*
11. 2, these men give *w.* counsel.
18. 23, have I any pleasure that the *w.* should die?
33. 15, if the *w.* restore the pledge.
Dan. 12. 10, the *w.* shall do wickedly.
Mic. 6. 11, with *w.* balances.
Nah. 1. 3, the Lord will not acquit the *w.*
Mat. 12. 45; Lu. 11. 26, more *w.* than himself.
13. 49, sever the *w.* from the just.
18. 32; 25. 26; Lu. 19. 22, thou *w.* servant.
Acts 2. 23, and by *w.* hands have crucified
1 Cor. 5. 13, put away that *w.* person
Eph. 6. 16, the fiery darts of the *w.*
Col. 1. 21, in your mind by *w.* works.
2 Thess. 2. 8, then shall that *W.* be revealed.
See Eccl. 9. 2; Isa. 48. 22; 2 Pet. 2. 7; 3. 17.

WICKEDLY. Job 13. 7, will you speak *w.* for God?
34. 12, God will not do *w.*
Ps. 73. 8; 139. 20, they speak *w.*
Dan. 12. 10, the wicked shall do *w.*
Mal. 4. 1, all that do *w.*
See 2 Chron. 6. 37; 22. 3; Neh. 9. 33; Ps. 106. 6.

WICKEDNESS. Gen. 39. 9, this great *w.*
Judg. 20. 3, how was this *w.*?
1 Sam. 24. 13, *w.* proceedeth from the wicked.
1 Kings 21. 25, sold himself to work *w.*
Job 4. 8, they that sow *w.* reap the same.
22. 5, is not thy *w.* great?
35. 8, thy *w.* may hurt a man.
Ps. 7. 9, let the *w.* of the wicked come to an end.
55. 11, *w.* is in the midst thereof.
15, *w.* is in their dwellings.
58. 2, in heart ye work *w.*
84. 10, the tents of *w.*
Prov. 4. 17, they eat the bread of *w.*
8. 7, *w.* is an abomination to my lips.
11. 5, the wicked shall fall by his own *w.*
13. 6, *w.* overthroweth the sinner.
26. 26, his *w.* shall be shewed.
Eccl. 7. 25, the *w.* of folly.
Isa. 9. 18, *w.* burneth as the fire.
47. 10, thou hast trusted in thy *w.*
Jer. 2. 19, thine own *w.* shall correct thee.
6. 7, she casteth out her *w.*
8. 6, no man repented of his *w.*
44. 9, have you forgot the *w.* of your kings?
Ezek. 3. 19, if he turn not from his *w.*
7. 11, violence is risen up into a rod of *w.*
31. 11, I have driven him out for his *w.*
33. 12, in the day he turnath from his *w.*
Hos. 9. 15, for tho *w.* of their doings.
10. 13, ye have ploughed *w.*
Mic. 6. 10, are treasures of *w.* in house.
Zech. 5. 8, he said, this is *w.*
Mal. 1. 4, the border of *w.*
3. 15, they that work *w.* are set up.
Mk. 7. 21, out of the heart proceed *w.*
Lu. 11. 39, your inward part is full of *w.*
Rom. 1. 29, being filled with all *w.*
1 Cor. 5. 8, nor with the leaven of *w.*
Eph. 6. 12, spiritual *w.* in high places.
1 John 5. 19, the whole world lieth in *w.*
See Gen. 6. 5; Ps. 94. 23; Prov. 21. 12; Jer. 23. 11.

WIDE. Ps. 35. 21, they opened their mouth *w.*
104. 25, this great and *w.* sea.
Prov. 21. 9; 25. 24; Jer. 22. 14, a *w.* house.
Mat. 7. 13, *w.* is the gate that leadeth.
See Deut. 15. 8; Ps. 81. 10; Nah. 3. 13.

WIFE. Prov. 5. 18; Eccl. 9. 9, the *w.* of thy youth.
18. 22, whoso findeth a *w.*, findeth a good thing.
19. 14, a prudent *w.* is from the Lord.
Lu. 14. 20, I have married a *w.*
17. 32, remember Lot's *w.*
1 Cor. 7. 14, the unbelieving *w.* is sanctified.
Eph. 5. 23, the husband is head of the *w.*
Rev. 21. 9, the bride, the Lamb's *w.*
See 1 Tim. 3. 2; 5. 9; Tit. 1. 6; 1 Pet. 3. 7.

WILES. Num. 25. 18; Eph. 6. 11.

WILFULLY. Heb. 10. 26, if we sin *w.*

WILL. Mat. 8. 3; Mk. 1. 41; Lu. 5. 13, I *w.*, be thou clean.
18. 14, not the *w.* of your Father.
26. 39, not as I *w.*, but as thou wilt.
Mk. 3. 35, whosoever shall do the *w.* of God.
John 1. 13, born not of the *w.* of the flesh.
4. 34, to do the *w.* of him that sent me.
Acts 21. 14, the *w.* of the Lord be done.
Rom. 7. 18, to *w.* is present with me.
Phil. 2. 13, both to *w.* and to do.
1 Tim. 2. 8, I *w.* that men pray everywhere.
Rev. 22. 17, whosoever *w.*, let him take.
See Rom. 9. 16; Eph. 1. 11; Heb. 2. 4; Jas. 1. 18.

WILLING. Ex. 35. 5, a *w.* heart.
1 Chron. 28. 9, serve God with a *w.* mind.
29. 5, who is *w.* to consecrate his service?
Ps. 110. 3, *w.* in the day of thy power.
Mat. 26. 41, the spirit is *w.*
2 Cor. 5. 8, *w.* rather to be absent.
8. 12, if there be first a *w.* mind.
1 Tim. 6. 18, *w.* to communicate.
2 Pet. 3. 9, not *w.* that any should perish.
See Lu. 22. 42; John 5. 35; Philem. 14; 1 Pet. 5. 2.

WIN. 2 Chron. 32. 1; Prov. 11. 30; Phil. 3. 8.

WIND. Job 6. 26, reprove speeches which are as *w.*
7. 7, remember that my life is *w.*
Prov. 11. 29, he shall inherit *w.*
25. 23, the north *w.* driveth away rain.
30. 4, gathereth the *w.* in his fists.
Eccl. 11. 4, he that observeth the *w.*
Isa. 26. 18, we have brought forth *w.*
27. 8, he stayeth his rough *w.*
Ezek. 37. 9, prophesy to the *w.*
Hos. 8. 7, they have sown *w.*
Amos 4. 13, he that createth the *w.*
Mat. 11. 7, a reed shaken with the *w.*
John 3. 8, the *w.* bloweth where it listeth.
Eph. 4. 14, with every *w.* of doctrine.
See Acts 2. 2; Jas. 1. 6; Jude 12.

WINDOWS. Gen. 7. 11; Eccl. 12. 3; Jer. 9. 21; Mal. 3. 10.

WINGS. Ps. 17. 8; 36. 7; 57. 1; 61. 4; 68. 13; 91. 4, the shadow of thy *w.*
18. 10; 104. 3, on the *w.* of the wind.
55. 6, Oh that I had *w.* like a dove!
139. 9, the *w.* of the morning.
Prov. 23. 5, riches make themselves *w.*
Mal. 4. 2, with healing in his *w.*
See Ezek. 1. 6; Zech. 5. 9; Mat. 23. 37; Lu. 13. 34.

WINK. Job 15. 12; Pa. 35. 19; Prov. 8. 13; 10. 10; Acts 17. 30.

WINTER. Gen. 8. 22; Cant. 2. 11; Mat. 24. 20; Mk. 13. 18.

WIPE. 2 Kings 21. 13; Isa. 25. 8; Lu. 7. 38; John 13. 5.

WISDOM. Job 4. 21, they die without *w.*
12. 2, *w.* shall die with you.
Prov. 4. 7, *w.* is the principal thing.
16. 16, better to get *w.* than gold.
19. 8, he that getteth *w.* loveth his own soul.
23. 4, cease from thine own *w.*
Eccl. 1. 18, in much *w.* is much grief.
Isa. 10. 13, by my *w.* I have done it.
29. 14, the *w.* of their wise men shall perish.
Jer. 8. 9, rejected the word of the Lord; and what *w.* is in them.
Mic. 6. 9, the man of *w.* shall see thy name.
Mat. 11. 19, *w.* is justified of her children.
1 Cor. 1. 17, not with *w.* of words.
24, Christ the *w.* of God.
30, who of God is made unto us *w.*
2. 6, we speak *w.* among perfect.
3. 19, *w.* of this world is foolishness.
2 Cor. 1. 12, not with fleshly *w.*
Col. 1. 9, that ye might be filled with all *w.*
4. 5, walk in *w.* toward them.
Jas. 1. 5, if any lack *w.*
3. 17, the *w.* from above is pure.
Rev. 5. 12, worthy is the Lamb to receive *w.*
13. 18, here is *w.*
See Eccl. 1. 16; Rom. 11. 33; Col. 2. 3; 3. 16.

WISE. Gen. 3. 6, to make one *w.*
Ex. 23. 8, the gift blindeth the *w.*
Deut. 4. 6, this nation is a *w.* people.
32. 29, O that they were *w!*
1 Kings 3. 12, I have given thee a *w.* heart.
Job 9. 4, he is *w.* in heart.
11. 12, vain man would be *w.*
22. 2, he that is *w.* may be profitable.
32. 9, great men are not always *w.*
Pa. 2. 10, be *w.* now, O ye kings.
19. 7, making *w.* the simple.
Ps. 36. 3, he hath left off to be *w.*
94. 8, when will ye be *w.*
107. 43, whoso is *w.* and will observe.
Prov. 1. 5, a *w.* man shall attain *w.* counsels.
3. 7, be not *w.* in thine own eyes.
6. 6; 8. 33; 23. 19; 27. 11, be *w.*
9. 12, thou shalt be *w.* for thyself.
11. 30, he that winneth souls is *w.*
16. 21, the *w.* in heart shall be called prudent.
20. 26, a *w.* king scattereth the wicked.
Eccl. 7. 23, I said, I will be *w.*
9. 1, the *w.* are in the hands of God.
12. 11, the words of the *w.* are as goads.
Isa. 19. 11, I am the son of the *w.*
Dan. 12. 3, they that be *w.* shall shine.
Mat. 10. 16, be *w.* as serpents.
11. 25, hid these things from the *w.*
Rom. 1. 14, I am debtor to the *w.*
12. 16, be not *w.* in your own conceits.
1 Cor. 1. 20, where is the *w.*?
4. 10, ye are *w.* in Christ.
2 Tim. 3. 15, *w.* unto salvation.
See Isa. 5. 21; Jer. 4. 22; Mat. 25. 2.

WISELY. Pa. 58. 5, charming never so *w.*
101. 2, I will behave myself *w.*
Prov. 16. 20, that handleth a matter *w.*
See Prov. 21. 12; 28. 26; Eccl. 7. 10; Lu. 16. 8.

WISER. 1 Kings 4. 31; Lu. 16. 8; 1 Cor. 1. 25.

WISH. Ps. 73. 7, more than heart could *w.*
Rom. 9. 3, I could *w.* myself accursed.
3 John 2, I *w.* above all things.
See Job 33. 6; Jonah 4. 8; 2 Cor. 13. 9.

WITHDRAW. Job 9. 13; Prov. 25. 17; 2 Thess. 3. 6.

WITHER. Ps. 1. 3, his leaf shall not *w.*
37. 2, they shall *w.* as the green herb.
129. 6; Isa. 40. 7; 1 Pet. 1. 24, the grass *w.*
Mat. 21. 19; Mk. 11. 21, the fig tree *w.* away.
Jude 12, trees whose fruit *w.*
See Joel 1. 12; John 15. 6; Jas. 1. 11.

WITHHOLD. Ps. 40. 11, *w.* not thy mercies.
84. 11, no good thing will he *w.*
Prov. 3. 27, *w.* not good from them to whom.
23. 13, *w.* not correction.
Eccl. 11. 6, *w.* not thy hand.
Jer. 5. 25, your sins have *w.* good things.
See Job 22. 7; 42. 2; Ezek. 18. 16; Joel 1. 13.

WITHIN. Mat. 23. 26, cleanse first what is *w.*
Mk. 7. 21, from *w.* proceed evil thoughts.
2 Cor. 7. 5, *w.* were fears.
See Ps. 45. 13; Mat. 3. 9; Lu. 12. 17; 16. 3.

WITHOUT. Gen. 24. 31, wherefore standest thou *w.*?
2 Chr. 15. 3, for a long season *w.* the true God.
Prov. 1. 20, wisdom crieth *w.*
Isa. 52. 3; 55. 1, *w.* money.
Jer. 33. 10, *w.* man, *w.* beast, *w.* inhabitant.
Hos. 3. 4, Israel *w.* king, *w.* prince, *w.* sacrifice.
Eph. 2. 12, *w.* God in the world.
Col. 4. 5; 1 Thess. 4. 12; 1 Tim. 3. 7, them that are *w.*
Heb. 13. 12, Jesus suffered *w.* the gate.
Rev. 22. 15, for *w.* are dogs.
See Prov. 22. 13; Mat. 10. 29; Lu. 11. 40.

WITHSTAND. Eccl. 4. 12, two shall *w.* him.
Acts 11. 17, what was I that I could *w.* God?
Eph. 6. 13, able to *w.* in evil day.
See Num. 22. 32; 2 Chron. 20. 6; Esth. 9. 2.

WITNESS (*n.*). Gen. 31. 50, God is *w.* betwixt.
Josh. 24. 27, this stone shall be a *w.*
Job 16. 19, my *w.* is in heaven.
Pa. 89. 37, as a faithful *w.* in heaven.
Prov. 14. 6, a faithful *w.* will not lie.
Isa. 55. 4, I have given him for a *w.* to the people.
Jer. 42. 5, the Lord be a true and faithful *w.*
Mat. 24. 14, for a *w.* unto all nations.
John 1. 7, the same came for a *w.*
3. 11, ye receive not our *w.*
5. 36, I have greater *w.* than that of John.

Acts 14. 17, he left not himself without *w.*
Rom. 2. 15, conscience also bearing them *w.*
1 John 5. 9, the *w.* of God is greater.
10, hath the *w.* in himself.
See Isa. 43. 10; Lu. 24. 46; Acts 1. 8; 13. 31.

WITNESS (*v.*). Deut. 4. 26, heaven and earth to *w.*
Isa. 3. 9, countenance doth *w.* against them.
Acts 20. 23, the Holy Ghost *w.* in every city.
Rom. 3. 21, being *w.* by the law and prophets.
1 Tim. 6. 13, before Pilate *w.* a good confession.
See 1 Sam. 12. 3; Mat. 26. 62; 27. 13; Mk. 14. 60.

WITS. Ps. 107. 27, are at their *w.* end.

WITTY. Prov. 8. 12, knowledge of *w.* inventions.

WOEFUL. Jer. 17. 16, the *w.* day.

WOMAN. Judg. 9. 54, a *w.* slew him.
Ps. 48. 6; Isa. 13. 8; 21. 3; 26. 17; Jer. 4. 31; 6. 24; 13. 21, 22, 23; 30. 6; 31. 8; 48. 41; 49. 22, 24; 50. 43, pain as of a *w.* in travail.
Prov. 6. 24, to keep thee from the evil *w.*
9. 13, a foolish *w.* is clamorous.
12. 4; 31. 10, a virtuous *w.*
14. 1, every wise *w.* buildeth her house.
21. 9, with a brawling *w.* in wide house.
Eccl. 7. 28, a *w.* among all those have I not found.
Isa. 54. 6, as a *w.* forsaken.
Jer. 31. 22, a *w.* shall compass a man.
Mat. 5. 28, whoso looketh on a *w.*
15. 28, O *w.*, great is thy faith.
22. 27; Mk. 12. 22; Lu. 20. 32, the *w.* died also.
26. 10, why trouble ye the *w.*?
13, shall thie that this *w.* hath done be told.
John 2. 4, *w.*, what have I to do with thee?
8. 3, a *w.* taken in adultery.
19. 26, *w.*, behold thy son.
Acts 9. 36, this *w.* was full of good works.
Rom. 1. 27, the natural use of the *w.*
1 Cor. 7. 1, good for a man not to touch a *w.*
11. 7, the *w.* is the glory of the man.
Gal. 4. 4, God sent forth his Son, made of a *w.*
1 Tim. 2. 12, I suffer not a *w.* to teach.
14, the *w.* being deceived.
See Isa. 49. 15; Lu. 7. 39; 13. 16; Rev. 12. 1.

WOMB. Gen. 49. 25, blessings of the *w.*
1 Sam. 1. 5, the Lord had shut up her *w.*
Ps. 22. 9, took me out of the *w.*
10, cast upon thee from the *w.*
127. 3, the fruit of the *w.* is his reward.
139. 13, covered me in my mother's *w.*
Eccl. 11. 5, how bones grow in the *w.*
Isa. 44. 2; 49. 5, Lord formed thee from *w.*
46. 8, a transgressor from the *w.*
49. 15, compassion on son of her *w.*
Hos. 9. 14, give them miscarrying *w.*
Lu. 1. 42, blessed is the fruit of thy *w.*
11. 27, blessed is the *w.* that bare thee.
23. 29, blessed are the *w.* that never bare.
See Job 3. 11; 24. 20; 31. 15; Prov. 30. 16.

WOMEN. Judg. 5. 24, blessed above *w.*
1 Sam. 18. 7, the *w.* answered one another.
2 Sam. 1. 26, passing the love of *w.*
Ps. 45. 9, among thy honourable *w.*
Prov. 31. 3, give not thy strength to *w.*
Lam. 4. 10, the pitiful *w.* have sodden their children.
Mat. 11. 11; Lu. 7. 28, among them that are born of *w.*
24. 41; Lu. 17. 35, two *w.* grinding at the mill.
Lu. 1. 28, blessed art thou among *w.*
1 Cor. 14. 34, let your *w.* keep silence.
1 Tim. 2. 9, *w.* adorn themselves.
11, let the *w.* learn in silence.
5. 14, that the younger *w.* marry.
2 Tim. 3. 6, lead captive silly *w.*
Tit. 2. 3, the aged *w.* in behaviour as becometh holiness.
Heb. 11. 35, *w.* received their dead.
See Acts 16. 13; 17. 4; Phil. 4. 3; 1 Pet. 3. 5.

WONDER (*n.*). Ps. 71. 7, as a *w.* unto many.
77. 14, thou art the God that doest *w.*
Ps. 88. 12, shall thy *w.* be known in the dark.
96. 3, declare his *w.* among all people.
107. 24, his *w.* in the deep.
Isa. 20. 3, walked barefoot for a sign and *w.*
29. 14, I will do a marvellous work and *w.*
Joel 2. 30; Acts 2. 19, I will show *w.* in heaven.
John 4. 48, except ye see signs and *w.*
Acts 4. 30, that *w.* may be done by the name.
See Rom. 15. 19; 2 Cor. 12. 12; 2 Thess. 2. 9.

WONDER (*v.*). Isa. 29. 9, stay yourselves and *w.*
59. 16, he *w.* there was no intercessor.
63. 5, I *w.* there was none to uphold.
Hab. 1. 5, regard and *w.* marvellously.
Zech. 3. 8, they are men *w.* at.
Lu. 4. 22, all *w.* at the gracious words.
See Acts 3. 11; 8. 13; 13. 41; Rev. 13. 3; 17. 6.

WONDERFUL. 2 Sam. 1. 26, thy love was *w.*
Job 42. 3, things too *w.* for me.
Ps. 139. 6, such knowledge is too *w.* for me.
Isa. 9. 6, his name shall be called *W.*
28. 29, who is *w.* in counsel.
See Deut. 28. 59; Jer. 5. 30; Mat. 21. 15.

WONDERFULLY. Ps. 139. 14; Lam. 1. 9; Dan. 8. 24.

WONDROUS. 1 Chron. 16. 9; Job 37. 14; Ps. 26. 7; 75. 1; 78. 32; 105. 2; 106. 22; 119. 27; 145. 5; Jer. 21. 2, *w.* works.
Ps. 72. 16; 86. 10; 119. 18, *w.* things.

WONT. Exod. 21. 29, if the ox were *w.* to push.
Mat. 27. 15, the governor was *w.* to release.
Mk. 10. 1, as he was *w.*, he taught them.
Lu. 22. 39, he went, as he was *w.*
Acts 16. 13, where prayer was *w.* to be made.
See Num. 22. 30; 2 Sam. 20. 18; Dan. 3. 19.

WOOD. Gen. 22. 7, behold the fire and the *w.*
Deut. 29. 11; Josh. 9. 21; Jer. 46. 22, hewer of *w.*
2 Sam. 18. 8, the *w.* devoured more people.
Ps. 141. 7, as one cleaveth *w.*
Prov. 26. 20, where no *w.* is, fire goeth out.
See Jer. 7. 18; Hag. 1. 8; 1 Cor. 3. 12.

WOOL. Ps. 147. 16, he giveth snow like *w.*
Isa. 1. 18, your sins shall be as *w.*
Dan. 7. 9; Rev. 1. 14, hair like *w.*
See Prov. 31. 13; Ezek. 34. 3; 44. 17; Hos. 9. 1.

WORD. Deut. 8. 3; Mat. 4. 4, every *w.* of God.
30. 14; Rom. 10. 8, the *w.* is very nigh.
Job 12. 11, doth not the ear try *w.*?
35. 16, he multiplieth *w.*
38. 2, by *w.* without knowledge.
Ps. 19. 14, let *w.* of my mouth be acceptable.
66. 11, the Lord gave the *w.*
119. 43; 2 Cor. 6. 7; Eph. 1. 13; Col. 1. 5; 2 Tim. 2. 15; Jas. 1. 18, the *w.* of truth.
Prov. 15. 23, a *w.* spoken in due season.
25. 11, a *w.* fitly spoken.
Isa. 29. 21, an offender for a *w.*
30. 21, shall hear a *w.* behind thee.
50. 4, how to speak a *w.* in season.
Jer. 5. 13, the *w.* is not in them.
18. 18, nor shall the *w.* perish.
44. 28, know whose *w.* shall stand.
Hos. 14. 2, take with you *w.*
Mat. 8. 8, speak the *w.* only.
12. 36, every idle *w.* that men shall speak.
18. 16, that every *w.* may be established.
24. 35, my *w.* shall not pass away.
Mk. 4. 14, the sower soweth the *w.*
8. 38; Lu. 9. 26, ashamed of my *w.*
Lu. 4. 22, gracious *w.* which proceeded.
36, amazed, saying, what a *w.* is this?
24. 19, a prophet mighty in deed and *w.*
John 6. 63, the *w.* I speak are life.
68, thou hast the *w.* of eternal life.
12. 48, the *w.* I have spoken shall judge.
14. 24, the *w.* ye hear is not mine.
17. 8, I have given the *w.* thou gavest me.
Acts 13. 15, any *w.* of exhortation.
20. 35, remember the *w.* of the Lord Jesus.
26. 25, the *w.* of truth and soberness.

1 Cor. 1. 17, not with wisdom of *w.*
4. 20, not in *w.*, but in power.
14. 9, utter *w.* easy to be understood.
2 Cor. 1. 18, our *w.* was not yea and nay.
5. 19, the *w.* of reconciliation.
Gal. 5. 14, all the law is fulfilled in one *w.*
6. 6, him that is taught in the *w.*
Eph. 5. 6, deceive you with vain *w.*
Phil. 2. 16, holding forth the *w.* of life.
Col. 3. 16, let the *w.* of Christ dwell in you.
1 Thess. 1. 5, the gospel came not in *w.* only.
4. 18, comfort one another with these *w.*
1 Tim. 4. 6, nourished in *w.* of faith.
5, 17, labour in the *w.* and doctrine.
2 Tim. 2. 14, strive not about *w.*
4. 2, preach the *w.*
Tit. 1. 3, in due times manifested his *w.*
9, holding fast the faithful *w.*
Heb. 1. 3, by the *w.* of his power.
2. 2, if the *w.* spoken by angels.
4. 2, the *w.* preached did not profit.
12, the *w.* of God is quick and powerful.
5. 13, is unskilful in the *w.*
6. 5, and have tasted the good *w.* of God.
7. 28, the *w.* of the oath.
11. 3, worlds were framed by the *w.*
13. 7, who have spoken to you the *w.*
Jas. 1. 21, the engrafted *w.*
22, be ye doers of the *w.*
23, if any be a hearer of the *w.*
3. 2, if any man offend not in *w.*
1 Pet. 1. 23, being born again by the *w.*
25, this is the *w.* which is preached.
2. 2, the sincere milk of the *w.*
8, them that stumble at the *w.*
3. 1, obey not the *w.*, may without the *w.*
2 Pet. 1. 19, a more sure *w.* of prophecy.
3. 2, the *w.* spoken by prophets.
5, by the *w.* of God the heavens were of old.
7, heavens by *w.* are kept in store.
1 John 1. 1, hands have handled of *W.* of life.
2. 5, whoso keepeth his *w.*, in him is love.
3. 18, let us not love in *w.*
Rev. 3. 8, thou hast kept my *w.*
10, the *w.* of my patience.
6. 9, that were slain for the *w.*
22. 19, take away from *w.* of this prophecy.
See Isa. 5. 20; Jer. 20. 9; Mic. 2. 7; Rev. 21. 5.
WORK (*n.*). Gen. 2. 2, God ended his *w.*
5. 29, shall comfort us concerning our *w.*
Ex. 20. 9; 23. 12; Deut. 5. 13, six days thou shalt do all thy *w.*
35. 2, six days shall *w.* be done.
Deut. 3. 24, what God can do according to thy *w.*
4. 28; 27. 15; 2 Kings 19. 18; 2 Chron. 32. 19; Ps. 115. 4; 135. 15, the *w.* of men's hands.
1 Chron. 16. 37, as every day's *w.* required.
2 Chron. 31. 21, in every *w.* he began he did it.
34. 12, the men did the *w.* faithfully.
Ezra 5. 8, this *w.* goeth fast on.
6. 7, let the *w.* alone.
Neh. 3. 5, their nobles put not their necks to the *w.*
6. 3, why should the *w.* cease?
16, they perceived this *w.* was of God.
Job 1. 10, hast blessed the *w.* of his hands.
10. 3; 14. 15; Ps. 143. 5, the *w.* of thine hands.
34. 11, for the *w.* of a man shall he render.
Ps. 8. 3, the *w.* of thy fingers.
19. 1, his handy-*w.*
33. 4, all his *w.* are done in truth.
40. 5; 78. 4; 107. 8; 111. 4; Mat. 7. 22; Acts 2. 11, wonderful *w.*
90. 17, establish the *w.* of our hands.
101. 3, I hate the *w.* of them that turn.
104. 23, man goeth forth to his *w.*
111. 2, the *w.* of the Lord are great.
141. 4, to practise wicked *w.*
Prov. 16. 3, commit thy *w.* unto the Lord.
20. 11, whether his *w.* be pure.
24. 12; Mat. 16. 27; 2 Tim. 4. 14, to every man according to his *w.*
Prov. 31. 31, let her own *w.* praise her.
Eccl. 1. 14, I have seen the *w.* that are done.
3. 17, there is a time for every *w.*
5. 6, wherefore should God destroy the *w.*?
8. 9, I applied my heart to every *w.*
9. 1, their *w.* are in the hand of God.
7, God now accepteth thy *w.*
10, there is no *w.* in the grave.
12. 14, shall bring every *w.* into judgment.
Isa. 2. 8; 37. 19; Jer. 1. 16; 10. 3, 9, 15; 51. 18, they worship the *w.* of their own hands.
5. 19, let him hasten his *w.*
10. 12, when the Lord hath performed his whole *w.*
26. 12, thou hast wrought all our *w.* in us.
28. 21, do his *w.*, his strange *w.*
29. 15, their *w.* are in the dark.
49. 4, my *w.* is with my God.
66. 18, I know their *w.* and their thoughts.
Jer. 32. 19, great in counsel and mighty in *w.*
48. 7, thou hast trusted in thy *w.*
Amos 8. 7, I will never forget any of their *w.*
Hab. 1. 5, I will work a *w.* in your days.
Mat. 23. 3, do not ye after their *w.*
5, all their *w.* they do to be seen.
Mk. 6. 5, he could there do no mighty *w.*
John 5. 20, greater *w.* than these.
6. 28, that we might work the *w.* of God.
29, this is the *w.* of God, that ye believe.
7. 21, I have done one *w.* and ye all marvel.
9. 3, that the *w.* of God be made manifest.
10. 25, the *w.* I do in my Father's name.
32, for which of those *w.* do ye stone me?
14. 12, the *w.* I do shall he do, and greater *w.*
17. 4, I have finished the *w.*
Acts 5. 38, if this *w.* be of men.
15. 38, who went not with them to the *w.*
Rom. 3. 27, by what law? of *w.*?
4. 6, imputeth righteousness without *w.*
9. 11, not of *w.* but of him that calleth.
11. 6, grace, otherwise *w.* is no more *w.*
13. 12, cast off the *w.* of darkness.
14. 20, for meat destroy not *w.* of God.
1 Cor. 3. 13, every man's *w.* made manifest.
9. 1, are not ye my *w.* in the Lord?
Gal. 2. 16, by *w.* of law no flesh be justified.
6. 4, let every man prove his own *w.*
Eph. 2. 9, not of *w.*, lest any man boast.
4. 12, the *w.* of the ministry.
5. 11, the unfruitful *w.* of darkness.
Col. 1. 21, enemies in your mind by wicked *w.*
1 Thess. 5. 13, in love for their *w.* sake.
2 Thess. 2. 17, in every good word and *w.*
2 Tim. 1. 9; Tit. 3. 5, saved us, not according to our *w.*
4. 5, do the *w.* of an evangelist.
Tit. 1. 16, in *w.* they deny him.
Heb. 6. 1; 9. 14, from dead *w.*
Jas. 1. 4, let patience have her perfect *w.*
2. 14, if he have not *w.*, can faith save him?
17, faith without *w.* is dead, being alone.
18, shew me thy faith without thy *w.*
21, was not Abraham justified by *w.*
22, by *w.* was faith made perfect.
2 Pet. 3. 10, earth and *w.* therein burnt up.
1 John 3. 8, destroy the *w.* of the devil.
Rev. 2. 2, 9, 13, 19; 3. 1, 8, 15, I know thy *w.*
26, he that keepeth my *w.* to the end.
3. 2, I have not found thy *w.* perfect.
14. 13, and their *w.* do follow them.
See Gal. 5. 19; 2 Thess. 1. 11; Rev. 18. 6; 20. 12.
WORK (*v.*). 1 Sam. 14. 6, the Lord will *w.* for us.
1 Kings 21. 20, sold thyself to *w.* evil.
Neh. 4. 6, the people had a mind to the *w.*
Job 23. 9, on left hand where he doth *w.*
33. 29, all these things *w.* God with man.
Ps. 68. 2, in heart ye *w.* wickedness.
101. 7, he that *w.* deceit.
119. 126, it is time for thee to *w.*
Isa. 43. 13, I will *w.*, and who shall let it?
Mic. 2. 1, woe to them that *w.* evil.
Hag. 2. 4, *w.*, for I am with you.

Mal. 3. 15, they that *w.* wickedness are set up.
Mat. 21. 28, son, go *w.* to day in my vineyard.
Mk. 16. 20, the Lord *w.* with them.
John 5. 17, my Father *w.* hitherto and I *w.*
6. 28, that we might *w.* the works of God.
30, what dost thou *w.*?
9. 4, night cometh, when no man can *w.*
Acts 10. 35, he that *w.* righteousness is accepted.
Rom. 4. 15, the law *w.* wrath.
5. 3, tribulation *w.* patience.
8. 28, all things *w.* together for good.
1 Cor. 4. 12, and labour, *w.* with our own hands.
12. 6, the same God which *w.* all in all.
2 Cor. 4. 12, death *w.* in us.
17, *w.* for us exceeding weight of glory.
Gal. 5. 6, faith which *w.* by love.
Eph. 1. 11, who *w.* all things after.
2. 2, the spirit that now *w.*
3. 20, the power that *w.* in us.
4. 28, *w.* with his hands thing that is good.
Phil. 2. 12, *w.* out your own salvation.
1 Thess. 4. 11, *w.* with your own hands.
2 Thess. 2. 7, mystery of iniquity doth *w.*
3. 10, if any would not *w.*, neither should he eat.
Jas. 1. 3, trying of your faith *w.* patience.
See Ezek. 46. 1; Prov. 11. 18; 31. 13; Eccl. 3. 9.

WORKMAN. Hos. 8. 6; Eph. 2. 10; 2 Tim. 2. 15.

WORLD. Job 18. 18, chased out of the *w.*
34. 13, who hath disposed the whole *w.*?
37. 12, on the face of the *w.*
Ps. 17. 14, from men of the *w.*
50. 12, the *w.* is mine.
73. 12, the ungodly, who prosper in the *w.*
77. 18; 97. 4, lightnings lightened the *w.*
93. 1, the *w.* also is stablished.
Eccl. 3. 11, he hath set the *w.* in their heart.
Isa. 14. 21, nor fill the face of *w.* with cities.
24. 4, the *w.* languisheth.
34. 1, let the *w.* hear.
Mat. 4. 8; Lu. 4. 5, all the kingdome of the *w.*
5. 14, the light of the *w.*
13. 22; Mk. 4. 19, the cares of this *w.* choke.
38, the field is the *w.*
40, in the end of the *w.*
16. 26; Mk. 8. 36; Lu. 9. 25, gain the whole *w.*
18. 7, woe to the *w.* because of offences.
Mk. 10. 30; Lu. 18. 30; Heb. 2. 5; 6. 5, in the *w.* to come.
Lu. 1. 70; Acts 3. 21, since the *w.* began.
2. 1, all the *w.* should be taxed.
16. 8; 20. 34, children of this *w.*
20. 35, worthy to obtain that *w.*
John 1. 10, he was in the *w.*
29, which taketh away the sin of the *w.*
3. 16, God so loved the *w.*
4. 42; 1 John 4. 14, the Saviour of the *w.*
6. 33, he that giveth life unto the *w.*
7. 4, shew thyself to the *w.*
7, the *w.* cannot hate you.
8. 12; 9. 5, I am the light of the *w.*
12. 19, the whole *w.* is gone after him.
31, now is the judgment of this *w.*
47, not to judge the *w.*, but to save the *w.*
13. 1, depart out of this *w.*
14. 17, whom the *w.* cannot receive.
22, manifest thyself unto us, and not unto *w.*
27, not as the *w.* giveth, give I.
30, the prince of this *w.* cometh.
15. 18; 1 John 3. 13, if the *w.* hate you.
19, the *w.* would love his own.
16. 33, in the *w.* ye shall have tribulation.
17. 9, I pray not for the *w.*
16, they are not of the *w.*
21, that the *w.* may believe.
21. 25, the *w.* could not contain the books.
Acts 17. 6, turned the *w.* upside down.
Rom. 3. 19, that all the *w.* may become guilty.
12. 2, be not conformed to this *w.*
1 Cor. 1. 20, where is the disputer of this *w.*?
2. 6, the wisdom of this *w.*
1 Cor. 7. 31, use this *w.* as not abusing it.
2 Cor. 4. 4, the god of this *w.* hath blinded.
Gal. 1. 4, this present evil *w.*
6. 14, the *w.* is crucified unto me.
Eph. 2. 2, according to the course of this *w.*
12, without God in the *w.*
1 Tim. 6. 7, we brought nothing into this *w.*
17, them that are rich in this *w.*
2 Tim. 4. 10, having loved this present *w.*
Heb. 11. 38, of whom the *w.* was not worthy.
Jas. 1. 27, unspotted from the *w.*
3. 6, the tongue is a *w.* of iniquity.
4. 4, friendship of the *w.*
2 Pet. 2. 5, God spared not the old *w.*
3. 6, the *w.* that then was.
1 John 2. 15, love not the *w.*
3. 1, the *w.* knoweth us not.
5. 19, the whole *w.* lieth in wickedness.
See 2 Sam. 22. 16; 1 Chron. 16. 30; Prov. 8. 26.

WORLDLY. Tit. 2. 12; Heb. 9. 1.

WORM. Job 7. 5, my flesh is clothed with *w.*
17. 14, I said to the *w.*, thou art my mother.
19. 26, though *w.* destroy this body.
21. 26, shall lie down and *w.* shall cover them.
24. 20, the *w.* shall feed sweetly on him.
25. 6, man, that is a *w.*
Ps. 22. 6, I am a *w.* and no man.
Isa. 14. 11, the *w.* is spread under thee.
41. 14, fear not, thou *w.* Jacob.
66. 24; Mk. 9. 44, 46, 48, their *w.* shall not die.
See Jonah 4. 7; Mic. 7. 17; Acts 12. 23.

WORMWOOD. Jer. 9. 15; 23. 15; Amos 5. 7.

WORSE. Mat. 9. 16; Mk. 2. 21, rent is made *w.*
12. 45; 27. 64; Lu. 11. 26, last state *w.* than the first.
Mk. 5. 26, nothing bettered, but grew *w.*
John 5. 14, lest a *w.* thing come unto thee.
1 Cor. 11. 17, not for the better, but for the *w.*
1 Tim. 5. 8, he is *w.* than an infidel.
2 Tim. 3. 13, shall wax *w.* and *w.*
2 Pet. 2. 20, the latter end is *w.* with them.
See Jer. 7. 26; 16. 12; Dan. 1. 10; John 2. 10.

WORSHIP. Ps. 95. 6, let us *w.* and bow down.
97. 7, *w.* him, all ye gods.
99. 5, *w.* at his footstool.
Isa. 27. 13, shall *w.* in holy mount.
Jer. 44. 19, did we *w.* her without our men.
Zeph. 1. 5, them that *w.* the host of heaven.
Mat. 4. 9; Lu. 4. 7, fall down and *w.* me.
15. 9, in vain they do *w.* me.
John 4. 20, our fathers *w.* in this mountain.
22, ye *w.* ye know not what.
12. 20, Greeks came to *w.*
Acts 17. 23, whom ye ignorantly *w.*
24. 14, so *w.* I the God of my fathers.
Rom. 1. 25, *w.* the creature more.
1 Cor. 14. 25, so falling down he will *w.* God.
See Col. 2. 18; Heb. 1. 6; Rev. 4. 10; 9. 20.

WORTH. Job 24. 25; Prov. 10. 20; Ezek. 30. 2.

WORTHY. Gen. 32. 10, I am not *w.* of the least.
1 Sam. 26. 16, ye are *w.* to die.
1 Kings 1. 52, if he shew himself a *w.* man.
Mat. 3. 11, whose shoes I am not *w.* to bear.
8. 8; Lu. 7. 6, I am not *w.* that thou shouldest come.
10. 10, the workman is *w.* of his meat.
37, loveth father or mother more than me is not *w.* of me.
22. 8, they which were bidden were not *w.*
Mk. 1. 7; Lu. 3. 16; John 1. 27, not *w.* to unloose.
Lu. 3. 8, fruits *w.* of repentance.
7. 4, that he was *w.* for whom he should do.
10. 7; 1 Tim. 5. 18, the labourer is *w.* of his hire.
12. 48, things *w.* of stripes.
15. 19, no more *w.* to be called thy son.
20. 35, *w.* to obtain that world.
Acts 24. 2, very *w.* deeds are done.
Rom. 8. 18, not *w.* to be compared with the glory.
Eph. 4. 1; Col. 1. 10; 1 Thess. 2. 12, walk *w.*

Heb. 11. 33, of whom the world was not *w.*
Jas. 2. 7, that *w.* name.
Rev. 3. 4, for they are *w.*
See Nah. 2. 5; Rev. 4. 11; 5. 2; 16. 6.

WOULD. Num. 22. 29, I *w.* there were a sword.
Ps. 81. 11, Israel *w.* none of me.
Prov. 1. 25, ye *w.* none of my reproof.
30, they *w.* none of my counsel.
Dan. 5. 19, whom he *w.* he slew.
Mat. 7. 12; Lu. 6. 31, whatsoever ye *w.* that men.
Mk. 3. 13, calleth whom he *w.*
Rom. 7. 15, what I *w.* that do I not.
1 Cor. 7. 7, I *w.* that all men were even as I.
Rev. 3. 15, I *w.* thou wert cold or hot.
See Num. 11. 29; Acts 26. 29; Gal. 5. 17.

WOUND (*n.*). Ex. 21. 25, give *w.* for *w.*
Job 34. 6, my *w.* is incurable.
Ps. 147. 3, he bindeth up their *w.*
Prov. 23. 29, who hath *w.* without cause?
27. 6, faithful are the *w.* of a friend.
Isa. 1. 6, but *w.* and bruises.
Jer. 15. 18, why is my *w.* incurable?
30. 17, I will heal thee of thy *w.*
Zech. 13. 6, what are these *w.* in thy hands?
Lu. 10. 34, bound up his *w.*
See Prov. 6. 33; 26. 30; Hos. 5. 13; Rev. 13. 3.

WOUND (*v.*). Deut. 32. 39, I *w.*, and I heal.
1 Kings 22. 34; 2 Chron. 18. 33, carry me out, for I am *w.*
Job 5. 18, he *w.*, and his hands make whole.
Ps. 64. 7, suddenly shall they be *w.*
109. 22, my heart is *w.* within me.
Prov. 7. 26, she hath cast down many *w.*
18. 14, a *w.* spirit, who can bear?
Isa. 53. 5, he was *w.* for our transgressions.
Jer. 37. 10, there remained but *w.* men.
See Gen. 4. 23; Mk. 12. 4; Lu. 10. 30; Acts 19. 16.

WRAP. Isa. 28. 20; Mic. 7. 3; John 20. 7.

WRATH. Gen. 49. 7, cursed be their *w.*
Deut. 32. 27, were it not I feared *w.* of enemy.
Job 21. 36; Prov. 11. 4; Zeph. 1. 15; Rom. 2. 5; Rev. 6. 17, the day of *w.*
36. 18, because there is *w.*, beware.
Ps. 76. 10, the *w.* of man shall praise thee.
90. 7, by thy *w.* are we troubled.
Prov. 16. 14, *w.* of a king is as messengers of death.
19. 19, a man of great *w.* shall suffer.
27. 3, a fool's *w.* is heavier.
4, *w.* is cruel and anger outrageous.
Eccl. 5. 17, much *w.* with his sickness.
Isa. 13. 9, the day of the Lord cometh with *w.*
54. 8, in a little *w.* I hid my face.
Nah. 1. 2, he reserveth *w.* for his enemies.
Hab. 3. 2, in *w.* remember mercy.
Mat. 3. 7; Lu. 3. 7, from the *w.* to come.
Rom. 2. 5, *w.* against the day of *w.*
Eph. 6. 4, provoke not your children to *w.*
1 Thess. 5. 9, hath not appointed us to *w.*
1 Tim. 2. 8, lifting up holy hands, without *w.*
See Jas. 1. 19; Rev. 6. 16; 12. 12; 14. 8.

WRATHFUL. Ps. 69. 24; Prov. 15. 18.

WREST. Ex. 23. 2; Deut. 16. 19; Ps. 56. 5; 2 Pet. 3. 16.

WRESTLE. Gen. 32. 24; Eph. 6. 12.

WRETCHED. Num. 11. 15; Rom. 7. 24; Rev. 3. 17.

WRING. Judg. 6. 38; Ps. 75. 8; Prov. 30. 33.

WRINKLE. Job 16. 8; Eph. 5. 27.

WRITE. Prov. 3. 3; 7. 3, *w.* on table of thy heart.
Isa. 10. 1, *w.* grievousness which they have prescribed.
19, few, that a child may *w.* them.
Jer. 22. 30, *w.* ye this man childless.
31. 33; Heb. 8. 10, I will *w.* it in their hearts.
Hab. 2. 2, *w.* the vision, make it plain.
See Job 13. 26; Ps. 87. 6; Rev. 3. 12.

WRITING. Ex. 32. 16; John 5. 47; Col. 2. 14.

WRITTEN. Job 19. 23, Oh that my words were *w.*
Ps. 69, 28, let them not be *w.* with righteous.
Ezek. 2. 10, roll was *w.* within and without.
Lu. 10. 20, your names are *w.* in heaven.
John 19. 22, what I have *w.*, I have *w.*
1 Cor. 10. 11, *w.* for our admonition.
2 Cor. 3. 2, our epistle *w.* in our hearts.
See Isa. 4. 3; Jer. 17. 1; Rev. 2. 17; 13. 8.

WRONG. Ex. 2. 13, to him that did the *w.*
1 Chron. 12. 17, there is no *w.* in mine hands.
Job 19. 7, I cry out of *w.*, but am not heard.
Jer. 22. 3, do no *w.*
Mat. 20. 13, friend, I do thee no *w.*
1 Cor. 6. 7, why do ye not rather take *w.*
2 Cor. 12. 13, forgive me this *w.*
Col. 3. 25, he that doeth *w.* shall receive.
Philem. 18, if he hath *w.* thee.
See Prov. 8. 36; Acts 25. 10; 2 Cor. 7. 2.

WRONGFULLY. Job 21. 27; Ezek. 22. 29; 1 Pet. 2. 19.

WROTE. Dan. 5. 5; John 8. 6; 19. 19; 2 John 5.

WROTH. Gen. 4. 6, why art thou *w.*?
Deut. 1. 34; 3. 26; 9. 19; 2 Sam. 22. 8; 2 Chron. 28. 9; Ps. 18. 7; 78. 21, heard your words and was *w.*
2 Kings 5. 11, but Naaman was *w.* and went away.
Ps. 89. 38, thou hast been *w.* with thine anointed.
Isa. 47. 6, I was *w.* with my people.
54. 9, I have sworn I would not be *w.*
57. 16, neither will I be always *w.*
64. 9, be not *w.* very sore.
Mat. 18. 34, his lord was *w.*, and delivered.
See Num. 16. 22; Isa. 28. 21; Mat. 2. 16.

WROUGHT. Num. 23. 23, what hath God *w.*?
1 Sam. 6. 6, when God had *w.* wonderfully.
14. 45, Jonathan hath *w.* with God this day.
Neh. 4. 17, with one of his hands *w.* in the work.
6. 16, this work was *w.* of our God.
Job 12. 9, the hand of the Lord hath *w.* this.
36. 23, who can say, thou hast *w.* iniquity?
Ps. 31. 19, hast *w.* for them that trust in thee
68. 28, strengthen that thou hast *w.* for us.
139. 15, curiously *w.* in lowest parts of.
Eccl. 2. 11, I looked on all my hands had *w.*
Isa. 26. 12, thou hast *w.* all our works in us.
41. 4, who hath *w.* and done it?
Jer. 18. 3, he *w.* a work on the wheels.
Ezek. 20. 9, I *w.* for my name's sake.
Dan. 4. 2, wonders God hath *w.* toward me.
Mat. 20. 12, these last have *w.* but one hour.
26. 10; Mk. 14. 6, she hath *w.* a good work on me.
John 3. 21, manifest that they are *w.* in God.
Acts 15. 12, what wonders God had *w.*
18. 3, he abode with them, and *w.*
19. 11, *w.* special miracles by hands of Paul.
Rom. 7. 8, *w.* in me all manner of concupiscence.
15. 18, things which Christ hath not *w.*
2 Cor. 5. 5, he that hath *w.* us for the selfsame thing.
7. 11, what carefulness it *w.* in you.
12. 12, the signs of an apostle were *w.*
Gal. 2. 8, he that *w.* effectually in Peter.
Eph. 1. 20, which he *w.* in Christ.
2 Thess. 3. 8, but we *w.* with labour.
Heb. 11. 33, through faith *w.* righteousness.
Jas. 2. 22, faith *w.* with his works.
1 Pet. 4. 3, to have *w.* the will of the Gentiles.
2 John 8, lose not those things we have *w.*
Rev. 19. 20, the false prophet that *w.* miracles.
See Ex. 36. 4; 2 Sam. 18. 13; 1 Kings 16. 25.

WRUNG. Lev. 1. 15; Ps. 73. 10; Isa. 51. 17.

Y.

YARN. 1 Kings 10. 28; 2 Chron. 1. 16.

YE. 1 Cor. 6. 11; 2 Cor. 3. 2; Gal. 6. 1.

YEA. Mat. 5. 37; Jas. 5. 12, let your communication be *y.*, *y.*
2 Cor. 1. 17, there should be *y.*, *y.*, and nay, nay.
See 2 Cor. 1. 18; Phil. 3. 8; 2 Tim. 3. 12.

YEAR. Gen. 1. 14, for seasons, days, and *y.*
47. 9, few and evil have *y.* of my life been.
Ex. 13. 10, keep this ordinance from *y.* to *y.*

Ex. 23. 29, I will not drive them out in one *y.*
Lev. 16. 34, make atonement once a *y.*
25. 5, it is a *y.* of rest.
Num. 14. 34, each day for a *y.* shall ye bear.
Deut. 14. 22, thou shalt tithe *y.* by *y.*
15. 9, the *y.* of release is at hand.
26. 12, the third *y.* which is *y.* of tithing.
32. 7, consider the *y.* of many generations.
Judg. 11. 40, to lament four days in a *y.*
1 Sam. 2. 19, brought a coat from *y.* to *y.*
7. 16, went from *y.* to *y.* in circuit.
2 Sam. 14. 26, every *y.* he polled it.
1 Kings 17. 1, there shall not be dew nor rain these *y.*
2 Chron. 14. 6, the land had rest, no war in those *y.*
Job 10. 5, are thy *y.* as man's days?
15. 20, the number of *y.* is hidden.
18. 22, when a few *y.* are come.
32. 7, multitude of *y.* should teach wisdom.
36. 11, they shall spend their *y.* in pleasures.
26, nor number of his *y.* be searched out.
Ps. 31. 10, my *y.* are spent with sighing.
61. 6, prolong his *y.* as many generations.
65. 11, thou crownest the *y.*
77. 5, the *y.* of ancient times.
10, I will remember the *y.* of the right hand.
78. 33, their *y.* did he consume in trouble.
90. 4, a thousand *y.* in thy sight.
9, we spend our *y.* as a tale that is told.
10, the days of our *y.* are threescore and ten.
102. 24, thy *y.* are throughout all generations.
27, thy *y.* shall have no end.
Prov. 4. 10, the *y.* of thy life shall be many.
5. 9, lest thou give thy *y.* to the cruel.
10. 27, *y.* of wicked shall be shortened.
Eccl. 12. 1, nor *y.* draw nigh.
Isa. 21. 16, according to the *y.* of a hireling.
29. 1, add ye *y.* to *y.*
38. 15, go softly all my *y.*
61. 2; Lu. 4. 19, acceptable *y.* of the Lord.
63. 4, the *y.* of my redeemed.
Jer. 11. 23; 23. 12; 48. 44, *y.* of visitation.
17. 8, shall not be careful in *y.* of drought.
28. 16, this *y.* thou shalt die.
51. 46, a rumour shall come in one *y.*
Ezek. 4. 5, I have laid on thee the *y.* of their iniquity.
22. 4, thou art come even unto thy *y.*
38. 8, in latter *y.* thou shalt come.
48. 17, it shall be his to the *y.* of liberty.
Dan. 11. 6, in the end of *y.* they shall join.
Joel 2. 2, to the *y.* of many generations.
Mic. 6. 6, shall I come with calves of *y.* old?
Hab. 3. 2, revive thy work in midst of *y.*
Mal. 3. 4, offering pleasant, as in former *y.*
Lu. 13. 8, let it alone this *y.* also.
Gal. 4. 10, ye observe days and *y.*
Rev. 20. 2, Satan bound for a thousand *y.*
See Zech. 14. 16; Jas. 4. 13; Rev. 9. 15.

YEARLY. 1 Sam. 1. 3; 20. 6; Esth. 9. 21.

YEARN. Gen. 43. 30; 1 Kings 3. 26.

YELL. Jer. 2. 15; 51. 38.

YESTERDAY. Job 8. 9; Ps. 90. 4; Heb. 13. 8.

YET. Gen. 40. 23, *y.* did not butler remember.
Ex. 10. 7, knowest thou not *y.*
Deut. 9. 29, *y.* they are thy people.
12. 9, ye are not as *y.* come.
Judg. 7. 4, the people are *y.* too many.
1 Kings 19. 18, *y.* I have left me.
2 Kings 13. 23, nor cast them from his presence as *y.*
Ezra 3. 6, the foundation was not *y.* laid.
Job 1. 16, while he was *y.* speaking.
13. 15, though he slay me, *y.* will I trust.
29. 5, when the Almighty was *y.* with me.
Ps. 2. 6, *y.* have I set my king.
Eccl. 4. 3, he which hath not *y.* been.
Isa. 28. 4, while it is *y.* in his hand.
49. 15, *y.* will I not forget.
Jer. 2. 9, I will *y.* plead with you.
Jer. 23. 21, *y.* they ran.
Ezek. 11. 16, *y.* will I be to them.
36. 37, I will *y.* for this be enquired of.
Dan. 11. 35, it is *y.* for a time appointed.
Hos. 7. 9, *y.* he knoweth not.
Amos 6. 10, is there *y.* any with thee?
Jonah 3. 4, *y.* forty days.
Hab. 3. 18, *y.* I will rejoice.
Mat. 15. 17, do not ye *y.* understand?
19. 20, what lack I *y.*?
24. 6; Mk. 13. 7, the end is not *y.*
Mk. 11. 13, the time of figs was not *y.*
Lu. 24. 44, while I was *y.* with you.
John 2. 4; 7. 6; 8. 20, hour is not *y.* come.
11. 25, though dead, *y.* shall he live.
Rom. 5. 6, *y.* without strength.
8. 24, why doth he *y.* hope for?
1 Cor. 3. 15, *y.* so as by fire.
15. 17, ye are *y.* in your sins.
Gal. 2. 20, *y.* not I, but Christ.
Heb. 4. 15, *y.* without sin.
1 John 3. 2, it doth not *y.* appear.
See Acts 8. 16; Rom. 9. 19; 1 Cor. 3. 3.

YIELD. Geo. 4. 12, not henceforth *y.* strength.
Lev. 19. 25, that it may *y.* the increase.
26. 4, the land shall *y.* her increase.
Num. 17. 8, the rod *y.* almonds.
2 Chron. 30. 8, *y.* yourselves to the Lord.
Neh. 9. 37, it *y.* much increase to the kings.
Ps. 67. 6, the earth *y.* her increase.
107. 37, plant vineyards, which may *y.* fruits.
Prov. 7. 21, she caused him to *y.*
Eccl. 10. 4, *y.* pacifieth great offences.
Hos. 8. 7, if it *y.*, strangers shall swallow it.
Joel 2. 22, fig tree and vine *y.* their strength.
Hab. 3. 17, though fields shall *y.* no meat.
Mat. 27. 50, cried again and *y.* up the ghost.
Acts 23. 21, do not thou *y.* to them.
Rom. 6. 13, neither *y.* your members, *y.* yourselves to God.
16, to whom ye *y.* yourselves servants.
Heb. 12. 11, *y.* the peaceable fruits of righteousness.
See Gen. 1. 29; Isa. 5. 10; Dan. 3. 28.

YOKE. Gen. 27. 40, thou shalt break his *y.*
Lev. 26. 13, I have broken bands of your *y.*
Num. 19. 2; 1 Sam. 6. 7, on which never came *y.*
Deut. 28. 48, he shall put a *y.* on thy neck.
1 Kings 12. 4, thy father made our *y.* grievous.
Isa. 9. 4; 10. 27; 14. 25, thou hast broken the *y.* of his burden.
58. 6, that ye break every *y.*
Jer. 2. 20, of old time I have broken thy *y.*
27. 2; 28. 13, make thee bonds and *y.*
31. 18, as a bullock unaccustomed to the *y.*
Lam. 3. 27, it is good to bear the *y.* in youth.
Mat. 11. 29, take my *y.* upon you.
30, for my *y.* is easy.
Acts 15. 10, to put a *y.* on disciples' neck.
2 Cor. 6. 14, not unequally *y.* with unbelievers.
Gal. 5. 1, entangled with the *y.* of bondage.
Phil. 4. 3, I entreat thee also, true *y.*-fellow.
1 Tim. 6. 1, servants as are under the *y.*
See Job 1. 3; 42. 12; Lam. 1. 14; Lu. 14. 19.

YONDER. Gen. 22. 5; Num. 23. 15; Mat. 17. 20.

YOU. Gen. 48. 21, God shall be with *y.*
Ruth 2. 4, the Lord be with *y.*
1 Chron. 22. 18, is not the Lord with *y.*
2 Chron. 15. 2, the Lord is with *y.* while.
Jer. 18. 6, cannot I do with *y.*
42. 11; Hag. 1. 13; 2. 4, for I am with *y.*
Zech. 8. 23, we will go with *y.*, God is with *y.*
Mat. 7. 12; Lu. 6. 21, that men should do to *y.*
28. 20, I am with *y.* alway.
Lu. 10. 16, he that heareth *y.* heareth me.
13. 28, and *y.* yourselves thrust out.
Acts 13. 46, seeing ye put it from *y.*
Rom. 16. 20; 1 Cor. 16. 23; Phil. 4. 23; Col. 4. 18; 1 Thess. 5. 28; 2 Thess. 3. 18; 2 Tim. 4. 15; Tit. 3.

15; Heb. 13. 25; 2 John 3; Rev. 22. 21, grace be with *y.*
1 Cor. 6. 11, such were some of *y.*
2 Cor. 12. 14, I seek not yours, but *y.*
Eph. 2. 1; Col. 2. 13, *y.* hath he quickened.
Col. 1. 27, Christ in *y.*
4. 9, a brother who is one of *y.*
1 Thess. 5. 12, know them that are over *y.*
1 John 4. 4, greater is he that is in *y.*
See Hag. 1. 4; Mal. 2. 1; 2 Cor. 8. 13; Phil. 3. 1; 1 Pet. 2. 7.

YOUNG. Ex. 23. 26, there shall nothing cast their *y.*
Lev. 22. 28, shall not kill it and *y.* in one day
Deut. 22. 6, shalt not take dam with the *y.*
28. 50, which will not show favour to the *y.*
57, her eyes shall he evil toward her *y.* one.
32. 11, as an eagle fluttereth over her *y.*
1 Chron. 22. 5; 29. 1, Solomon my son is *y.*
2 Chron. 13. 7, when Rehoboam was *y.* and tender.
34. 3, while he was yet *y.*, he began to seek God.
Job 38. 41, when his *y.* ones cry to God they wander.
39. 16, ostrich is hardened against her *y.*
Ps. 37. 25. I have been *y.*, and now am old.
78. 71, from following ewes great with *y.*
84. 3, a nest where she may lay her *y.*
147. 9, he giveth food to *y.* ravens which cry.
Prov. 30. 17, the *y.* eagles shall eat it.
Cant. 2. 9; 8. 14, my beloved is like a *y.* hart.
Isa. 11. 7, their *y.* shall lie down together.
40. 11, gently lead those that are with *y.*
Jer. 31. 12, flow together for *y.* of the flock.
Ezek. 17. 4, cropped off his *y.* twigs.
John 21. 18, when *y.* thou girdedst thyself.
Tit. 2. 4, teach the *y.* women to be sober.
See Gen. 33. 13; Isa. 30. 6; Mk. 7. 25; John 12. 14.

YOUNGER. Gen. 25. 23, elder shall serve *y.*
Job 30. 1, they that are *y.* have me in derision.
Lu. 22. 26, greatest, let him be as the *y.*
1 Tim. 5. 1, intreat *y.* men as brethren.
1 Pet. 5. 5, ye *y.* submit to the elder.
See Gen. 29. 18; Lu. 15. 12; 1 Tim. 5. 2, 11.

YOUNGEST. Gen. 42. 13; Josh. 6. 26; 1 Kings 16. 34.

YOURS. 2 Chron. 20. 15; Lu. 6. 20; 1 Cor. 3. 21.

YOUTH. Gen. 8. 21, imagination is evil from *y.*
46. 34, about cattle from our *y.* till now.
1 Sam. 17. 33, he a man of war from his *y.*
55, whose son is this *y.*?
2 Sam. 19. 7, evil that befell thee from thy *y.*
1 Kings 18. 12, I fear the Lord from my *y.*
Job 13. 26, to possess the iniquities of my *y.*
20. 11, his bones are full of the sin of his *y.*
29. 4, as in days of my *y.*
30. 12, on my right hand rise the *y.*
33. 25, he shall return to the days of his *y.*
36. 14, hypocrites die in *y.*
Ps. 25. 7, remember not the sins of my *y.*
Ps. 71. 5, thou art my trust from my *y.*
17, thou hast taught me from my *y.*
88. 15, ready to die from my *y.* up.
89. 45, days of *y.* hast thou shortened.
103. 5, thy *y.* is renewed like the eagle's.
110. 3, the dew of thy *y.*
127. 4, the children of thy *y.*
129. 1, they have afflicted me from my *y.*
144. 12, as plants grown up in *y.*
Prov. 2. 17, forsaketh the guide of her *y.*
5. 18, rejoice with the wife of thy *y.*
Eccl. 11. 9, rejoice, young man, in thy *y.*
10, childhood and *y.* are vanity.
12. 1, remember now thy Creator in days of *y.*
Isa. 47. 12, wherein thou hast laboured from thy *y.*
54. 4, forget the shame of thy *y.*
Jer. 2. 2, the kindness of thy *y.*
3. 4, thou art the guide of my *y.*
22. 21, this hath been thy manner from *y.*
31. 19, bear the reproach of my *y.*
32. 30, done evil before me from their *y.*
48. 11, hath been at ease from his *y.*
Lam. 3. 27, good to bear the yoke in his *y.*
Ezek. 4. 14, soul not polluted from *y.*
16. 22, hast not remembered days of thy *y.*
Hos. 2. 15, sing as in the days of her *y.*
Joel 1. 8, lament for husband of her *y.*
Zech. 13. 5, taught me to keep cattle from *y.*
Mat. 19. 20; Mk. 10. 20; Lu. 18. 21, have kept from my *y.*
Acts 26. 4, my manner of life from my *y.*
1 Tim. 4. 12, let no man despise thy *y.*
See Prov. 7. 7; Isa. 40. 30; Jer. 3. 24, 25.

YOUTHFUL. 2 Tim. 2. 22, flee *y.* lusts.

Z.

ZEAL. 2 Sam. 21. 2, sought to slay them in his *z.*
2 Kings 10. 16, come and see my *z.* for the Lord.
Ps. 69. 9; John 2. 17, the *z.* of thine house.
119. 139, my *z.* hath consumed me.
Isa. 9. 7, the *z.* of the Lord will perform this.
59. 17, clad with *z.* as a cloak.
63. 15, where is thy *z.*?
Ezek. 5. 13, I have spoken it in my *z.*
Rom. 10. 2, they have a *z.* of God.
2 Cor. 9. 2, your *z.* hath provoked many.
Phil. 3. 6, concerning *z.*, persecuting.
Col. 4. 13, he hath a great *z.* for you.
See 2 Kings 19. 31; Isa. 37. 32; 2 Cor. 7. 11.

ZEALOUS. Num. 25. 11, he was *z.* for my sake.
Acts 21. 20, they are all *z.* of the law.
1 Cor. 14. 12, as ye are *z.* of spiritual gifts.
Tit. 2. 14, *z.* of good works.
Rev. 3. 19, be *z.* therefore, and repent.
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ZEALOUSLY. Gal. 4. 17, *z.* affected.

SCRIPTURE ATLAS.

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Rabbath-ammon . 5, 6, 7-8 G; 8-11 E
Rachel's tomb . . . 5-7 G; 9-2 D
Rahab . . . . . 4-2 H
Rama, *see*
Ramah (Benj.) . 5, 7, 10-7 G; 9-3 B
Ramah (Naphtali) . . . 5, 7-7 F
Ramah (Gad), *see* Ramoth-gilead 5-7 F
Ramah (mount Ephraim),
Ramathaim-zophim, *also*
Ramathem, *see Neby Samwil* . 9-2 C
Ramath-mizpeh (?), *see* Ramoth-gilead . . . . 5-7 F
Ramath of the South . . . 5-6 G
Rameses . . . . . 4-3 H
Ramesse, *see* Rameses . . . 4-3 H
Ramoth-gilead . 5, 6, 7, 10-7 F; 8-11 E
Red Sea 2-5 H; 4-5 L; 6-6 K; 8-10 F
Rehoboth (the city) . 2-9 C; 8-12 D
Rehoboth (a well) . . . 3-6 H; 4, 5, 7-6 G
Remeth . . . . . 5-7 F
Remmon, *see* Rimmon . . . 5-6 G
Rephaim, valley of . . 9-2 C; ix.
Rephaims . . . . . 3-8 F
Rephidim . . . . . 4-5 K
Resen . . . . . 2-9 D; 8-12 D
Reuben, allotment of . . . 5-7 G
Rezeph . . . . . 8-11 D
Rhegium . . . . . 11, 12-7 D
Rhodes, Rhodus . . . 11, 12-9 D
Rihlah . . . . . 6-8 D; 8-11 E
Rimmon (Zebulun) . . . 5-7 F
Rimmon (Simeon) . . . 5, 7-6 G
Rimmon, the rock (Benjamin) . 5, 7-7 G
Rithmah . . . . . 4-7 H
River (or Stream) of Egypt . 3, 6-5 H
Rome . . . . . 11, 12-6 C

Salamis . . . . . 12-10 D
Salcah . . . . . 6-8 F
Salchah, *see* Salcah . . . 6-8 F
Salem . . . . . 3-7 G
Salim . . . . . 10-7 F
Salmone, cape . . . . 12-9 D
Salt, city of . . . . 5, 7-7 G
Salt sea . . . 3, 4, 5, 6, 7-7 G
Salt, valley of . . . 7-7 G
Samaria . . . 8-11 E; 7-7 F
Samaria, district of . . . 10-7 F
Samos . . . . . 12-9 D
Samothracia . . . . . 12-9 C
Sardis . . . . . 12-9 D
Sarepta . . . . . 10-7 E
Saron, *see* Sharon . . . 7-6 F
Scythopolis . . . . . 10-7 F
Sea, the East, *see* Sea of the Plain . . . . 7-7 G
Sea, the Great 2-D; 4-G; 3, 5, 7, 10-6 F; 8-10 E
Sea, the Salt . . . 3, 4, 5, 6, 7-7 G
Sea of the Plain . . . 4, 5, 7-7 G
Seba . . . . . 1-9 F
Seir, mount (Edom) . 2-5 F; 3, 4, 5, 6, 7, 10-7 H

Sela, *see* Selah . . . 4, 6-7 H; 8-11 E
Seleucia . . . . . 12-11 D
Senir . . . . . 5-7 E
Sepharvaim . . . . . 8-12 E
Shalem . . . . . 3, 5-7 F
Sharon, plain of . . . . 3, 7-6 F
Shechem 2-5 E; 3, 5, 6, 7-7 F; 8-11 E
Shem, settlement of . . . 1-9 E
Shenir, *see* mount Hermon . . 5-7 E
Shiloah, the waters of, *see* Siloam . . . . 9-3 C; ix.
Shiloh . . . . . 5, 6, 7, 10-7 F
Shinar . . . . . 2-10 E
Shittim, *see* Abel-shittim . . 4-7 G
Shocho, *see* Shochoh . . . 7-6 G
Shoco, *see* Shochoh . . . 7-6 G
Shunem . . . . . 5, 7-7 F
Shur, the wilderness of 2-4 F; 4, 6-5 H; 3, 5, 7-6 H; 8-10 E
Shushan . . . . . 8-13 E
Sichem, *see* Shechem . . . 5-7 E
Sidon . . . . . 10-7 E; 11, 12-11 E
Sidoniane . . . . 2-5 E; 5, 7-7 E
Siloah, the pool of, *see* Siloam, pool of . . . . . ix.
Siloam . . . . . 9-3 C; ix.
Simeon, allotment of . . . 5-6 G
Sin (in Egypt) . . . . . 4-4 G
Sin, desert of . . . . . 4-5 K
Sina, mount, *see* mount Sinai . 2-4 G; 4-5 K; 8-10 F
Sinites . . . . . 2-5 D; 3-7 D
Sion, mount, *see* mount Hermon . 5-7 E
Sion, *see* Zion . . . . 9-2 C; ix.
Sirion . . . . . 5-7 E
Smyrna . . . . . 11, 12-9 D
Socho, *see* Shochoh . . . 7-6 G
Socoh, *see* Shochoh . . . 7-6 G
Sodomitish Sea, *see* the Dead Sea 10-7 G
Sorek valley of . . . . 7-6 G
Sparta . . . . . 12-8 D
Stream of Egypt, *see* River of Egypt . . . . 3, 6-5 H
Succoth (Egypt) . . . . 4-3 H
Succoth (Gad) (?) . . . 3, 5, 6, 7-7 F
Susa . . . . . 8-13 E
Sychar . . . . . 10-7 F
Sychem, *see* Shechem . . . 7-7 F
Syracuse . . . . . 11, 12-7 D
Syria . . 2-6 E; 6-8 F; 5, 7, 10-8 E; 8, 11, 12-11 E
Syria-damascena . . . 6-8 E
Syrian desert . 2-6 E; 6-9 E; 8-11 E

Taanach . . . . . 5, 7-7 F
Tabor, mount . . . 3, 6, 7, 10-7 F
Tadmor . . . . . 6-10 D; 8-11 E
Tahapanes, *see*
Tahpanhes . . . . . 4-4 H
Tamar . . . . . 5, 7-7 G
Tanach, *see* Taanach . . . 5-7 F
Tanis . . . . 2-3 F; 4-3 G; 8-10 E
Taphnes, *see* Tahpanhes . . 4-4 H
Tarsus . . . . . 12-10 D
Taverne, The Three . . . 12-6 C
Tehaphnehes, *see* Tahpanhes . 4-4 H
Tekoa . . . 5, 7, 10-7 G; 9-2 E
Tekoah, *see* Tekoa . . . 9-2 E
Thebez . . . . . 5, 7-7 F
Thessalonica . . . . 11, 12-8 C
Thimnathah, *see* Timnath . . 3, 4-6 G
Thracia . . . . . 11, 12-9 C
Three Taverns . . . . 12-6 C
Thyatira . . . . . 12-9 D

Tiberiae . . . . . 10 - 7 F
Tiberias, lake of . . . . . 10 - 7 F
Tigris, river . . . . 2 - 9 C; 8 - 12 D
Timnath .. . . . . 3, 4 - 6 G
Timnath-heres, *see*
Timnath-serah . . . . . 5 - 7 F
Tiphsah . . . . . 6 - 10 C; 8 - 11 D
Tirzah . . . . . 5, 7 - 7 F
Togarmah . . . . . 1 - 9 D
Tophel . . . . . 4, 5, 7, 10 - 7 H
Trachonitis . . . . . 10 - 8 E
Tripolis . . . . . 8, 11, 12 - 11 E
Troas . . . . . 11, 12 - 9 D
Trogyllium . . . . . 12 - 9 D
Tubal . . . . . 1 - 9 C
Tyre . . . . . 3, 5, 6, 7, 10 - 7 E
Tyrus . . . . 10 - 7 E; 8, 12 - 11 E

Ulai, river . . . . . 8 - 13 E
Ummah . . . . . 5, 7 - 7 E
Ur of the Chaldees . . 2 - 11 F; 8 - 13 E

Wilderness of Shur . . . 3 - 6 H

Zabulon = Zebulun . . . . 5 - 7 F
Zalmonah . . . . . 4 - 7 I
Zamzummims . . . . . 3 - 8 G
Zanoah . . . . . 7 - 7 G
Zareah, *see* Zorah . . . . 7 - 7 G
Zared, the valley of, *see* Zered . 4 - 7 G
Zarephath . . . . . 5, 7 - 7 E
Zaretan . . . . . 5, 7 - 7 F
Zarthan . . . . . 6, 7 - 7 F
Zebulun, allotment of . . . 5 - 7 F
Zedad . . . . . 6 - 8 D
Zelzah (?) . . . . . 9 - 2 D
Zemaraim (Benjamin) . . . 7 - 7 G
Zemarites . . . . 2 - 5 D; 3 - 8 D
Zephath . . . . . 4, 5, 7, 10 - 7 H
Zered, brook . . . . 4, 5, 6, 7, 10 - 7 G
Zeredathah, *see* Zaretan . . 7 - 7 F
Zidon = Sidon . . . 2 - 5 E; 8 - 11 E; 3, 5, 6, 7 - 7 E
Ziklag (?) . . . . . 5, 7 - 6 G
Zin, the desert of . . . 4, 5, 7 - 7 H
Zion . . . . . 9 - 2 C; ix.
Ziph . . . . . 5, 7, 10 - 7 G
Ziz, the cliff of, *see* Engedi . . 5 - 7 G
Zoan . . . . . 4 - 3 G
Zoar (?) . . . . . 3 - 7 G
Zoba, *see* Zobah . . . . . 6 - 8 D
Zorah . . . . . 7 - 7 G
Zoreah, *see* Zorah . . . . 7 - 6 G
Zuzims . . . . . 3 - 8 F

[H. C.]


THE NATIONS OF
THE ANCIENT WORLD
and settlements of the
DESCENDANTS OF NOAH.
Oceanus Atlanticus or Mare Atlanticum
Arctic Circle
Thule
Britannicæ Insulæ
Caledonia
Cimbrica Chersonesus
Germania
Sarmatia
Scythia (intra Imaum)
Scythia (extra Imaum)
EUROPA
ASIA
Gomer
Riphath
Magog
Dacia
Tiras
Tubal
Meshech
Togarmah
Javan
Elishah
Kittim
Dodanim
Tarshish
Gallia
Hispania
Mauritania
Numidia
Libya Interior
Libya Deserta
Mare Internum
Phut
Lehabim
Naphtuhim
Pathrusim
Casluhim
Caphtorim
Ludim
Aram
Asshur
Arphaxad
Lud
Media
Persia
Elam
Havilah
Sogdiana
Bactriana
Ferthia
Ariana
Gedrosia
Arabia
Dedan
Jobtan
Seba
Cush (Ethiopia)
LIBYA
OR
AFRICA
Tropic of Cancer
Equator
Mare Erythræum
India (intra Gangem)
India (extra Gangem)
Taprobane (Ophir)
Sinus Magnus
Indicus Oceanus
40 East 50 Long. 60
N°1


Euxine Sea
Caspian Sea
Persian Gulf
Red Sea
Great Sea (Mediterranean)
Syrian Desert
ASIA MINOR
ARMENIA
MEDIA
PERSIS
ELYMAIS
ASSYRIA
BABYLONIA
ARAM
(SYRIA)
PADAN-ARAM (MESOPOTAMIA)
MIZRAIM
CANAAN
Midian
Sinai
Nineveh
Babel
Erech (Ur of the Chaldees)
Damascus
Sidon
Memphis
Cyprus
Tigris
Euphrates
ARMENIA
with
ASSYRIA, BABYLONIA, SYRIA &c.
in the Patriarchal Ages
English Miles
0 50 100 150 200
Longitude East from Greenwich


CANAAN
in
THE PATRIARCHAL AGES
English Miles
0 10 20 30 40 50
5 34 6 35 7 36 8
Arvad (Aradus)
ARVADITES
ZEMARITES
HAMATHITES
Eleutherus (Nahr el Kebir)
Arka
Hamath
Kadesh of the Hittites
Mt Lebanon
Mt Hermon
Anti Lebanon
(N Ibrahim) R. Adonis
(N el Kelb) R. Lycus
(Ned Damour) R. Tamyras
(N el Auly) R. Bostrenus
Sidon
Hobah
DAMASCUS
Haran
R. Pharpar
(N Zaxrnniyeh) R. Leontes
Tyre
Laish or Dan
Waters of Merom
GREAT SEA
SYRIA
Accho
Mt Carmel
Kishon
Plain of Sharon
CANAANITES
Plain of Jezreel
Mt Gilboa
Mt Tabor
Chinneroth
Sea of Galilee
Ashtaroth Karnaim
Kenath
Edrei
Bozrah
Dothan
Mahanaim
Jordan
Jaser
Succoth
Penuel
Gilead
Jabbok
HIVITES
Mt Ebal
Shechem
Shalem
Tirzah
Japho or Joppa
PERIZZITES
ZUZIMS OR ZAMZUMMIS
Luz or Bethel
Ai
JEBUSITES
Salem
Jerusalem
Zoar or Bela
Heshbon
Bethlehem
Ephrath
Adullam
Plain
EMIMS
Mmre
Hebron
Kiriathaim
Gaza
Gerar
Beersheba
Arnon (R Mojeb)
PHILISTINES
Beer Lahai Roi
Valley of Siddim
AMALEKITES
Arabian
Rehoboth
River of Egypt
Wilderness of Shur
Desert
En-mishpat or Kadesh
Desert of Paran
Arabah
Salt S.
Mt Seir
HORITES
5 34 6 35 Longitude East of Greenwich 36 8

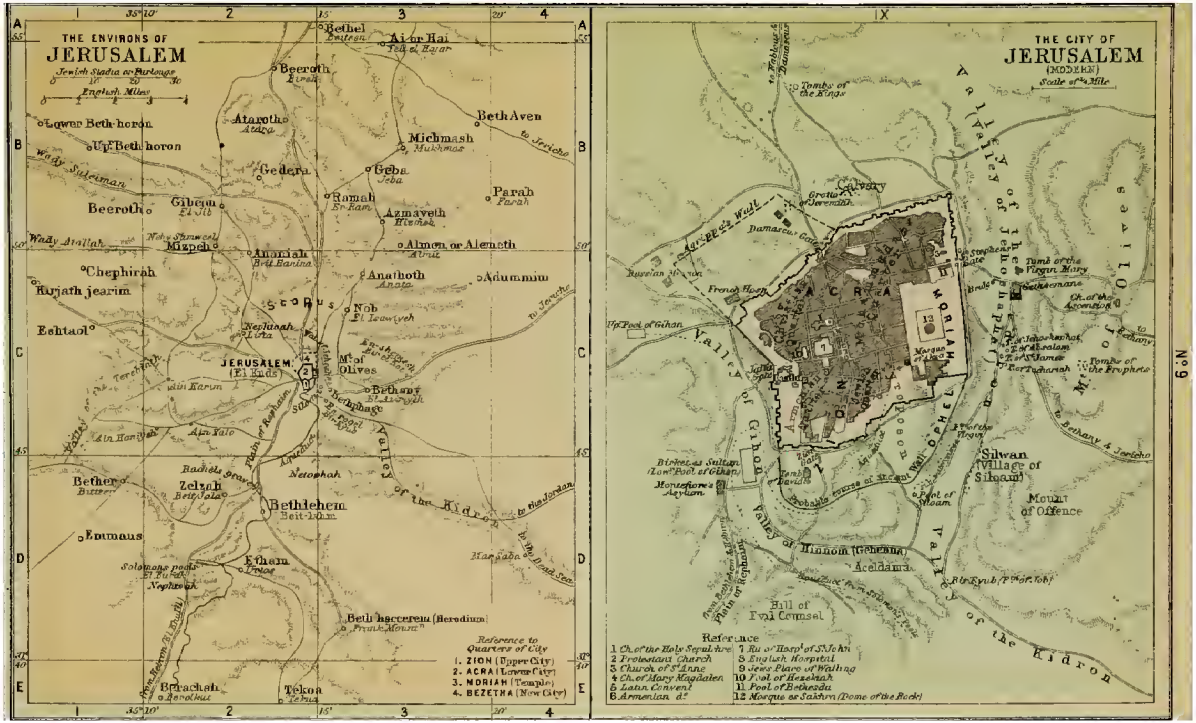

The
SINAI PENINSULA
with the
Journeys of the Israelites
from
EGYPT TO THE PROMISED LAND.
English Miles
Heights in feet
GREAT SEA
(MEDITERRANEAN)
Longitude East 32 from Greenwich
The Land of Uz
ARABIA
RED SEA
G. of Heroopolis (G. of Suez)
Badiet et-Tih
Wilderness of the Wanderings
Jebel et-Tih
Desert of Shur
Desert of Etham
Rahab (Delta)
Goshen
Rameses
On Aven or Beth Shemesh (Heliopolis)
Noph (MEMPHIS)
Pyramids & Sphinx
Marah
Elim
Ezion-geber
Elath Elana
Zalmonah
Punon
Oboth
Gudgodah
Mount Seir
Edom
Moab
Hebron
Gaza
Gerar
Beersheba
Rehoboth
Elusa
Eboda
Pelusium
Magdolum, Migdal
Tanis
Sais
Mendes
Phacusa
Pi-beseth
Bubastis
Canopus
Pharos
Natron Lakes
L. Moeris
Aphroditopolis
Heracleopolis
Oxyrynchus
Cynopolis
Alabastra
Antinoe
Hermopolis
Dophkah
Rephidim
Hazeroth
Sinai
Tor
Dizahab
Midian
Amalekites
Midianites
Horeb


No. 5
CANAAN
as divided among the Tribes
Roman Miles
0 5 10 20 30
English Miles
0 5 10 20 30
THE GREAT SEA (MEDITERRANEAN)
PHILISTIA
ARABIA
ARAM,
SYRIA
Berytus
Sidon
Tyre
Zarephath
Acchoo
Dor
Joppa
Ashdod
Ashkelon
Gaza
Gerar
Rabbath-ammon
Ashteroth-Karnaim
Bozrah
Damascus
Helbon
Hobah
Kanah
Mt. Hermon
Pharpar
Geshurites
Argob
Bashan
Golano
Waters of Merom
Sea of Chinnereth
Jordan
Dead Sea
Sea of the Plain or Salt Sea
Brook Kanah
Brook Besor
Desert of Sin
Desert of Shur
Mt. Seir
EDOM
Longitude East from Greenwich
ASHER
NAPHTALI
ZEBULON
ISSACHAR
MANASSEH
EPHRAIM
DAN
BENJAMIN
JUDAH
SIMEON
REUBEN
GAD
Mt. Carmel
Mt. Gilboa
Mt. Ebal
Mt. Gerizim
Mt. Olivet
Mt. Hor
Shechem
Samaria
Jerusalem
Bethlehem
Hebron
Beersheba
Aroer
Ar of Moab
Kir Moab
Tophel
Abrabbim
Zephath or Hormah
Kadesh Barnea
Ramoth Gilead
Mahanaim
Beth-gamul
Jahaz
Heshbon
Medeba
Dibon
Aroer
Kirjathaim
Baal-meon
Nebo
Pisgah
Jericho
Ai
Gibeon
Ajalon
Lachish
Eglon
Libnah
Eltekon
Ekron
Jabneh
Ashdod
Azotus
Ashkelon
Gaza
Gerar
Rimmon
Ziklag
Arad
Moladah
Hazar-shual
Bethul
Hormah
Ziklag
Tanach
Rehoboth
Beersheba
Moladah
Ararah
Berseb
Eltolad
Hazar-susah
Balah
Ezem
Eltolad
Bethul
Hormah
Ziklag
Shilhim
Ain
Rimmon
Ether
Ashan
Jattir
Socoh
Debir
Anab
Eshtemoh
Holon
Debir
Goshen
Kedesh
Hazor
Ramah
Gibeah
Kirjath-jearim
Bethlehem
Tekoa
Beth-haccerem
Mizpeh
Chephirah
Beeroth
Kirjath-jearim
Mizpeh
Chephirah
Ophni
Gaba
Michmash
Bethel
Ai
Jericho
Jordan
Adam
Zaretan
Succoth
Zarthan
Beth-shean
Jezreel
Dothan
Shechem
Tirzah
Thebez
Aphek
Ramoth
Jarmuth
Adullam
Keilah
Mareshah
Libnah
Lachish
Eglon
Gezer
Ekron
Jabneh
Ashdod
Azotus
Ashkelon
Gaza
Gerar
Rimmon
Ziklag
Arad
Moladah
Beersheba
Hazar-shual
Bethul
Hormah
Ziklag
Tanach
Rehoboth
Beersheba
Moladah
Ararah
Berseb
Eltolad
Hazar-susah
Balah
Ezem
Eltolad
Bethul
Hormah
Ziklag
Shilhim
Ain
Rimmon
Ether
Ashan
Jattir
Socoh
Debir
Anab
Eshtemoh
Holon
Debir
Goshen
Kedesh
Hazor
Ramah
Gibeah
Kirjath-jearim
Bethlehem
Tekoa
Beth-haccerem
Mizpeh
Chephirah
Beeroth
Kirjath-jearim
Mizpeh
Chephirah
Ophni
Gaba
Michmash
Bethel
Ai
Jericho
Jordan
Adam
Zaretan
Succoth
Zarthan
Beth-shean
Jezreel
Dothan
Shechem
Tirzah
Thebez
Aphek
Ramoth
Jarmuth
Adullam
Keilah
Mareshah


Nº 6
Padan Aram
(Mesopotamia)
Cyprus
GREAT SEA
Israel
Judah
Havilah
Midian
Arabian Desert
Syrian Desert
Desert of Shur
Desert of Paran
Wilderness of Zin
Wilderness of Judah
Wilderness of Moab
Antioch
Berœa
Chalcis
Apamea
Laodicea
Gabala
Balanea
Arvad
Simyra
Emesa
Tripoli
Botrys
Gebal
Berytus
Sidon
Tyre
Damascus
Zobah
Zedad
Tadmor
Resapha
Rezeph
Callinicum
Tibbath
Thapsacus
Hamath
Rehob
Dan
Jezreel
Bethshean
Succoth
Shechem
Joppa
Gezer
Ekron
Ashdod
Ascalon
Gaza
Hebron
Engedi
Beersheba
Rabbath-ammon
Heshbon
Rabbath-moab
Bozrah (of Edom)
Kadesh-barnea
Mt. Hor
Selah or Joktheel (Petra)
Elath
Ezion-geber
RED SEA
Longitude East 36 of Greenwich
THE DOMINIONS OF
DAVID & SOLOMON
English Miles
0 10 20 40 60 80 100


THE KINGDOMS OF
JUDAH AND ISRAEL
Roman Miles
0 10 20 30
English Miles
0 10 20 30
THE GREAT SEA
(MEDITERRANEAN)
SYRIA
Basha n
ISRAEL
JUDAH
ARABIA
DESERT
Berythe
Sidone
Mearah
Zarephath
Tyre
Accho
Mt Carmel
Dor
Plain of Sharon
Br Kanah
Japhia
Ashdod
Ashkelon
Gaza
Migdal-gad
Lachish
Eglon
Libnah
Makkedah
Hebron
Ziph
Carmel
Maon
Rimmon
Ether
Jattir
Arad
City of Salt
Ceraï
Beersheba
Ansar-shual
Mobadah
Aroer
Berad
Rehoboth
Zephath or Hormah
Kadesh-barnea
Desert of Shur
Desert of Paran
Desert of Zin
Mt Seir
EDOM
Sea of the Plain
Salt Sea
Dead Sea
Jordan
Waters of Merom
Golan
Mt Hermon
Hermon
Damascus
Abana
Pharpar
Helbon
Mt Lebanon
Valley of Mizraim
Mt Lebanon (Antilibanus)
Canaanites
Dan-jaan
Achzib
Helkath
Hukkok
Aphek
Ramah
Cabul
Hosor
Kedesh
Chinnereth
Sea of Chinnereth
Hammath
Gath hepher
Mt Tabor
Jokneam
Megiddo
Taanach
Endor
Tabor
Ramah
Mt Gilboa
Jezreel
Bethshan
Succoth
Zaphon
Zarthan
Adam
Dothan
Enr-gannim
Ramah
Shechem
Mt Ebal
Mt Gerizim
Tirzah
Thebez
Thebez
Aphek
Ashtaroth-karnaim
Kenath-nobah
Edrei
Abil
Jair's tents
Bithran
Mahanaim
Bozrah
Jabesh-gilead
Beth-gamul
Ramoth-gilead
Jabbok
Succoth
Adam
Jahaz
Rabbath ammon
Heshbon
Elealeh
Beth-nimrah
Medeba
Baal-meon
Kiriathaim
Beser
Dibon
Aroer
Ar of Moab
Kir Moab
Topheth
Bozrah
Mt Seir
Longitude East from Greenwich
6
35
7
36
8


EUXINE SEA
CASPIAN SEA
ASIA MINOR
ARMENIA
MEDIA
GREAT SEA
(MEDITERRANEAN)
Syrian Desert
ASSYRIA
AND THE ADJACENT LANDS
illustrating the Patriarchal Period & the Captivities.
English Miles
0 50 100 150 200 250
PERSIAN GULF
RED SEA
Longitude East from Greenwich
No 8


THE ENVIRONS OF
JERUSALEM
Jewish Stadia or Furlongs
English Miles
Bethel
Beitin
Ai or Hai
Tell el Tyar
Beeroth
Bireh
Ataroth
Atara
Beth Aven
Lower Beth-horon
Upr. Beth-horon
Michmash
Mukhmas
to Jericho
Wady Suleiman
Gedera
Geba
Jeba
Ramah
Er-Ram
Parah
Farah
Beeroth
Gibeon
El-Jib
Azmaveth
Hizmeh
Wady Atallah
Nebi Samwil
Mizpeh
Amwas
Beit Hanina
Almon or Alemath
Almit
Chephirah
Anathoth
Anata
Adummim
Kirjath jearim
Scopus
Nob
El Tuwyeh
Eshtaol
Neplitoah
El Lifta
JERUSALEM
(El Kuds)
Mt of Olives
Bethany
El Lazariyeh
Ain Karim
Ain Yalo
Bethphage
Beth Hanina
Bethany
Bachel's Grave
Netophah
Valley of the Kidron
to the Jordan
Bethlehem
Beit-Lahm
Tekoah
Beit Jala
Etham
Solomon's pools
El Burak
Nephtoah
Beth haccerem (Beredium)
Frank Mount
Herodium
Tekoa
Tekoa
Reference to Quarters of City
1. ZION (Upper City)
2. ACRA (Lower City)
3. MORIAH (Temple)
4. BEZETHA (New City)
THE CITY OF
JERUSALEM
(MODERN)
Scale of ½ Mile
Tombs of the Kings
Valley of Hinnom
Calvary
Grotto of Jeremiah
Damascus Gate
Sepulchres Wall
Russian Church
French Hospice
Upr. Pool of Gihon
Tomb of the Pagan Mary
Gethsemane
Ch. of the Ascension
Jehoshaphat
Tomb of the Prophets
Tomb of Absalom
Tomb of Zechariah
Mt of Olives
Bethany & Jericho
Birket es Sultan
(Low. Pool of Gihon)
Montefiore's Asylum
Pool of Siloam
Silwan
(Village of Siloam)
Mount of Offence
Aceldama
Rogel
Hill of Evil Counsel
Reference
1 Ch. of the Holy Sepulchre
2 Protestant Church
3 Church of St Anne
4 Ch. of Mary Magdalen
5 Latin Convent
6 Armenian do
7 Tomb of Hanan
8 English Hospital
9 Jews Place of Wailing
10 Pool of Hezekiah
11 Pool of Bethesda
12 Mosque es Sakhra (Dome of the Rock)
No 9


PALESTINE
in the Time of Our Saviour
Roman Miles
0 5 10 20 30
English Miles
0 5 10 20 30
THE GREAT SEA
(MEDITERRANEAN)
Beryrus
Heldua
Porphyreon
Sidon
Sarepta
Ornithonpolis
(Tyre) Tyrus
Leontopolis
Promontorium Album
Scala Tyriorum
Ecdippa
Ptolemais
Hepha
Mt. Carmel
Sycaminos
Dora
CÆSAREA
Caparcotia
Dothan
Samaria
Samaria
Sychem
Apollonia
Antipatris
Joppa
Ariamathea
Lydda
Jamnia
Azotus
Ascalon
Eleutheropolis
Eglon
Gaza
Gerar
Besor
Beersheba
Aroer
Eluza
Zephath
Idumæa
Eboda
Hadesh-barnea
Mt. Seir
Arindela
Bozrah
Tophel
Brook Zered
Arabia
Moabitis
Arcopolis
Machærus
Callirhoe
Asphaltites L.
Dead Sea
Jordan R.
Jericho
Jerusalem
Mt. of Olives
Bethany
Bethlehem
Hebron
Engaddi
Carmel
Arad
Malatha
Masada
Thamna
Adullam
Bethsur
Tekoa
Gophna
Ephraim
Bethel
Gibeon
Ramah
Shiloh
Aenon
Salim
Scythopolis
Gilboa
Pella
Dium
Gerasa
Ramah gilead
Jabbok R.
Philadelphia
Heshbon
Livias
Beth jimrah
Ammonitis
Batanæa
Trachonitis
Auranitis
Gaulonitis
Iturea
Abilene
Lysanias
Chalcis
Abila
Arbela
Capitolias
Bostra
Decapolis
Beth gamul
Gadara
Hippos
Gergesa
Aphek
Ganala
Amathus
Hieromices
Neve
Seleucia
Phanor
Lesem
Neapolis
Canatha
Cæsarea Philippi
L. Phiala
Daphne
Abila
Iturea
Ituræa
Trachonitis
Auranitis
Batanæa
Gaulonitis
Abilene
Lysanias
Chalcis
Damascus
Harran
Helbon
Syria
Abana R.
Pharpar R.
Mt. Hermon
Libanus Mts.
Anti-Libanus Mts.
Arabia
Longitude East from Greenwich.
6
35
7
36
8
31
32
33
F
G
H
E


THE
ROMAN EMPIRE
IN THE APOSTOLIC AGE
Roman Miles
British Miles
Longitude East 15 from Greenwich
BRITANNIA
Belgica
Lugdunensis
GALLIA
HISPANIA
Baetica
Lusitania
MAURITANIA
NUMIDIA
Germania
Sarmatia
Scythia
DACIA
MŒSIA
PANNONIA
ILLYRICUM
ITALIA
Roma
MACEDONIA
THRACIA
ACHAIA
Athenæ
Corinthus
Creta
Rhodus
Cyprus
Cappadocia
GALATIA
CILICIA
ASIA
Ephesus
Smyrna
Pergamus
Troas
Antiochia
Tarsus
Iconium
Lystra
Derbe
Damascus
Jerusalem
Alexandria
Petra
ARABIA
MESOPOTAMIA
ARMENIA
Pontus Euxinus
Caspium M.
Caucasus M.
MARE ATLANTICUM
MARE MEDITERRANEUM
MARE ERYTHRÆUM
Cyrenaica
Syrtis Major
Syrtis Minor
Leptis Magna
Carthago
Hippo Regius
Gades
Tingis
Sicilia
Syracusa
Melita
Puteoli
Brundusium
Ariminum
Ravenna
Aquileia
Narbo
Lugdunum
Treviri
Colonia Agrippina
Britannia Insula
Britannia Romana
Germania Magna
Germania Inferior
Germania Superior
Rhenus
Danubius
Tigris
Euphrates
Nilus
Indus
Persis
Parthia
Media
Babylonia
Assyria
Susiana
Arabia Deserta
Arabia Petræa
Arabia Felix
Sinus Persicus
Mare Rubrum
Mare Caspium
Mare Nostrum
Mare Internum
Mare Atlanticum
Mare Britannicum
Mare Germanicum
Mare Adriaticum
Mare Ægæum
Mare Mediterraneum
Mare Erythræum
Mare Caspium
Mare Nostrum
Mare Internum
Mare Atlanticum
Mare Britannicum
Mare Germanicum
Mare Adriaticum
Mare Ægæum
Mare Mediterraneum
Mare Erythræum
Mare Caspium


THE EASTERN MEDITERRANEAN
illustrating the Missionary Journeys & Last Voyage of the
APOSTLE PAUL
English Miles
Longitude East from Greenwich
PONTUS EUXINUS (Black Sea)
GREAT SEA (MEDITERRANEAN)
THRACIA
MACEDONIA
ILLYRICUM
ITALIA
SICILIA
AFRICA
CRETA
CYPRUS
CYRENAICA
Syrtis major
ÆGYPTUS
ARABIA
BITHYNIA
GALATIA
CAPPADOCIA
ASIA
PHRYGIA
LYCIA
CARIA
PAMPHYLIA
CILICIA
SYRIA
Corsica
Sardinia
ROMA
Ancona
Hadria
Malta
Syracusæ
Rhegium
Puteoli
Appii Forum
Tres Tabernæ
Tarentum
Brundisium
Lucania
Thurii
Croton
Corcyra
Ægina
Cephallenia
Leucas
Nicopolis
Dyrrhachium
Gargenum Pr.
Barium
Egnatia
Apollonia
Amphipolis
Philippi
Neapolis
Thessalonica
Pella
Beroea
Athens
Corinth
Cenchreæ
Sparta
Malea Pr.
Cythera
Fair Havens
Lasea
Clauda
Phenice
Cauda
Myra
Patara
Xanthus
Miletus
Ephesus
Smyrna
Sardis
Philadelphia
Laodicea
Colossæ
Hierapolis
Pergamos
Troas
Alexandria Troas
Assos
Lesbos
Chios
Samos
Cos
Rhodes
Patmos
Cnidus
Perga
Attalia
Antioch
Iconium
Lystra
Derbe
Tarsus
Mallus
Issus
Seleucia
Salamis
Paphos
Amathus
Citium
Tyre
Ptolemais
Cæsarea
Sebaste
Joppa
Gaza
Jerusalem
Jericho
Bethsaida
Damascus
Heliopolis
Abila
Philippi
Amphipolis
Apollonia
Cyrene
Berenice
Arsinoe
Parætonium
Alexandria
Rhinocolura
Pelusium
Memphis
Arsinoe
Petra
Idumæa
Elana
Sinope
Amisus
Amastris
Heraclea
Byzantium
Chalcedon
Nicomedia
Nicæa
Prusa
Dorylæum
Pessinus
Ancyra
Tavium
Comana Pontica
Sebastia
Cæsarea
Melitene
Comana
Archelais
Iconium
Lystra
Derbe
Tarsus
Cyrrhus
Alexandria
Antiochia
Seleucia
Laodicea
Epiphania
Emesa
Apamea
Berytus
Sidon
Tyre
Ptolemais
Cæsarea Philippi
Abilene
Damascus
Philadelphia
Gerasa
Pella
Scythopolis
Jericho
Jerusalem
Bethsaida
Capernaum
Chorazin
Tiberias
Magdala
Nazareth
Cana
Samaria
Sychar
Shechem
Ephraim
Lydda
Joppa
Gaza
Rhinocolura
Pelusium
Arsinoe
Petra
Idumæa
Elana
Memphis
Thebes
Nile
Euphrates
Tigris
Mesopotamia
Babylonia
Arabia
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Track of Ship on which St. Paul sailed.
Longitude East from Greenwich
No 12

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A SERIES OF PLATES ILLUSTRATING BIBLICAL VERSIONS AND ANTIQUITIES

BEING

AN APPENDIX TO

HELPS TO THE STUDY OF THE BIBLE



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PREFACE.

THE series of Plates contained in this volume is an enlargement of the series which has already appeared in recent issues of the 'Helps to the Study of the Bible,' published by the Oxford University Press; and it has been prepared for a new edition of that work. But as the series is accompanied by full descriptive letter-press, giving it an independent completeness of its own, it has been determined to place it at once in the hands of Bible Students, in a separate form, without waiting for the forthcoming edition of the 'Helps,' with which, however, it will also be incorporated, with slight modifications.

The former series consisted of sixty-eight Plates; the present series has one hundred and twenty-four. This large increase is partly accounted for by several interesting additions to the illustrations of Old Testament History and Religion, drawn from Egyptian and Assyrian and Babylonian sources; but chiefly by a very large number of facsimiles which have been introduced into the series, in order to amplify the specimens of different versions of the Scriptures, and more particularly to place before the student a full collection of Plates showing the growth of the English Bible.

The illustrations have been selected and described by Sir Edward Maunde Thompson, K.C.B., D.C.L., LL.D., Principal Librarian of the British Museum, and E. A. Wallis Budge, Litt. D., Keeper of Egyptian and Assyrian Antiquities, British Museum.

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BIBLE ILLUSTRATIONS.

THIS series of Bible Illustrations is arranged in three groups, viz. I. Illustrations of the Languages, Writings, and Versions of the Scriptures; II. Illustrations of Old Testament History and Religion: and III. Illustrations of New Testament History.

At the head of Group I are tables of the Phœnician and Hebrew, and Greek and Latin, alphabets, all descended from the ancient writing of Egypt; then follow specimens of Egyptian and Phœnician inscriptions and writing (Plates III–VII); these are succeeded by specimens of Biblical MSS., Hebrew, Samaritan, Syriac, Arabic, Ethiopic, Armenian, Coptic, Greek, and Latin (Plates VIII–XXXVII); and the group is closed by a series of facsimiles, from both manuscript and printed sources, illustrating the growth of the English Bible, with a specimen of the Gothic, the earliest Teutonic, translation at their head (Plates XXXVIII–LIV).

Group II consists of illustrations of the history, religion, and customs (1) of ancient Egypt, and (2) of Babylonia and Assyria. The section which deals with Egypt commences with the religion of the people and their belief in immortality (Plates LV–LXV); and then passes to historical and other subjects, chiefly with a view to illustrate the story of the oppression of the children of Israel (Plates LXVI–LXXIII); and to representations of domestic scenes and objects (Plates LXXIV–LXXX). Plate LXXXI, which must be included in this section, forms a link between the two sections, for it represents a document written by a vassal of the king of Egypt, but in the characters and language of Western Asia. The section of Babylonian and Assyrian plates falls into two divisions: the first illustrating the history of the two empires (Plates LXXXII–CIII); the second dealing with their religion and myths, and customs (Plates CIV–CXIII).

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The plates selected to form Group III are of historical interest only, and are few in number; for original material for the illustration of New Testament History is comparatively scanty. They represent portrait-heads of Roman emperors, scenes from sculptures of the Arch of Titus and of the Temple of Diana at Ephesus, and coins current in Palestine (Plates CXIV–CXXIV).

I. Illustrations of the Languages, Writings, and Versions of the Old and New Testaments.

Plates I, II. Alphabets. The principal languages through which the Holy Scriptures have been transmitted to us are Hebrew, Greek, and Latin. It is therefore of interest to know the origin of the alphabets in which those tongues were written, and the history of their development. The identification of their common origin is of quite recent date. It was not difficult to connect the Greek alphabet with the alphabet which is usually called Phœnician, but to which it is perhaps better to give the wider name of Semitic. The forms of letters and, still more, their names and order, conclusively proved the relationship. But to prove the descent of the Semitic alphabet from the Egyptian was a long and difficult task. In outward shape the Semitic letters are to all appearance quite different from the Egyptian hieroglyphs; their names are different; their order is different. These difficulties caused scholars to reject the ancient tradition handed down by Greek and Roman writers that the Semites had originally obtained their letters from Egypt. The tradition has, however, proved correct. In 1859 the French Egyptologist, De Rougé, published the results of his study of an ancient cursive form of Egyptian writing, a form to which the name of 'hieratic,' or writing of the priests, has been given; and showed, beyond reasonable doubt, that it was the connecting-link between the Egyptian and Semitic alphabets. The most important document of which he made use was the Prisse Papyrus (Plate IV), the date of which is conjectured to be about 2500 B.C.

The oldest hieroglyphic inscriptions of Egypt are assigned to a period of about 5,000 years before Christ. The writing is not purely alphabetical; phonetic signs, or symbols of sounds, and ideographs, or pictorial signs, are used as well as simple letters. Of the latter, the number found in the inscriptions has been reckoned at forty-five. Some of these, however, are used only in special cases; others are only alternative forms. The total number of alphabetical signs may thus be reduced to twenty-five.

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The Semites adopted two-and-twenty of the Egyptian alphabetical signs; and there can be little doubt that this formation of a new alphabet took place during the period of the Semitic conquest and occupation of the Delta. The reason why the Semites, while taking the Egyptian letters, did not also accept their names, is probably that they made a selection only and did not adopt an entire alphabet.

The Semitic, or so-called Phœnician, alphabet was employed in the cities and colonies of the Phœnicians, and among the Jews and Moabites and neighbouring tribes. Its most ancient form known to us is preserved in a series of inscriptions which date back to the tenth century B. C.; the most important of them being the one engraved on the 'Moabite Stone' (Plate VI) about 890 B. C. The earliest inscription showing its use among the Jews is the 'Siloam Inscription' (Plate VII) of about the end of the eighth century B. C. The forms of letters, as found in these two inscriptions, are set out in Plate I.

No doubt the Hebrew Scriptures were written in the Phœnician character for many centuries, although they have not survived in this form. Phœnician letters appear on Jewish coins to a comparatively late date (see Plate CXXIII). The Samaritans, too, kept to the same character. But Hebrew writing, as it is known to us in MSS., is in square letters, the lineal descent of which from the old Phœnician alphabet is not so obvious. It has been customary to trace the change in the style of Hebrew writing to the period of the Captivity, and to attribute it mainly to the influence of the Aramaic character of Syriac, the use of which had spread to Babylonia. But, without denying that such an influence may have been at work, it may also be held that the development of the square character was perfectly regular, although, unfortunately, the destruction of early manuscripts has deprived us of the means of following it in its several stages. The elaborate and precise regulations which the Talmud laid down to ensure perfect accuracy in the transcription of the Scriptures would largely tend to create an artificially exact type of writing such as the square Hebrew.

At least as early as the ninth century B. C., the Greeks learned the art of writing from the Phœnicians, the great traders and manufacturers of the ancient world, whose stations and colonies were established in remote times in the islands and mainlands of Greece and Asia Minor. It is not, however, to be supposed that the Greeks received the alphabet from the Phœnicians at one single place, whence it was passed on throughout Hellas; but rather at several points of contact, whence it was locally diffused among neighbouring cities and their

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colonies. Hence, while the Greek alphabet is essentially one and the same in all parts of Hellas, it exhibits certain local peculiarities, partly no doubt inherent from its very first adoption at different centres, partly derived from local influences or from local or other causes.

As with Semitic writing, the Greeks at first wrote from right to left. Next came the method of writing called *boustrophedon*, in which the lines run alternately from right to left and from left to right, or *vice versâ*, as the ox at the plough forms the furrows. This method was commonly followed in the sixth century B. C. Lastly, writing from left to right became universal.

To the two-and-twenty letters of the Phœnicians the early Greeks eventually added five more, to meet the requirements of their language; but these were not universally employed. Many are the local varieties of forms in the alphabet of ancient Greece; but they can be conveniently arranged in two geographical groups, Eastern and Western. The Eastern or Ionian group was in use in the Greek cities of Asia Minor, and in certain islands and states of Greece; the Western, in other islands and states, and generally in the Greek colonies in Italy and Sicily. The two groups chiefly differed in the values to be attached to the letters Χ and Ψ. In the Eastern group the letters Ξ, Χ, Ψ have the sounds of *x*, *kh*, and *ps*; in the Western group Ξ is wanting, and Χ, Ψ are sounded as *x* and *kh*. In a word, the special test-letters are:—

Eastern: Χ = *kh* . Ψ = *ps*,
Western: Χ = *x* . Ψ = *kh*.

The Romans derived their alphabet from the Greek alphabet of the Western type, not improbably as early as the eighth, if not the ninth, century B. C., through Cumæ, an ancient colony of the Eubœan city Chalcis. The primitive alphabet thus introduced has been called Pelasgian. The Latin alphabet has twenty letters of the Greek alphabet, and, in addition, three adopted signs. The sound *z* in Latin being lost quite early, the letter **Z** (*zeta*) dropped out. When, at a later period, being required for the transliteration of Greek words, it was restored to the Latin alphabet, it had to take a place at the end, as its original position had meanwhile been occupied by the new letter **G**. Till the middle of the third century B. C., the letter **C** was employed to represent both the hard *c* and the *g* sounds; but gradually **G**, developed from **C**, was employed for the latter sound, and took the place vacated by *zeta*. The third adopted sign, **Y**, is a curious instance of repetition. The primitive sign for *upsilon* had become the Latin **V**; but, in the time of Cicero, the Greek letter was required for

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literary purposes, and was thus again incorporated in the Latin alphabet. The position of Y shows that it was admitted before Z.

Plate III. Tomb at Gizeh. The doorway of the tomb of a high official called Sethu, with inscriptions cut in the picture-characters or hieroglyphics as used in Egypt during the period of the Early Empire, about 3600 B.C. In the upper compartment the deceased is seated with a table of offerings before him, and the text enumerates a number of the funeral offerings brought to the tomb, such as wine, dates, beer, cakes, fowls, haunches of beef, linen garments, eye-paint, &c. On the right is a figure of the 'royal relative,' the princess Nubt-hetep, who was probably his wife; and on the left are his two sons, Sethu and Hept. The central inscription is a prayer to the god Ap-uat to grant the deceased funeral offerings and an honourable and happy burial; and in the panel below are his principal titles. On the right of the door is Nubt-hetep, 'the royal relative, the priestess of Hathor, the priestess of Nit (Neith),' and 'the son of his body Sethu'; on the left is a figure of the deceased holding the *kherp* sceptre in his right hand and a staff in his left hand. In many early tombs the hieroglyphics are filled with colours, which greatly help the reader to identify them. Objects connected with the sky are painted blue; men, reddish-brown; to birds and metals are given their natural colours, &c. Several signs, however, which even at that early period had assumed a conventional form, cannot be interpreted.

Plate IV. The Prisse Papyrus was found at Thebes and was given to the National Library in Paris by M. Prisse d'Avennes, in 1846. It contains copies in hieratic of two literary compositions generally known as the 'Precepts of Kakemna' and the 'Precepts of Ptah-hetep.' Its actual date is uncertain; some scholars considering it to be the work of the twelfth dynasty (about 2500 B.C.), while others attribute it to the eighteenth dynasty (about 1600 B.C.). The older date is more probably the correct one. The Precepts of Kakemna were composed in the reign of Seneferu, about 3766 B.C., and the Precepts of Ptah-hetep during the reign of Assa, about 3366 B.C. Both works consist of a series of moral precepts for guidance in our duties to God and man.

The text represented in the Plate is to be read from right to left. It first directs those whom God hath favoured in their duty to those under them. Hasty words spoken by another in anger must not be repeated. Let him who hath been taken into his lord's counsel apply

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his heart unto wisdom; let him strive to keep silence rather than to speak freely. Before a man speaketh, let him consider what arguments may be used against him; and let him know that to speak in the council requireth great judgement, for words are put to scrutiny more than any other thing, and that which can be spoken to gainsay the words of another is the true test of their value.

For the purpose of comparison, the first line of the hieratic is here transcribed in hieroglyphic characters :—



Plate V. The Rosetta Stone. From time immemorial the ancient Egyptians employed as characters for their hieroglyphic writing pictures of men and animals, and natural and artificial objects; they continued to do so, with certain modifications, for some centuries after the birth of Christ. From the fifth or sixth century of our era until the beginning of the present century the key to the decipherment of their inscriptions and writings was lost, and the only available information regarding them was to be gleaned from the works of classical and other early authors. In the sixteenth century a German scholar, Kircher, attempted to decipher certain texts without success, and the same ill-result attended the labours of Jablonski in the following century. Towards the end of the eighteenth century some attention was paid to the subject by Zoega, who, observing the occurrence of groups of hieroglyphic characters enclosed within ovals or *cartouches*, rightly conjectured that they must form royal names. But in 1799 the Rosetta Stone was discovered by M. Boussard, an officer employed in the great expedition of Napoleon I. This stone, found at Rosetta, a city near the mouth of the Nile to which it gives its name, is of black basalt and measures 3 ft. 9 in. by 2 ft. 4½ in. by 11 in. When complete it was inscribed with about fifteen lines of hieroglyphics, thirty-two lines of the demotic, or conventional form of writing common among the laity of Egypt, and fifty-four lines of Greek. Here, then, was a bilingual inscription in Egyptian and Greek, the Greek evidently a translation of the Egyptian. The Greek text proved to be a decree promulgated in the year 195 B.C. by the priesthood assembled at Memphis in honour of Ptolemy V. Epiphanes, king of Egypt. In recognition of his benefactions to the country, honours

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were to be paid to the king's statue, a yearly festival was appointed, and a copy of the decree in hieroglyphics or 'the writing of the priests, and in demotic, and in Greek, was to be engraved on stone and set up in every temple of the first, second, and third orders. The stone which had now come to light had been placed in the temple near Rosetta. The extreme importance of its discovery was at once recognized; and, as soon as it was brought to England, copies of the inscriptions were circulated among the scholars and learned societies of Europe. The first to publish any important work on its decipherment was Akerblad, the Swede, who succeeded in ascertaining the true values of fourteen demotic characters; he was followed by Young, who in 1814 rightly interpreted six hieroglyphic alphabetic characters. At length, in 1822, the French scholar, Champollion, formulated a demotic and hieroglyphic alphabet, which has successfully withstood all attacks upon it, and which is practically the alphabet in use among Egyptologists to this day. Champollion was better equipped for his work than either Akerblad or Young, and to him belongs the greater honour of completing the decipherment of Egyptian hieroglyphics; but the credit of discovering the alphabetic element in the demotic and hieroglyphic characters belongs to Akerblad and Young. The first clue for the reconstruction of the Egyptian alphabet was found in the names of Ptolemy and Cleopatra, which occur on the Rosetta Stone and also in a bilingual inscription on an obelisk at Philæ. With the alphabetic characters thus obtained Champollion was able to spell out the names and the titles of the Greek and Roman rulers of Egypt, and thus eventually to complete the alphabet.

Plate VI. The Moabite Stone, bearing an inscription of Mesha, king of Moab, who reigned at the beginning of the ninth century B. C. He here records his wars with Israel, and other deeds. The Moabite Stone was discovered by the Rev. F. Klein, at Dibhân, in the land of Moab, on August 19, 1868. It measures 3 ft. 10 in. by 2 ft. by 1 ft. 2 in., and is inscribed with thirty-four lines of text, each word of which is separated by a dot. About a year after its discovery the Arabs, hearing of its contemplated removal, broke it into a number of fragments; but a paper squeeze of the inscription had already been made, and thus, fortunately, almost the whole of the text has been preserved. A copy of the inscription in Hebrew letters, as transcribed by Prim and Socin, and a translation are here given:—

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אנך . משע . בן . כמשמלך . מלך . מאב . הד
יבני ו אבי . מלך . על . מאב . שלשן . שת . ואנך . מלכ
תי . אחר . אבי ו ואעש . הבמת . זאת . לכמש . בקרחה ו במשע . מ
שע . כי . השעני . מכל . המלכן . וכי . הראני . בכל . שנאי ו עמר
י . מלך . ישראל . ויענו . את . מאב . ימן . רבן . כי . יאנף . כמש . באר
צה ו ויחלפה . בנה . ויאמר . גם . הא . אענו . את . מאב ו בימי . אמר . כדבר
וארא . בה . ובבתה ו וישראל . אבד . אבד . עלם . וירש . עמרי . את כל [אר]
ץ . מהדבא ו וישב . בה . ימה . וחצי . ימי . בנה . ארבען . שת . ו[יש]
בה . כמש . בימי ו ואבן . את . בעלמען . ואעש . בה . האשוח . ואבן
את . קריתן ו ואש . גד . ישב . בארץ . עטרת . מעלם . ויבן . לה . מלך . י
שראל . את עטרת ו ואלתחם . בקר . ואחזה ו ואהרג . את . כל . העם . מ
הקר . ריח . לכמש . ולמאב ו ואשב . משם . את . אראל . דודה . ואם
חבה . לפני . כמש . בקרית ו ואשב . בה . את . אש . שרן . ואת . א[נשי
מחרת] ו ויאמר . לי . כמש . לך . אחז . את . נבה . על . ישראל ו ו[א]
הלך . בללה . ואלתחם . בה . מבקע . השחרת . עד . הצהרם ו וא[ח]
זה . ואהרג . כלם . שבעת . אלף . מנברן . ומבנ[ן] ו ונברת . ובנ
ת . ורחמת ו כי . לעשתר . כמש . החרמתה ו ואקח . משם . אר[א]
לי . יהוה . ואסחביהם . לפני . כמש ו ומלך . ישראל . בנה [את]
יהן . וישב . בה . בהלתחמה . בי ו ויגרשה . כמש . מפני [ו]
אקח . ממאב . מאתן . אש . כל . רשה ו ואשאה . ביהץ . ואחזה .
לספת . על . דיבן ו אנך . בנתי . קרחה . חמת . היערן ; וחמת
העפל ו ואנך . בנתי . שעריה . ואנך . בנתי . מגדלתה ו וא
נך . בנתי . בת . מלך . ואנך . עשתי . כלאי . האשו[חן . למ]ין . בקרב
הקר ו ובר . אן . בקרב . הקר . בקרחה . ואמר . לכל . העם . עשו . [ל]
כם . אש . בר . בביתה ו ואנך . כרתי . המכרתת . לקרחה . באסר
[ן] . מישראל ו אנך . בנתי . ערער . ואנך . עשתי . חמסלת . בארנן [ו]
אנך . בנתי . בת . במת . כי . הרס . הא ו אנך . בנתי . בצר . כי . עין .
ש . דיבן . חמשן . כי . כל . דיבן . משמעת ו ואנך . מל[כ]
ת[י] מאת . בקרן . אשר . יספתי . על . הארץ ו ואנך בנת
י . [את . מה]ד[ב]א . ובת . דבלתן ו ובת . בעלמען . ואשא . שם . את . נ[קד]
צאן . הארץ ו וחורנן . ישב . בה . ב[ן] . ד[ד]ן . וד[דן] . א[מר]
אמר . לי . כמש . רד . הלתחם . בחורנן ו וארד . ו[אלת]
[יש]בה . כמש . בימי . ועל[א]דה . משם . עש[ר]
[ש]ת . שרק ו ואנ

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'I am Mesha, the son of Chemosh-melek, the king of Moab, the man of Dibhon; my father reigned over Moab for thirty years, and I sat on the throne after my father. I built a high place for Chemosh in Korha, a place of salvation for Mesha, for he hath delivered me from all monarchs, and he hath let me look with scorn upon all mine enemies. Now Omri was king over Israel, and he oppressed Moab for many days, for that Chemosh was wroth with the land. His son reigned in his stead, and he said, "Now will I oppress Moab." Thus spake he even in my days; but I have gained the victory over him and over his house, and Israel is laid waste for ever. Omri took possession of the land of Medeba and he dwelt therein in his own days and somewhile in the days of his son, even forty years. But in my time Chemosh gave back the land unto me. Then did I build Baal-Meon, and I made . . . ., and I built Kiryathayim. The people of Gad had dwelt in the land of Ataroth from days of old; and the king of Israel built the city of Ataroth. I assaulted the city and I took it, and I slew all the people thereof in the sight of Chemosh and Moab; and I carried away the *Ariel*[1] of David, and I dragged it on the ground before the face of Chemosh at Kerioth. And I carried away the people of Saron and the people of . . . . . And Chemosh said unto me, "Go, carry Nebo over Israel." And I went up by night, and I fought against the city from dawn even until noon, and I took it, and I slew every man, even seven thousand men, and children, and women, and maidens, and slaves, and I dedicated them unto Ishtar-Chemosh. And I carried away from thence the *Ariels* of Jehovah, and I dragged them on the ground before the face of Chemosh. And the king of Israel built Yahas and dwelt therein after that he had fought against me; but Chemosh drove him forth before me. I led forth two hundred of the men of Moab, I led them up to Yahas, and I took it that I might join it unto Dibhon. I built Korha, and the forest wall, and the . . . . wall, I built the doors and the towers thereof. I built the royal palace, and I digged the sluices for the water cisterns in the city. There was no well in the city of Korha; therefore I said unto all the people, "Let every man dig him a well in his own house"; and I digged the water courses even unto Korha by the hands of the captives (?) of Israel. I built Aroer, I made the road unto Arnon, I built again Beth-Bamoth, which was ruined. I built Bosor . . . . I added one hundred cities unto the land of Moab. I built Medeba and Beth-Baal-Meon . . . . And Chemosh said unto me: "Go down and fight against Horonayim," and I went down and I fought against it . . . .'

[1] The *Ariel* was probably a sacred emblem.

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For the Biblical account of the campaign against Mesha, see 2 Kings 3. 4–27.

Plate VII. The Siloam Inscription is an inscription of six lines cut, in Phœnician characters, on the rock-wall of the underground conduit which fed the Pool of Siloam. It was discovered, in June 1880, by Mr. C. Schick. A transcript of the inscription in Hebrew letters, from the text of Kautsch and Wright, and a translation are here given :—

1 . . . הנקבה . וזה . היה . דבר . הנקבה . בעוד . . . . . .
2 הנרן . איש . אל . רעו . ובעוד . שלש . אמת . להנ . . . . ע . קל . איש . ק
3 . ארא . אל . רעו . כי . הית . זדה . בצר . מימן . . . . . ובים . ה
4 . נקבה . הכו . החצבם . איש . לקרת . רעו . גרן על . גרן . וילכו .
5 . המים . מן . המוצא . אל . הברכה . במאתים . ואלף . אמה . ומא
6 ת . אמה . היה . גבה . הצר . על . ראש . החצבם .

'(1) . . . . . the breaking through. And this was the matter of the breaking through while yet . . . . . (2) the pickaxe, one towards the other, and while yet there were three cubits to . . . . the noise of one calling (3) to the other, for there was a cleft (?) in the rock on the right . . . . And on the day of the breaking through (4) the miners hewed, one to meet the other, pickaxe against pickaxe; and flowed (5) the waters from the source to the pool over (a space of) one thousand and two hundred cubits. And one hundred (6) cubits was the height of the rock above the head of the miners.'

Several words are now wanting and many letters are doubtful; but enough remains to show that the inscription is a record of the successful piercing of the channel. The miners, in two bodies, began the work from the two ends of the conduit and met in the middle. The exact date of the inscription is doubtful; some authorities believe it to be as old as the time of Ahaz, about 740 B.C., while others attribute it to the reign of Hezekiah, about 700 B.C. It is in favour of the later date that Hezekiah 'made a pool, and a conduit, and brought water into the city' (2 Kings 20. 20), and that he 'stopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David' (2 Chron. 32. 30).

Plates VIII–X. The facsimiles in these three plates represent three typical forms of the Hebrew Scriptures : a Western or Palestinian text; an Eastern or Babylonian text; and the Book of the Law in the form of a roll :—

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Plate VIII. Hebrew Pentateuch. The MS. from which this plate is taken is the oldest known MS. of any part of the Hebrew Bible. It was probably written in the latter part of the ninth century, the writing being of a rather earlier style than that of the manuscript of the Prophets at St. Petersburg which is dated in the year 916. There are other MSS. which bear earlier dates, but they are untrustworthy. The MS. before us is a large folio of 186 leaves, measuring $16\frac{1}{2}$ by 13 inches; but only 130 of them represent the original vellum MS., the rest being of paper supplied at the beginning and end of the volume in the year 1540. The text is written in triple columns, with vowel-points below the letters, according to the Western or Palestinian practice. Along the upper and lower margins the Greater Massorah is written, and the Lesser Massorah is placed in the side margins. The MS. was purchased by the Trustees of the British Museum in 1891.

Plate IX. Hebrew Pentateuch, imperfect, beginning with the last words of Leviticus 12. 8. The text is accompanied by the Aramaic (Chaldee) Targûm, or translation, attributed to Onkelos; the two versions being written in alternate verses. The MS. is a large quarto of 121 vellum leaves, measuring $14\frac{3}{4}$ by $11\frac{3}{4}$ inches, and was written in Babylonia or Persia in the twelfth century. The text is in double columns, and has the superlinear, or Babylonian, system of vowel-points. Ordinary vowel-points below the line have been frequently added to the Hebrew text in the seventeenth or eighteenth century. The Greater Massorah is written in the upper and lower margins; the Lesser Massorah in the side margins and between the columns.

Plate X. The Hebrew Book of the Law. This is a Synagogue Roll of the Pentateuch (Tôrâh or 'Law'), written on leather measuring $18\frac{1}{4}$ inches in height, of the fifteenth century. In accordance with one of the precise regulations laid down in the Talmud to be observed in the production of the Synagogue Rolls, no vowel-points are inserted. The roll, which tradition prescribes for these Biblical texts intended for public reading in the synagogue, is a most ancient form of book, and is most probably the form in which the original books of the Bible were written.

Plates XI, XII. Samaritan Pentateuch. The MS. from which these plates are taken is in the University Library of Cambridge. It is a large volume of 312 vellum leaves, measuring $13\frac{1}{4}$ by $10\frac{3}{4}$ inches,

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and contains the old Hebrew text of the Pentateuch with an Arabic version, both in Samaritan characters, arranged in double columns, the Hebrew on the right and the Arabic on the left, written in the year 1219. The Samaritan Pentateuch is of value, as it traditionally represents the Hebrew text dating from the days of Nehemiah. It is also interesting on account of the character in which it is written, the Samaritans having kept to the old form of writing which was in use among the Hebrews before their adoption of the square character, and which is more nearly connected with the original Phœnician. Unfortunately, no Samaritan MS. of the Pentateuch is known of an earlier date than the tenth century.

Plates XIII–XVI. These facsimiles represent four Syriac versions of different portions of the Bible, supplied from four volumes of the great collection of Syriac MSS. which was obtained for the British Museum, in 1842, from the monastery of St. Mary Deipara in the Nitrian desert in Egypt. They are written in the character called Estrangela. Syriac was a language spoken in Syria and Mesopotamia. Aramaic, the vernacular of Palestine in the time of our Lord, was a dialect of Syriac:—

Plate XIII. Syriac Books of the Pentateuch, viz., Genesis, Exodus, Numbers, and Deuteronomy in the Pĕshîṭtâ or 'simple' version, which was probably made in the second or third century. The MS. is a quarto volume of 230 leaves of vellum, measuring $10\frac{3}{4}$ by $8\frac{1}{2}$ inches, and is written in double columns. The first two books were written at Amid in the year of the Greeks 775, that is, A. D. 464. The other books, though undated, undoubtedly form part of the original volume. The MS. is thus the oldest copy of any part of the Bible in any language which bears an actual date.

Plate XIV. Syriac 'Curetonian' Gospels. This version, which is contained in a single MS., takes its name from its discoverer and editor Dr. William Cureton, and appears to be older than the Pĕshîṭtâ version, although this point is not absolutely determined. The MS. consists of 88 vellum leaves, measuring $11\frac{7}{8}$ by $9\frac{1}{2}$ inches. The text is written in double columns in a hand of the second half of the fifth century.

Plate XV. Syriac Book of Genesis, translated from the Septuagint, by Paul, Bishop of Tella, in Mesopotamia, early in the seventh

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century. The MS. contains 46 vellum leaves, measuring $8\frac{3}{4}$ by $5\frac{3}{8}$ inches, and is of the seventh century.

Plate XVI. Syriac Book of Isaiah, imperfect, of a version identified as that made by Philoxenus, Bishop of Mabbôgh, with the help of his chorepiscopus Polycarp, in the year 508. The MS. is a fragment of 14 vellum leaves, measuring $8\frac{3}{4}$ by 5 inches, written in the seventh century.

Plate XVII. Arabic Book of Job, imperfect: an ancient version translated from Origen's Hexaplar text of the Septuagint. Several Arabic versions of the Bible from Hebrew, Syriac, Greek, and Coptic are extant. The period of this version is not known, but must necessarily be later than the first half of the third century, the period of Origen's work. The MS., which is in the British Museum, is a fragment of 15 vellum leaves, measuring $9\frac{1}{4}$ by $6\frac{1}{2}$ inches, written in the character of Arabic called Nashî, inclining to Kufic, in the ninth century.

Plate XVIII. Ethiopic Octateuch, a version of the first eight books of the Old Testament. The period of the first Ethiopic translation of the Bible may be the end of the fifth or beginning of the sixth century. It was made from the Greek. The MS. from which the plate is supplied is a large volume of 242 vellum leaves, measuring $18\frac{1}{4}$ by $14\frac{1}{8}$ inches; the text being written in double columns in the fifteenth century. Ethiopic MSS. of early date are unknown. The present volume is one of the large collection which Theodore, king of Abyssinia, gathered together at Magdala for his intended church of the Redeemer of the World, and which was brought to England and placed in the British Museum after the Abyssinian war in 1867.

Plate XIX. Armenian Gospels. The Armenian version of the Bible was made, at the close of the fourth century, from Greek and Syriac; and about the year 433 the translations were revised with Greek MSS. brought, soon after the Council of Ephesus, from Constantinople. The MS. from which the plate is taken is in the British Museum, and is a volume of 244 leaves, measuring $11\frac{1}{2}$ by $8\frac{1}{2}$ inches. It is ascribed to the ninth century. Few existing MSS. of this version are of so early a date.

Plate XX. Coptic Gospel of St. Luke, a fragment containing 3. 8-6. 37, of the Sahidic or Theban version. Our knowledge of the

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Coptic versions is at present far from perfect, as modern discoveries are bringing to light the remains of versions hitherto unknown. There are, however, two versions which have been long known: the Memphitic, or, as it is now more commonly called, the better to define its dialect, the Bohairic version, current in Lower, or Northern, Egypt, the chief city of which was Memphis; and the Sahidic or Theban version, current in Upper, or Southern, Egypt, the chief city of which was Thebes. The Bohairic version is complete; the Sahidic version exists only in fragments. Both versions are translations of the Greek, and were made at a very early period, perhaps in the second century, the Bohairic, however, being the first. Coptic is the name given to the language spoken by the natives of Egypt early in the Christian era, and is derived from the Greek word (Aiguptos) for Egypt. The alphabet in which it is written is the Greek, which was prevalent in Egypt from the period of the Ptolemies, together with six signs to express special sounds. The fragment from which the plate is taken consists of only seven vellum leaves of large size, measuring 14 by 10⅞ inches, and is written in double columns. It is probably of the eighth century.

Plates XXI–XXXI. Greek Manuscripts. The first ten Plates (XXI–XXX) of this series, are taken from the eight Uncial MSS. briefly enumerated in the General Introduction to the 'Helps,' (Section V (ii), 'Integrity of the New Testament,' *Manuscripts*); Plate XXXI represents a Cursive (minuscule) MS.

The term 'Uncial,' the derivation of which is uncertain, unless we are to accept the conjecture that it is connected with the Latin word *uncia*, an inch, and indicates a large size of lettering, first appears in St. Jerome's Preface to the Book of Job, and is there applied to Latin letters, 'uncialibus, ut vulgo aiunt, litteris.' Uncial letters are a modification of capital letters, in which curves take the place of right angles, as being more easily written with the pen. For example, the fifth letter in the Greek alphabet is Ε as a capital, and ε as an uncial. In Greek Uncial MSS., however, fewer round forms are employed than in Latin Uncial MSS.

The term 'Cursive,' has been applied, in Biblical criticism, to MSS. written in small letters, as distinguished from the large letters of the Uncial MSS. It is now too late to alter the term; but such MSS. should more properly be designated by the broader title of Minuscule MSS., that is, MSS. written in minuscules or small letters; for scarcely any of them are actually written in a cursive, that is, a running, hand. The writing is usually of an exact and formal type, and differs from

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true cursive writing nearly as much as our printed type does from our ordinary handwriting:—

Plate XXI. Codex Vaticanus (B). This is the oldest of the three great Uncial MSS. of the Bible in Greek, and there can be little hesitation in assigning it to the fourth century. It appears to have already belonged to the Vatican Library as early as the middle of the fifteenth century; but its previous history is not known. It is a quarto volume, composed of 759 leaves of extremely fine vellum, measuring 10½ by 10 inches. It originally contained the text of the whole Bible; but it now wants, in the Old Testament, portions of Genesis and the Psalms, and also the books of Maccabees. The New Testament is complete, except in the latter part of Hebrews and in the Apocalypse, which has been supplied by a hand of the fifteenth century. The text is written in three columns to a page, except in the poetical books of the Old Testament, which are in double columns. The original writing was in the purest form of uncials: there is no separation of words; enlarged letters are not employed; nor were stops or accents used by the first hand. The division into chapters and sections which is found at a later date does not appear in this MS., which has a system of its own.

Unfortunately a scribe of the tenth or eleventh century, for some unknown reason, but perhaps because he thought the original ink was fading, has retraced the whole of the text, leaving untouched only such letters and words as he considered superfluous or incorrect. Breathings and accents were also added by him. From the facsimile, representing a single column, a sufficient idea may be gathered of the injury done to the MS. by this treatment.

An example of the oldest method of punctuating texts occurs in this column. Their object being to leave no space unoccupied, the early scribes did not necessarily begin a new paragraph with a new line, but went on with the text as though there were no pause, and inserted a short interlinear stroke above the first full line of the paragraph. Thus, between the first letters of lines 2 and 3 we see the stroke marking the paragraph which commences in the second line.

Plate XXII. Codex Sinaiticus (ℵ). This MS., which is probably of the fourth or early fifth century, is now divided into two parts; a small portion is in the Royal Library at Leipzig; the greater part is in the Imperial Library at St. Petersburg. The great Biblical scholar Tischendorf, when visiting, in 1844, the convent of St. Catherine on

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Mount Sinai, picked out of a basket of waste paper forty-three leaves of the Septuagint from this MS., which he was allowed to take away, and which he presented to Frederic Augustus, King of Saxony. He again visited the monastery in 1859, under the patronage of the Emperor of Russia; and, after some hesitation, the rest of the MS. was given up and presented by the monks to the Emperor. It is a quarto volume of 390 leaves (counting those at Leipzig) of fine vellum, measuring $14\frac{7}{8}$ by $13\frac{1}{2}$ inches. It once contained the whole Bible, but unfortunately a considerable portion of the Old Testament had already been destroyed before Tischendorf's discovery. The books of the New Testament are complete; and these are followed by the Epistle of Barnabas and a considerable portion of the 'Shepherd' of Hermas, two works which at a later period were rejected as apocryphal. The text is written in four columns to a page, except in the poetical books of the Old Testament, which are in double columns. The writing is in well-formed uncial letters, without separation of words; a very few accents may be by the first hand; and single points are sparingly used for punctuation. The text is broken up into paragraphs (an advance upon the system followed in the Codex Vaticanus), the first letter of each usually standing out a little beyond the marginal line of writing. With regard to the date that has been given to this MS., if it is the fact, as some maintain, that a portion of it was actually written by the scribe of the Codex Vaticanus, it naturally follows that the two MSS. must be of the same period. The facsimile represents a single column from one of the leaves at Leipzig.

Plate XXIII. Codex Alexandrinus (A). This MS., from the fact of its having been the first most important text available for the use of scholars, is quoted by the letter A. It is of the fifth century, and is now one of the Royal MSS. in the British Museum. It has its name from having formerly belonged to the Patriarchal Chamber at Alexandria, whence it was taken by Cyril Lucar, who was Patriarch of Alexandria from 1602 to 1621, on his promotion to the Patriarchate of Constantinople in the latter year. Cyril intended to present the MS. to our King James I, but he did not actually place it in the hands of our ambassador at Constantinople, Sir Thomas Roe, until the year 1627, when it was sent to England as a gift to Charles I, and was incorporated in the Royal Library in 1628. When, in 1757, George II gave that Library to the nation, the Codex Alexandrinus was transferred with it to the British Museum. At the time of its arrival in England, it was in a single volume; but it was at once

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divided into four volumes, the covers of which bear the arms of Charles I. It consists of 773 leaves of fine vellum, measuring 12¾ by 10¼ inches; and it originally contained the whole Bible. The Old Testament, which occupies three volumes, is almost complete; the New Testament, contained in the fourth volume, wants the greater part of St. Matthew as far as 25. 6; two leaves are missing from St. John, and three from 2 Corinthians. At the end is the First Epistle of Clement of Rome, with a fragment of the Second Epistle. The Table of Contents shows that the Psalms of Solomon were also present, but not recognized as one of the canonical books. The text is written in double columns in finely formed uncials, of a somewhat broader type than those of the two older codices, without separation of words; a few accents, and single points for punctuation are by the first hand. This is the earliest extant codex in which the Gospels are divided into the κεφάλαια or chapters proper, a system of division ascribed to Tatian the Harmonist, and the so-called Ammonian sections, attributed to Ammonius of Alexandria; and also have the marginal references to the Eusebian canons or harmony compiled by Eusebius, Bishop of Cæsarea. It is to be noticed, too, that enlarged letters, standing out into the margin, mark the beginnings of paragraphs: a distinct advance upon the more simple writing of the two earlier codices. The facsimile of a single column presents examples of the particulars just described.

A tradition that the Codex Alexandrinus was written by the hand of Thecla the Martyr, a noble lady of Egypt of the fourth century, appears to rest on no better evidence than a note in Arabic written in the MS. in the thirteenth or fourteenth century. But there can be little doubt that Egypt was the country of its origin, as indicated by the Egyptian forms of certain letters. The general opinion that it was written in the fifth century, and probably before the middle of the century, may be accepted.

Plate XXIV. Codex Ephraemi (C). This is a palimpsest MS. of the fifth century, and is now in the National Library at Paris. It was brought from the East early in the sixteenth century, and passed into the possession of the family of the Medici of Florence, but was taken to France by Catherine de' Medici when she was married to Henry, Duke of Orleans, afterwards Henry II of France. It thus became the property of the French Crown.

A palimpsest MS. is one from which the first writing has been scraped off in order to make the leaves ready to receive fresh writing.

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The term, which is of Greek origin (πάλιν ψάω), implies that the surface of the material has gone through a second process of rubbing down. In order to obtain writing material at periods when the supply ran short, great destruction of ancient texts of vellum MSS. ensued. In the case of Greek MSS., so great was their consumption that a synodal decree of the year 691 forbade the destruction of MSS. of the Scriptures or of the Fathers, imperfect or injured volumes excepted. It has been remarked that no entire work has in any instance been found in the original text of a palimpsest. If the first writing were thoroughly removed from the surface of vellum, none of it, of course, could be recovered. But, as a matter of fact, it was often very imperfectly effaced; and even if, to all appearance, the vellum was restored to its original condition of an unwritten surface, yet slight traces of the text might remain which chemical re-agents, or even the action of the atmosphere, might again intensify and make legible.

The Codex Ephraemi consists of portions of the Septuagint version of the Old Testament on 64 leaves, and of fragments of every book of the New Testament on 145 leaves; the whole being less than two-thirds of the MS. of the Bible from which they were taken. It measures 12¼ by 9½ inches. The leaves were rewritten with Greek works of St. Ephraem the Syrian in the twelfth century. The text is written across the page in one column. The writing is in well-formed uncials, and is undoubtedly as early as the fifth century, but is not to be placed before the Codex Alexandrinus.

Plates XXV, XXVI. Codex Bezæ (D). This codex, which takes its name from its former owner Theodore Beza, is now in the University Library at Cambridge. It is the earliest extant example of a bilingual, Greek and Latin, Biblical MS.; its period is the sixth century. It was obtained by Beza from the monastery of St. Irenæus at Lyons in 1562, the year in which that city was sacked by the Huguenots, and was given by him to the University of Cambridge in 1582. The volume consists of 406 vellum leaves (out of a computed total of 534 leaves), measuring 10 by 8 inches. It contains the Gospels and the Acts of the Apostles, in Greek and Latin on opposite pages, the Greek on the left and the Latin on the right, wanting some leaves. Originally the Catholic Epistles followed the Gospels; but only a few verses of the Latin version (3 John 11-15) now remain. The text is broken up into στίχοι, stichi, or short verses, adapted to the sense and for convenience of public reading. It may be inferred from the fact of the MS. having

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been found at Lyons that it was written in the south of France; in any case it is of Western origin.

The Codex Bezæ is remarkable on account of the numerous interpolations in the text and for its variations from the received version. A very interesting instance of interpolation occurs in the pages selected for our plates. On Plate XXVI we see that in Luke 23. 53, narrating the entombment of our Lord, these words are added in the Latin text: 'et posito eo inposuit in monumento lapidem quem vix viginti movebant'; and a corresponding addition is found in the Greek text on Plate XXV. The Homeric spirit of this addition has been long since noticed; and a recent writer[1] has pointed out that from the words quoted above a hexameter verse, though a faulty one, can be constructed: 'Imposuit lapidem quem vix viginti movebant'; suggesting that here we have an interpolated line from a Latin translation of the Odyssey in which the next following line would begin with 'Plaustra'—'They placed thereon a stone which scarce twenty wains could move.'

Plates XXVII, XXVIII. Codex Claromontanus (D_2). Like the Codex Bezæ, this MS. is also a bilingual, Greek and Latin, MS., of nearly the same date but rather later in the sixth century. It is in the National Library at Paris. Theodore Beza was also its former owner, and states that it was found in the monastery of Clermont, near Beauvais. From Beza it passed to Claude Dupuy, Councillor of Paris, one of whose sons was the King's Librarian; and ultimately it was purchased, in 1656, by Louis XIV. The volume is a small quarto of 533 leaves of fine vellum, measuring $9\frac{3}{4}$ by $7\frac{3}{4}$ inches. It contains the Pauline Epistles, in Greek and Latin on opposite pages, the Greek on the left and the Latin on the right, slightly imperfect in Romans 1, in 1 Corinthians 14, and in Hebrews 13; and it is thought to have been written in Africa. The text is arranged in short lines to suit the sense. The character of the uncial writing is bold and regular. Two of the leaves are palimpsest, the first writing being part of the Phaethon, a lost play of Euripides.

Plate XXIX. Codex Laudianus (E). This MS. is in the Bodleian Library at Oxford. It has been assigned to the end of the sixth century, but, judging from the character of the writing, it may more correctly be placed in the seventh century. An inscription in

[1] 'A Study of Codex Bezae,' by J. Rendel Harris, in *Texts and Studies contributing to Biblical and Patristic Literature*, 1891.

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the MS. shows that it was in Sardinia in the seventh century; and it has been conjectured that it was brought to England by Theodore of Tarsus, who was Archbishop of Canterbury from 668 to 690, and was taken by him to the north of England; for there is every reason to believe that it was made use of by the Venerable Bede, when he wrote his 'Expositio Retractata' of the Acts. It eventually came into the possession of Archbishop Laud, who presented it to the University of Oxford in 1636. The MS. consists of 227 leaves of vellum, measuring 10¼ by 8½ inches; and contains the Acts of the Apostles, slightly imperfect in chapters 26–28, written in heavy uncial letters in parallel columns of Latin and Greek, the Latin being on the left. The lines of writing are extremely short, a single word frequently forming a line by itself.

Plate XXX. Codex Regius (L). This MS., which is in the National Library at Paris, has been described as 'by far the most remarkable document of its age and class.' It is a volume of 257 leaves of vellum, measuring 9 by 6½ inches, and contains the Four Gospels, with a few imperfections, written in double columns, in the debased form of the later uncial character; its period being the ninth century. The text abounds in Alexandrian readings beyond any MS. of its time, and is frequently found in harmony with the Codex Vaticanus. Its numerous errors have been accounted for as due to an ignorant scribe of Egyptian, rather than Greek, origin. The MS. is an example of a comparatively late copy transmitting a very early text.

Plate XXXI. Greek Gospels. This facsimile represents a page of a very beautiful MS. in the British Museum of the Gospels in Greek, written in minuscules, or small letters, of a type which came into general use in the production of MS. volumes early in the ninth century, in succession to the uncial hand. The MS. is said to have once belonged to the library of the Bishop of Cæsarea Philippi at the foot of Mount Lebanon. It is of the end of the ninth or beginning of the tenth century.

Plates XXXII–XXXV. Old Latin Gospels. These four plates give facsimile pages from four uncial Gospel MSS. of the Old Latin Version of the Bible. This version, which is considered to have had its origin in the Roman province of Africa in the second century, is found in three forms. There appear to have been two independent translations from the Greek Septuagint and the New Testament, which

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are known as the 'African' and the 'European'; at the same time it is possible that the European may be a revision of the African text. The third form is the 'Italian,' which was a revision of the rougher 'European,' and was in use in Italy towards the end of the fourth century. There are thirty-eight known MSS. of the Old Latin Version of the New Testament, twenty-eight of them being copies of the Gospels. There exists no MS. containing the whole of the New Testament:—

Plate XXXII. The Codex Vercellensis (*a*), which is at Vercelli in northern Italy, is probably the earliest MS. in existence of the Old Latin Version. It contains portions of all the Gospels, written in very narrow columns in silver on purple vellum. There is an old tradition that the MS. was written by Eusebius, Bishop of Vercelli, who died in the year 370. However this may be, the MS. certainly has the appearance of being as early as the end of the fourth century. The text of St. Matthew appears to be 'European'; while the other three Gospels are of a mixed type, which renders it impossible to class them.

Plate XXXIII. Codex Bobiensis (*k*), now in the National Library at Turin; of the fifth or sixth century. It originally belonged to the Monastery of Bobio, whence its name. There is even a tradition that it belonged to St. Columban, the founder of that house. The text is of great importance, being the oldest existing example of the 'African' type. The plate gives the conclusion of St. Mark, which it will be seen varies, after 16. 8, from the received version.

Plate XXXIV. Fragmenta Sangallensia (*n*), being fragments of all the Gospels, in the Chapter Library of St. Gall, in Switzerland; probably of the beginning of the sixth century. The text is of the 'European' type.

Plate XXXV. Codex Monacensis (*q*), in the Royal Library at Munich, whither it was transferred from the Chapter Library of Freising. Written by a scribe named Valerianus in the seventh century. The text represents a transitional stage between the 'European' and 'Italian' types. The use of Greek letters to express the Latin words 'Explicit feliciter' in the colophon will be noticed in the plate.

Plates XXXVI, XXXVII. Facsimiles from two Biblical manuscripts of the Latin version of St. Jerome, commonly known as The Vulgate:—

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Plate XXXVI. Latin Gospels (Z). This MS., now in the Harleian collection in the British Museum, was purchased by Robert Harley, first Earl of Oxford, from Jean Aymon, of the Hague, who appears to have stolen it from the Royal Library at Paris. It is a small volume of 468 vellum leaves, written stichometrically in uncial letters, probably of the end of the sixth, but possibly of the beginning of the seventh, century. An instance occurs in this plate of the method followed by the corrector to insert an omitted sentence. At the end of the first verse on the page (Matt. 12. 42), the scribe has committed the common error of dropping a sentence which ends almost in the same way as the one which he had just written. The corrector, therefore, here writes the letters hs̄, meaning 'hoc supra,' or 'hic scribas,' or some such phrase; and in the margin above he writes the missing sentence 'et ecce plus quam Salomon hic,' followed by the letters hd̄, meaning 'hoc deest' or 'hæc desunt.'

Plate XXXVII. Codex Amiatinus (A). This is the most valuable of the MSS. of the Latin Vulgate Bible; and it has a most interesting history. Owing to the alteration of an original inscription in it, the true history of the Codex Amiatinus was, until recently, quite unsuspected. It now belongs to the Laurentian Library at Florence, whither it was brought from the Abbey of Monte Amiata near Siena, the altered inscription stating that it was presented to that monastery by Peter of Lombardy. Recently it has been discovered that the MS. is in fact one of three which were written by order of Ceolfrid, who was abbot of Jarrow and Wearmouth in the kingdom of Northumberland, and that it was taken by him, for presentation to the Pope, on a journey to Italy, during which he died, in the year 716. The date of the MS. may be placed about A. D. 700. It is a very large volume, containing more than a thousand leaves of vellum, measuring 19½ by 13½ inches. The text is written stichometrically, in double columns, in uncial letters. It should be noticed that this style of writing was never much practised in England, the native scribes preferring the type of hand which had originally been introduced from Ireland. The Codex Amiatinus is, then, not improbably the work of Italian scribes employed by Ceolfrid.

Plates XXXVIII–LIV. This series of facsimiles illustrates the growth of the English Bible. At its head has been placed a specimen of the Gothic version, the earliest Biblical translation into a tongue belonging to the same branch of the Teutonic languages as our own :—

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Plate XXXVIII. Gothic Gospels. While the Goths were still dwelling in Mœsia, the modern Servia and Bulgaria, before they spread over Western Europe, their Bishop Ulfilas or Wulfilas, A.D. 348–388, translated the Bible for their use from the Greek. The alphabet which he used was also constructed by him, and was composed mainly of Greek letters, of the uncial type, with some Latin letters and a certain number of runes to represent Gothic sounds which had no Greek equivalents. Ulfilas's version has survived only in fragments. Very little of the Old Testament remains; but of the New Testament there are still extant portions of the Gospels and of the Epistles of St. Paul. The portions of the Gospels are contained in the famous MS. at Upsala in Sweden, which is represented in this plate. This MS., written in silver on purple vellum, and hence called the 'Codex Argenteus,' is of the sixth century. It fell into the hands of the Swedes at the capture of Prague in 1648, and was given by Queen Christina of Sweden to her librarian Isaac Vossius, from whom it was purchased about the year 1662 by the Swedish nation and deposited in the University of Upsala.

The following is a transcript of the Lord's Prayer as contained, with the exception of the first five words, in the plate:—'[Atta unsar thu in himinam,] weihnai namo thein. Kwimai thiudi|nassus theins. Wairthai wilya | theins, swe in himina yah ana | airthai. Hlaif unsarana thana sin|teinan gif uns himma daga. Yah | aflet uns thatei skulans siyai|ma, swaswe yah weis afletam thai[m] | skulam unsaraim. Yah ni brig|gais uns in fraistubnyai, ak lau|sei uns af thamma ubilin; unte | theina ist thiudangardi yah mahts | yah wulthus in aiwins. Amen.'

The ornamental arcade at the foot of the page contains the Eusebian Canons.

Plate XXXIX. The Lindisfarne Gospels, also called the 'Durham Book,' now in the British Museum, is a large quarto volume measuring $13\frac{1}{2}$ by 10 inches, and containing the Four Gospels in Latin of St. Jerome's version, written in double columns, with a gloss, that is, an interlinear word for word translation, in the Northumbrian dialect of the Anglo-Saxon language. The volume, which both for writing and ornamentation is one of the most beautiful and perfect examples of the MSS. of the Northumbrian school, was written in honour of St. Cuthbert, Bishop of Lindisfarne, who died in A.D. 687, by his successor Eadfrith, who lived till the year 721. The date of the MS. may therefore be placed about A.D. 700. The style of the writing is the English half-uncial, which was introduced by the Irish missionaries

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from Iona into the north of England, and which was soon adopted throughout the land. In the description of the Codex Amiatinus (Plate XXXVII), a MS. also written in the north of England, it has been noticed that the uncial character, as seen in that codex, was little used in England. With regard to the Latin text of the Lindisfarne Gospels, an interesting suggestion, which may be accepted, has been made that it was copied from a MS. brought from Italy in the latter half of the seventh century. Each Gospel is preceded by a list of festivals on which lessons were to be read, and the festivals prove to be those of the Church of Naples. This circumstance, which at first seems inexplicable, is accounted for by the fact that when Theodore of Tarsus came to England in 669, as Archbishop of Canterbury, he brought with him a certain Hadrian, the abbot of a monastery near Naples. It is well known that Theodore visited the whole of England, and it may reasonably be assumed that the volume from which the Lindisfarne MS. was copied found its way to Northumbria by this means.

The Anglo-Saxon gloss was written by a priest named Aldred, about the year 950; and it is the oldest existing translation of the Gospels into the language of this country.

Plate XL. Anglo-Saxon Gospels. This plate is taken from a MS. in the Bodleian Library at Oxford, which was written about the year 1000. The version, translated from the Latin Vulgate text, was made probably in the kingdom of Wessex, in the south-west of England, perhaps at or near Bath, not later than the second half of the tenth century. There are six MSS. of it still extant, two at Cambridge, two at Oxford, and two in the British Museum; the oldest of them being thought to be one of those at Cambridge, which was written at Bath by a certain Ælfric.

Plate XLI. Ælfric's Pentateuch and Book of Joshua, here represented, are contained in a MS. in the British Museum, written at the beginning of the eleventh century. The volume is illustrated with numerous coloured drawings. Ælfric, Archbishop of Canterbury, who died in the year 1006, translated the Pentateuch, Joshua, Judges, Kings, Esther, Job, Judith, and Maccabees, epitomizing or omitting passages at his discretion.

Plate XLII. Wyclif's Bible, the earlier version, of which the New Testament was completed about the year 1380, and the Old

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Testament in 1382. The MS. from which the plate is taken is now in the British Museum and is one of the earliest in existence, the style of the writing justifying us in placing it before the close of the fourteenth century. Alternative renderings of different passages are underlined in the text.

Wyclif was assisted by others in his translation, and notably by Nicholas Hereford in the Old Testament. The New Testament is attributed to Wyclif himself. The whole version is a translation from the Latin Vulgate. The later Wyclifite version was the work apparently of John Purvey, a friend and follower of Wyclif, who commenced it after his master's death and completed it about the year 1388.

Plates XLIII–LIV. These twelve plates give illustrations of the eleven important editions of the printed English Bible enumerated in the General Introduction to the 'Helps' (Section VII, 'English Versions of the Scriptures'), together with a facsimile from the first Bible printed at Oxford :—

Plate XLIII. Tindale's New Testament, A.D. 1525. This plate represents a page of the only copy in existence of a portion of the first edition of the New Testament translated by William Tindale, and printed by him in the year 1525. Finding it impossible to carry out in England his design of publishing the Bible in English, he went abroad and finished his translation of the New Testament at Hamburg in 1524. The next year he began to print it in a quarto form at Cologne, but he was interrupted in the work and had to escape to Worms, where he finished it, and at the same time printed an edition in octavo form which differed from the quarto in being without side-notes. Of the quarto the fragment before us, now in the Grenville Library in the British Museum, alone survives. It consists of 31 leaves, containing 'The Prologge' and part of the Gospel of St. Matthew. Of the octavo, a perfect copy is in the Library of the Baptist College at Bristol; an imperfect copy is in that of St. Paul's Cathedral.

Tindale's version of the New Testament had the advantage of being a translation from the original Greek, all its predecessors in England having been made only from the Latin. He also, however, made use, for critical purposes, of the Vulgate, of the Latin translation of Erasmus, and of the German translation of Luther.

Plate XLIV. Tindale's Pentateuch, A.D. 1530. As a further step in his design of publishing the whole of the Bible in English,

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Tindale followed up his edition of the New Testament by preparing and printing the Pentateuch, which issued in octavo form from the press of Hans Luft at Marburg ['Malborow, in the lande of Hesse'], on January 17, 1530. The five books appear to have been printed separately, and Genesis alone bears the date and place of imprint. It is a question whether a portion of the version may not have been printed at Hamburg. Genesis and Numbers are in black letter; the other books are in Roman character. The only known perfect copy of the work is in the Grenville Library in the British Museum.

Plate XLV. Tindale's New Testament, the revised edition of A. D. 1534. Tindale was stimulated in the preparation of this edition by the fraudulent issue of reprints, and of an unauthorised revision, of the first edition of 1525. Besides a revised text, it has prefaces to the several books, marginal notes or commentary less aggressive than those in the original quarto, and extracts from the Old Testament to be used as 'Epistles' in the Church services. It was printed, in octavo form, at Antwerp by 'Marten Emperowr' [i. e. de Keyser]. The copy from which the plate is taken belonged to Queen Anne Boleyn. It is now in the British Museum.

Plate XLVI. Coverdale's Bible, A. D. 1535. This is the first complete English printed Bible. Its publication was undertaken by Miles Coverdale, afterwards Bishop of Exeter, at the invitation of Thomas Cromwell, Secretary of State; and it was printed abroad, probably at Zürich, its date of issue being October 4, 1535. The title states that it is 'faithfully and truly translated out of Douche [German] and Latyn,' and Coverdale himself tells us that 'to helpe me herin, I have had sondrye translacions, not onely in Latyn, but also of the Douche interpreters [chiefly the Zürich Bible of 1534 and Luther's version], whom (because of theyr synguler gyftes and speciall diligence in the Bible) I have ben the more glad to folowe.' In the Pentateuch he made use of Tindale's translation, and his New Testament is a revision of Tindale's version. The work was dedicated to King Henry VIII. It is a folio, printed in double columns.

Plate XLVII. Matthew's Bible, A. D. 1537. The title-page of this Bible announces it to be one 'in whych are contayned the Olde and Newe Testament truly and purely translated into Englysh by Thomas Matthew.' It is actually composed of Tindale's translation from Genesis to Chronicles (part of which Tindale had not printed) and of his version of the New Testament, and of Coverdale's version

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of the remaining books; and it was edited by John Rogers. 'Thomas Matthew' is commonly regarded as a pseudonym of Rogers; but it may, perhaps with more probability, stand for Tindale's name, which, so soon after the wholesale suppression of his New Testament, would not have been suffered to appear in connexion with a new version of the Bible. Matthew's Bible was printed, in folio form, somewhere abroad, probably at Antwerp. It was dedicated to Henry VIII, who was prevailed on by Cranmer and Cromwell to license its sale.

Plate XLVIII. Taverner's Bible, A. D. 1539, is a revised edition of Matthew's Bible, 'newly recognised with great diligence after most faythful exemplars by Rychard Taverner' of Oxford. It was printed in folio form 'by John Byddell for Thomas Barthlet: Fletestrete, London.'

Plate XLIX. The Great Bible, A. D. 1539, is a revision of Matthew's Bible undertaken by Miles Coverdale at the request of Cromwell. It was printed in a large folio in double columns by Grafton and Whitchurch of London, and was issued in April, 1539. On account of its size, it went by the name of 'The Great Bible.' In the two next years, 1540 and 1541, it passed through six more editions, to each of which was prefixed a Prologue by Cranmer, a circumstance which has caused the Archbishop's name to be sometimes attached to the first edition of 1539 as well as to the subsequent editions which more properly may be styled 'Cranmer's Bible.' The Great Bible was the first that was authorised to be read in churches.

Plate L. The Geneva Bible, A. D. 1560, is an edition, based upon the Great Bible for the Old Testament and upon Tindale's revised version for the New Testament, produced by English fugitives who abode at Geneva during the persecution in Queen Mary's reign. It professes to be 'translated according to the Ebrue and Greke, and conferred with the best translations in divers langages. With moste profitable annotations upon all the hard places, and other things of great importance,' &c. It bears the imprint of Rouland Hall: Geneva, 1560. The principal editor was William Whittingham, of Oxford, who was connected by marriage with Calvin, and who had already issued the New Testament in 1557. The Geneva Bible, printed in quarto form, in double columns, with the text in Roman type and divided into chapters and verses, became at once the most popular English translation in private use. It went through numerous

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editions and was only at length superseded by the Authorised Version towards the middle of the seventeenth century. It is popularly known as the 'Breeches Bible' on account of its rendering of Genesis 3. 7.

Plate LI. The Bishops' Bible, A. D. 1568, is a revision of the Great Bible, undertaken by Archbishop Parker, who engaged the service of thirteen theologians to assist him. Of these, nine were bishops. The work was begun about the year 1563. It was printed in folio form, in double columns. The Bishops' Bible superseded the Great Bible for use in churches.

Plate LII. The Rheims New Testament, A. D. 1582. This version may be regarded as the Roman Catholic counterblast to the Protestant Geneva version. It is a translation from the Latin Vulgate, made by the English seminary established at Douai in France, but temporarily transferred, in 1578, to Rheims. The New Testament translation was published in quarto at Rheims in 1582, and was accompanied 'with Arguments of bookes and chapters, Annotations, and other necessarie helpes, for the better understanding of the text, and specially for the discoverie of the Corruptions of divers late translations, and for cleering the Controversies in religion, of these daies.' The Old Testament did not appear till 1609, 1610, when it was published, in two volumes, at Douai.

Plate LIII. The Authorised Version, A. D. 1611, which was undertaken under the personal direction of King James I, was the work of three double committees of revisers acting in the first instance independently at Westminster, Oxford, and Cambridge. A final revision was made by members selected from the several committees. The revisers were occupied two years and nine months on the version. It was issued in a large folio, in double columns, with the title 'The Holy Bible, conteyning the Old Testament, and the New: Newly Translated out of the Originall tongues: and with the former Translations diligently compared and revised by his Maiesties speciall Commandement. Appointed to be read in Churches.' The printer was Robert Barker, London.

Plate LIV. The First Oxford Bible, A. D. 1675. This is the first edition of the Authorised Version that issued from the Oxford University Press. It is divided into three parts, viz. The Old Testament, the Apocrypha, and the New Testament. It is in a small quarto form, in double columns, the Apocrypha being printed in smaller type than

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the rest. There is an engraved as well as a printed title-page to the Bible, and also to the New Testament; in both instances the imprint being 'At the Theater, 1675.' But the New Testament appears to have been actually printed two years earlier, as it has the colophon 'At the Theater in Oxford, MDCLXXIII.'

II. Illustrations of Old Testament History and Religion.

a. EGYPT.

The ancient land of Egypt was the long narrow strip of territory through which flows the lower Nile. It was divided into two kingdoms: the northern kingdom, or Lower Egypt, which comprised the Delta and the district of Memphis; and the southern kingdom, or Upper Egypt, extending to the First Cataract. Its full length was about 500 miles. The natives called the country 'Kamit,' 'the black,' in reference to the dark colour of the soil. The Hebrew name for it was 'Misraim.' The word 'Egypt' comes from the Latin rendering, 'Aegyptus,' of the Greek 'Aiguptos,' the derivation of which is uncertain, but which, it is thought, may come from 'Het-ka-Ptah,' the sacred name of the city of Memphis, meaning 'the temple of the genius of Ptah.'

The history of Egypt has been traced back to more than four thousand years before Christ; and her kings have been arranged in thirty dynasties or ruling families, divided into three groups, viz. (1) Dynasties i–xi (4400–2466 B.C.), or the Ancient Empire; (2) Dynasties xii–xix (2466–1200 B.C.), or the Middle Empire; and (3) Dynasties xx–xxx (1200–340 B.C.), or the New Empire.

The chief authority for this arrangement is Manetho, an Egyptian priest of the third century B.C., who compiled a history in Greek of the ancient dynasties from the annals preserved in the temples and other sources which have now perished. Manetho's work itself has not survived, and is only known to us through extracts and quotations of later writers; but monuments and inscriptions which have been excavated and deciphered correct and supplement the statements transmitted from him. The adoption of the Greek language by Manetho has had the result of making the Egyptian Pharaohs better known by their Greek, than by their native, names.

Of the early dynasties we know very little beyond the names of their kings. The first king was Menes, the traditional founder of Memphis. Certain dynasties have, however, left their mark upon the face of the land in the monuments which they raised or in the engineering works

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which they carried on, proofs of the high state of civilization of the country in remote ages. The kings of the Fourth Dynasty (about 3750–3550 B.C.) were the great pyramid-builders, the three chief pyramids of Gîzeh being the work of the three monarchs Khufu (Kheops), Khā-f-Rā (Khephren), and Men-kau-Rā (Mykerinos), whose power is to this day attested by these gigantic tombs which they raised to receive their bodies. The Sphinx, which has been assigned to the same period, may be even older. The Eleventh Dynasty appears to have been the first to hold undisputed sway throughout the whole length of the land; and the powerful line of kings who formed the Twelfth Dynasty (2466–2233 B.C.), the first dynasty of the Middle Empire, consolidated their power, and conferred lasting benefits upon the country by great works. The construction of a large artificial lake on the west of the Nile, to receive the surplus waters of the river and to control its inundations, was accomplished in the reign of Amenemhāt III (2300–2266 B.C.). This was the Lake Mœris of the Greeks, who thus rendered the native name 'Mu-ur,' 'great water,' the site of which is now called by the Arabs El-Fayyūm, perpetuating its Coptic name, 'Ph-iom, 'the sea.'

Under the Ancient Empire the centre of government was Memphis; under the Middle Empire, when the power of Egypt was at its height, it moved up the stream to Thebes, the city which before all others in Egypt became famous for its wealth and for the magnificence of its buildings. In such a country as Egypt, whose length was so disproportionately greater than its breadth, and in which the permanent water-way of the Nile afforded such an easy means of transit from one end of the kingdom to the other, this shifting of the chief centre of administration could, without much difficulty, be managed to suit the exigencies of the moment. The same facility for movement was, however, also a source of weakness. An enemy moving from the north or from the south, after a first success, might sweep up or down the stream with overpowering force and rapidity.

After the energetic rule of the Twelfth Dynasty, there appears to have been a period of reaction or weakness, resulting first in internal troubles, and finally in a great disaster by foreign conquest. From time immemorial the nomad tribes of Edom and Southern Syria had been accustomed to lead down their herds into the fertile plains of the Eastern Delta, and in course of time they had fixed themselves in the land, and had become a large proportion of the inhabitants of that district. This Semitic element in Lower Egypt was no doubt also increased by the trading Phœnicians, who settled in the towns as

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merchants or artisans. From the Bible we learn how, at a later date, the sons of Jacob came down with their father, and dwelt 'in the best of the land—in the land of Goshen,' and how 'the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them' (Exod. 1. 7). As in these later days, so no doubt in the earlier period, the Semitic population of Lower Egypt 'increased abundantly,' and prepared the way for the invasion which now overwhelmed the kingdom. Forced on, probably, by a wave of migration of the peoples of Western Asia, the Syrian tribes made a sudden irruption into Egypt, and carrying all before them, and meeting apparently with little opposition, they succeeded in establishing themselves in power at Memphis and in making a complete conquest, at least of Lower Egypt. The dynasties which they founded, namely, the Fifteenth and Sixteenth Dynasties, are known as those of the Hyksos or Shepherd-kings. It has been conjectured that the name has been derived from the Egyptian 'Hek-Shasu,' king of the 'Shasu' or thieving nomad tribes. The period of the Hyksos domination lies within the five hundred years which separate the Twelfth from the Eighteenth Dynasty. The Seventeenth Dynasty, whether we are to call it Hyksos or Egyptian, was a period of revolt. Sekenen-Rā, the Theban under-king, refused tribute, and began the war of liberation, which, after a struggle of one hundred years, ended in the expulsion of the foreign race.

It was probably towards the close of the Hyksos rule that the patriarch Joseph was sold into Egypt, a king named Nubti then occupying the throne. The best-known of the Hyksos kings, Apepi II, is said to have been the Pharaoh who raised Joseph to power and welcomed Jacob and his family into Egypt.

The history of Egypt after the expulsion of the Hyksos enters on a new phase. Hitherto she had kept within her natural boundaries, and the foreign tyranny to which she had recently been subjected had checked the expansion to which the powerful government of the Twelfth Dynasty might have led the way. Now that the hand of the oppressor was removed, the country revived, and the stimulus given to the national spirit by the late war of liberation no doubt urged on the kings of the Eighteenth and Nineteenth Dynasties (1700–1200 B.C.) in the policy of foreign aggression which marked their reigns, and which eventually overtaxed the strength of the country and led to its final subjection. The reigns of the early kings of the Eighteenth Dynasty were occupied in organizing the kingdom and in strengthening its borders. The Soudan was invaded and put to tribute, and the

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Libyans on the west were subdued and punished; and Egypt was then free to turn her arms to the north-east, from whence her late conquerors had emerged. The first king to enter on a war of Asiatic conquest was Thothmes II (1633–1600 B.C.); and his son, the famous Thothmes III, brought the Syrian and neighbouring nations into subjection. His long reign of more than fifty years was a period of almost ceaseless wars in Asia; and even the distant kingdom of Assyria paid him tribute. Succeeding kings continued the same policy with more or less success, Amenophis III (1500–1466 B.C.), in particular, being renowned for his wars in Syria, as well as in Nubia. But in the days of his son, Amenophis IV, who had estranged the powerful priesthood by setting up a heretical form of worship, the strength of Egypt waned (see Plate LXXXI). Probably influenced by opinions imbibed from his mother, a Mesopotamian princess, this monarch substituted the cult of the Sun-disk for that of the old Sun-god Amen, and even changed his own name to Khu-en-aten, signifying 'Splendour of the Sun-disk.'

But under the kings of the Nineteenth Dynasty the Asiatic wars were revived with greater vigour than ever, the central figure of the period being the famous monarch Rameses II (1333–1300 B.C.), the Sesostris of the Greeks, whose name became more widely known than that of any other Pharaoh. His most famous campaign is the one which he undertook against the Kheta, the powerful nation of Northern Syria, which had stubbornly withstood the attacks of the earlier Egyptian kings, and which Rameses now with difficulty defeated in a great battle under the walls of Kadesh (see Plate LXVIII).

While the strength of the nation was thus put forth beyond its borders, there is also evidence of its flourishing condition internally. The monuments that remain of the great building operations of the kings of the Eighteenth and Nineteenth Dynasties are innumerable, and many of them are of the first rank. At Thebes, in particular, and in its neighbourhood, were built great temples and other works, the ruins of which bear witness to the energy and resources of the Pharaohs of those dynasties. A queen of the family of Thothmes, Queen Hatshepset, ruled the kingdom with all the vigour of her race. Her reign is famous for the voyage of discovery to the land of Punt, the land of spices, which lay, as it is thought, on the two shores at the entrance of the Red Sea; and on the walls of the recently excavated temple of Dêr el-Bahari may be seen the sculptured history of the event.

The better to carry on their wars with Asia, the kings of this period resided much in the cities of Lower Egypt. Rameses II occupied, for

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this purpose, the city of San or Tanis. He has been identified as the Pharaoh who oppressed the children of Israel, and compelled them to build 'the treasure-cities, Pithom and Raamses.' No doubt the Syrian wars had tended to increase the Semitic population of the Delta; in addition to ordinary immigration, captives of war would swell the numbers; and the danger which might arise from this large foreign element was obvious. 'Behold, the people of the children of Israel are more and mightier than we: Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land' (Exod. 1. 9, 10). Enforced labour upon the public works naturally followed, with the result which is known to all. The time of the release of the children of Israel from bondage is placed in the time of Rameses' successor Menephthah (1300–1266 B.C.); but it has also been thought to date somewhat later.

After the year 1200 B.C. the Middle Empire comes to an end, and the glory of Egypt departs from her. The history of the New Empire is the history of decadence, of occasional revivals, and spasmodic triumphs, of internal troubles, of defeats, and of subjection to the foreign yoke. Egypt's enemies began to close in upon her. The Libyans from the west, the Nubians from the south, the Assyrians from the north, assailed her. Now and again an energetic king managed to make head against the enemy. Shashank, the founder of the Twenty-second Dynasty, himself perhaps a man of Asiatic blood, carried war beyond the borders. He appears in the Bible as Shishak, the friend and protector of Jeroboam, who, after the secession of the Ten Tribes, made war upon Judah (948 B.C.), and 'came up against Jerusalem; and he took away the treasures of the house of the Lord, and the treasures of the king's house' (1 Kings 14. 25, 26). Two hundred years later we find Egypt subject to Nubia, and a Nubian dynasty upon the throne. The first king of this race was Shabaka, the 'So, King of Egypt,' with whom Hoshea intrigued against the king of Assyria (2 Kings 17. 4), and who suffered defeat on the frontier at the hands of Sargon of Assyria. The attacks of the Assyrians now became sustained. In the year 701 B.C. their warlike king Sennacherib inflicted a severe defeat upon the Egyptian army in the south of Palestine, and two years later he advanced almost to the frontier, and would probably have subdued the country had not some sudden calamity broken up the Assyrian host (2 Kings 19. 35). A respite of thirty years left the Nubian Pharaoh, Taharka or Tirhakah, who then

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occupied the throne of Egypt, leisure to prepare for the final struggle. About the year 672 B.C. the blow fell; the Assyrians totally defeated the Egyptian forces and occupied the Delta; Memphis was captured, Thebes fell before the conqueror, and Taharka was driven from his kingdom. A later attempt by Taharka to drive out the Assyrian garrisons was vigorously repulsed, and ended in the destruction of Thebes in 666 B.C.

Egypt remained subject to Assyria till that power began to wane before the attacks of neighbouring powers. Then Psammetichus, the vassal king of Saïs, with the aid of Ionian and Carian mercenaries, threw off the yoke and made himself master of the country, thus becoming the founder of the Twenty-sixth Dynasty, under which Egypt maintained her independence and rose again to some degree of prosperity for the next hundred years. The successor of Psammetichus, the warlike Necho (612–596 B.C.), advanced to the reconquest of Syria, and defeated and slew Josiah, King of Judah, at Megiddo, deposed his son Jehoahaz, and set on the throne Jehoiakim, who paid him tribute (2 Kings 23. 29–35). Necho's campaign, however, ended disastrously in a defeat inflicted on him by Nebuchadnezzar of Babylon, in a great battle at Karkemish; 'and the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt' (2 Kings 24. 7). Again, one of his successors, Uah-ab-Rā, the Hophra of the Bible, made some attempt at Syrian conquest, and succeeded in capturing Sidon; but his successor, Amasis II, followed a wiser policy in refraining from foreign campaigns, and during his long and successful reign (572–528 B.C.) restored the internal prosperity of the country. But the end was now approaching. In 539 B.C. the Persians had captured Babylon, and now rapidly marched westward for further conquests. In 527 B.C. the Persian king Cambyses defeated the Egyptian army with great slaughter before the frontier fortress of Pelusium, and, after capturing Memphis, easily conquered the whole kingdom.

Here practically ends the history of Egypt as an independent power. It is true that for a brief period of sixty years, in the fourth century B.C., she managed to shake herself free of the Persian yoke, but she was again subdued in 340 B.C. From the Persians she passed to Alexander the Great; for three hundred years she was ruled by the Macedonian house of the Ptolemies; and on the death of Cleopatra, the last of that race, Egypt became a Roman province.

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Plates LV, LVI. The Gods of Egypt. The Egyptians believed in a hidden, unknown, and almighty God; but they also acknowledged the existence of a number of beings of a supernatural nature, to whom they gave the collective title of *neteru*, 'gods.' The gods were numerous and were the subject of the threats and denunciations of the Prophets of Israel from Moses (Exod. 12. 12) to Jeremiah (Jer. 43. 13). Their temples and statues were to be seen everywhere, and few indeed are the buildings of Egypt, whether temples, palaces, or tombs, which are not profusely ornamented with representations of them. They are depicted as men and women, animals and birds, or in other forms; and each one has his or her characteristic emblem. The greater number typified the forces of nature. Each nome, each city, had its local god, or its groups of gods, in triads, or in triads of triads, or in other combinations. But above all there were certain deities who, on account of their antiquity and universal worship, were regarded as the great 'gods of Egypt.'

Ptah, the Creator, is represented as a mummy. In his hands he holds the signs of power, flail  , crook  , and sceptre  , ornamented with  the emblem of stability; on the back of the neck he has the *menat*  , or emblem of joy and pleasure. He was worshipped at Memphis from the earliest times, and was the chief member of the triad of that city.

Amen, or 'the hidden one,' was the chief member of the great triad of Thebes: Amen, Mut, and Khonsu. After the expulsion of the Hyksos, or 'Princes of the Shasu tribes,' about 1700 B.C., by his worshippers the Theban kings, he became the chief god of Egypt. He was identified with Rā, all of whose attributes were bestowed upon him. He had neither equal, nor second, nor like, and he was called 'One,' or 'One of Oneness.' In the period of the eighteenth dynasty his priests enjoyed almost absolute power. On his head he wears two plumes, and in his right hand he holds the *ānkh*, the symbol of life, and in his left the sceptre.

Rā was the sun-god, and his worship was most ancient. He was the actual representative of God. He has the head of a hawk, on which is borne the sun-disk encircled with a snake. In his right hand he holds the symbol of life. He sails over heaven in the 'boat of millions of years,' the course of which cannot be impeded by any of the powers of darkness. The chief seat of his worship was Annu, the On of the Bible.

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Thoth, the 'scribe of the gods,' was the divine intelligence, and uttered the words which created the heavens and the earth. He invented the arts and sciences, writing and letters, and he measured time. He was the god, also, of right and truth. He has the head of an ibis, and carries a palette and writing reed; on his head he wears the feather, the symbol of right and truth, and the crescent moon as computer of time.

Neith was one of the most ancient goddesses of Egypt. She appears as a woman wearing the crown of Lower Egypt, and, as goddess of weaving and of the chase, she bears the shuttle and bow and arrows. She carries the symbol of life.

Osiris, the king and judge of the dead and lord of the underworld, was the chief of all the gods of the dead. On his head he wears the white crown, with feathers emblematic of right and truth, and horns, and in his right hand he carries the symbol of life. He suffered a cruel death on earth at the hands of his brother Set, the god of darkness, and his body was mutilated, and its members were scattered throughout the land of Egypt. By his divine power he rose again in a glorified body and became the god of the dead. The Egyptians based their hope of resurrection on the resurrection of Osiris.

Sekhet was a member of the triad of Memphis: Ptah, Sekhet, and Nefer-Tmu, and was the symbol of the fierce heat of the sun. She appears with the head of a lioness, her solar character being indicated by the sun-disk, encircled with a snake, on her head. She carries the symbol of life.

Hāpi, the god of the Nile, is represented as a man with water streaming from his breast. In his left hand is a frog, the emblem of fertility, from whose mouth also flows water. His head is crowned with lotus flowers. The human-headed bird which stands before him represents a soul which has come to the god to drink of his waters. His worship dates from a remote time; and, as he was identified with many of the great gods, he was worshipped as the source of every material blessing.

Plate LVII. Procession of the Ark. Amen-hetep III, king of Egypt, offering incense before the ark of Amen-Rā. The images of the gods were carried in procession by the priests, and incense was burnt before them as they moved along. It was customary to place the image in an ark or shrine, which was set up in a boat resting on a sledge. It was thus either carried on the shoulders of men or drawn on the ground. Here the ark and boat of Amen-Rā on a sledge are

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being borne in procession by thirty-two priests with shaven heads, two fan-bearers bringing up the rear. The ark is overshadowed by the winged disk, emblematic of the sun; and on it is drawn a picture in which are seen the two goddesses of right and truth, covering with their outstretched wings the beetle, emblematic of the sun-god, which holds aloft the disk of the sun. The legend above the boat reads: 'Amen-Rā, lord of the thrones of the earth. He giveth all life, and all health, and he passeth millions of years in festivals, and in festival-cycles of thirty years like unto the Sun for ever.' On the right, overshadowed by a vulture, the emblem of the goddess Mut, the universal mother, is the king, 'Amen-hetep, the prince of Thebes, the lord of diadems, the lord of the North and South, the beautiful god, the maker of things, offering incense unto Amen-Rā.' In his left hand is the thurible, and with the right hand he drops incense into the flame. The inscription before him reads: 'He (i.e. the Sun) giveth to him the gift of life and health like unto the Sun for ever.' Behind the boat is another figure of the king, who 'followeth the god in his course.'

Plates LVIII–LXI. Egyptian Burial. The Hebrews, notwithstanding their long sojourn in the land of Egypt, never adopted the Egyptian custom of embalming the dead, probably because they were settled chiefly in the Delta, where that custom was not so universally followed as in Upper Egypt, where the rocky and mountainous nature of the land offered better sites for permanent sepulture. Though there can be no doubt that, in common with other oriental nations, they made use of spices in preparing their dead for burial (see 2 Chron. 16. 14), yet the only recorded examples of Hebrews being embalmed or mummified after the Egyptian fashion, are the patriarchs Jacob (Gen. 50. 2, 3) and his son Joseph (Gen. 50. 26). The embalmed body of Jacob was taken to Canaan by his sons, and buried in the cave of the field of Machpelah (Gen. 50. 13). Joseph, we are told, was not only embalmed, but was put into a coffin in Egypt (Gen. 50. 26), and it is not impossible that his bones lay in the same coffin when the Israelites buried them in Shechem (Joshua 24. 32). The Bible gives no details of the embalming in either instance, although in the case of Jacob we may assume, from the statement that 'forty days were fulfilled for him,' that the process was elaborate.

The practice of embalming among the Egyptians was most ancient. The preservation of the bodies of the dead was one of the first religious duties. It is almost certain that in the earliest times they believed that the actual body would rise again, although, on the other hand, it

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is definitely affirmed in certain extant texts that the body remained in the earth, while the soul went to heaven. But, whatever their particular creed in this respect may have been, it is impossible to imagine that they were so devoted to mere traditional custom for a period of five thousand years as to follow the practice of mummifying unless they believed, as from their sacred texts we know they did believe, in the necessity of preserving for the soul its earthly tenement.

In the oldest method of mummifying, the intestines and other easily corruptible portions were removed, and the body, salted and swathed, was buried in the sand or in a rock-hewn tomb. At a later time, spices and aromatic and astringent substances were used to sweeten the body and arrest decay; and the intestines were mummified separately. Mummies of as early a date as 3500 B.C. are found to consist of nothing but skin and bone. Our word 'mummy' is derived from the Arabic *mûmîâ*, 'bitumen,' an indication that that substance has always been an important agent. The process, in its more elaborate forms, was both lengthy and costly; the time required might be as long as seventy days, and the cost might be as much as £250. A still larger sum might be spent on decoration; and the cost of the coffins and amulets and of the rock-hewn sepulchre must have been very great:—

Plate LVIII. Embalmers at work. In the upper scene two embalmers are represented bandaging a mummy. After the body had gone through the process of embalming, it was swathed in bandages, never more than a few inches in width, but sometimes of very great length. There are instances of as many as 600 yards of bandaging having been used. As the bandaging proceeded, unguents and spices were used freely, and amulets and other symbols of the Egyptian creed were laid between the folds; at times some object which the deceased had valued in life was thus bound up with his body.

The lower scene represents the process of decorating a mummy. Here the body has evidently been encased in the plaster coating or 'cartonnage,' which was very commonly employed for many centuries by the undertakers of Egypt. This cartonnage was usually painted in brilliant colours and decorated with mythological scenes, and was inscribed with prayers and other extracts from the 'Book of the Dead.'

Plate LIX. The Mummy and Coffin of Rameses II, king of Egypt, about B.C. 1330. The body of this great king, the Pharaoh of the oppression of the Jews, was found, together with many other

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mummies of kings and royal persons, concealed in rock-hewn chambers at Dêr el-Bahari, on the western bank of the Nile at Thebes, in the year 1871. When the bandages had been removed, it was seen how well the embalmers had done their work. The features were still perfect, and even the thin white hairs, though discoloured by the embalming substances, had not been destroyed. From the condition of the fragile bones and atrophied muscles, it is thought that Rameses must have been nearly one hundred years of age at his death. The coffin here represented is probably not the actual one in which he was buried; for the inscriptions upon it record the removal of the body from the original tomb, and the repair of the bandages.

Plate LX. Mummy of Rameses III, king of Egypt, about B. C. 1200. This body was also found at Dêr el-Bahari. On the outer covering is drawn the winged beetle, with a ram's head surmounted by the sun-disk, emblem of the god Khepera, the self-created god, and with a feather in each claw. The four lines of hieratic writing record the 'establishment' of the mummy in a new tomb during the rule of the priest-king Pinetchem, the son of Piānkhi. On the band round the head of the mummy are drawn figures of the gods, to serve as amulets and protect the body from harm.

Plate LXI. Egyptian sepulchral Barge. As the principal cemeteries of Thebes lay on the west of the Nile, the ceremony of removing the dead across the river was an important detail in the funeral. The barge here represented is conveying a decorated shrine, within which is the body. On its roof is a company of professional mourning women, with hair dishevelled and breasts bare. The barge is propelled by rowers and steered with an oar of great length. Once across the river and disembarked, the body was accompanied by a long procession of priests, and mourners, and servants with the possessions of the deceased and furniture for the tomb, and with animals for sacrifice and provisions for the funeral feast. At the entrance to the tomb religious ceremonies were performed, and, sacrifices having been offered, the body was borne to the mummy-chamber, which was straightway walled up.

Plates LXII–LXV contain scenes in the life beyond the grave, according to the Egyptian belief. They are taken from the papyrus 'Book of the Dead,' found in the tomb of Ani, a high official, whose titles were, 'True royal scribe, scribe and accountant of the divine offerings

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of all the gods, governor of the granary of the lords of Abydos, scribe of the divine offerings of the lords of Thebes.' He lived at the end of the fifteenth century B. C. The 'Book of the Dead' is the name given to the collection of chapters or compositions consisting of prayers, hymns, confessions, &c., whereby the dead might overcome his foes in the underworld, and arrive at the abode of the blessed or 'Fields of Peace.' It was customary to bury with the dead a papyrus roll containing this text or some selections from it, the extent and quality of the roll being regulated by the price paid for it. The papyrus of Ani is an unusually perfect specimen. Whether the Judgement of the Dead was supposed to take place immediately after death or after burial we are not told; but we may presume that it was more probably after burial. It should be noted that the dead, after passing the trial of his heart, becomes identified with Osiris and is addressed and spoken of by the god's name:—

Plates LXII, LXIII. Judgement of the Dead. The two scenes form one picture in the papyrus. The first scene is the weighing of the heart, or conscience, of the dead man Ani, in the Hall of Double Truth, in the presence of Osiris, the judge of the dead. Ani stands on the left with his wife behind him, intently watching the result of the trial. Between him and the Balance are his 'Luck' or 'Destiny'; a human-headed object supposed to be connected with his birth; his soul, which is represented as a human-headed hawk; and the goddesses Meskhenet and Renenet, who presided over the birth-chamber and rearing of children. In the centre is the 'Great Balance,' upon the standard of which sits the dog-headed ape, the associate of Thoth the scribe of the gods. His function is to see that the beam of the Balance is exactly even, for the gods only require that the heart shall counterbalance, not outweigh, the feather, the symbol of 'Right and Truth.' On the right of the Balance kneels Anubis, the god of the dead, jackal-headed, whose duty is to scrutinize the tongue of the Balance. Next is Thoth, the scribe of the gods, holding a reed and palette to record the result of the trial, and with him is a monster called the 'Devourer,' part crocodile, part lion, and part hippopotamus, ready to eat up the heart if found light. In the upper part of the picture are seated twelve great gods and goddesses, presiding over the trial. The short lines of text to the left of the Balance are the prayers of Ani: that the divine powers may in no way obstruct the weighing of his heart, that no false witness may be borne against him in the presence of the god Osiris, that his heart may not be separated from him, but may

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accompany him to the place whither he is going. The result of the trial is favourable, Thoth thus addressing the gods: 'Hear ye this judgement. The heart of Osiris hath, in very truth, been weighed and his soul hath stood as witness for him; it hath been found true by trial in the Great Balance. There hath not been found any wickedness in him; he hath not wasted the offerings in the temples; he hath not done harm by his deeds; and he uttered no evil reports while he was upon earth.' The gods reply: 'That which cometh forth from thy mouth hath been ordained. Osiris, the scribe Ani, triumphant, is holy and righteous. He hath not sinned, neither hath he done evil against us. Let it not be given to the devourer Āmemet to prevail over him. Meat-offerings and entrance into the presence of the god Osiris shall be granted unto him, together with a homestead for ever in Sekhet-hetepet (the Fields of Peace) as unto the followers of Horus.'

In the second scene (Plate LXIII) Ani, now justified, is led into the presence of Osiris by Horus, the son of Osiris; and, again, Ani kneels by a table of offerings (see also Plate LXXVI) before Osiris, the everlasting lord, who is enthroned within a shrine, holding the emblems of sovereignty and power, and supported by the goddesses Isis and Nephthys. Before him, on a lotus flower, stand the four gods of the cardinal points, who presided over the intestines of the dead. To Osiris Horus says: 'I have come unto thee, O Un-nefer[1], and I have brought the Osiris Ani unto thee. His heart is found righteous, coming forth from the Balance, and it hath not sinned against god or goddess. Thoth hath weighed it according to the decree given unto him by the company of the gods; and it is very true and righteous. Grant him cakes and ale, and let him enter into the presence of Osiris; and may he be like unto the followers of Horus for ever.' Ani then himself addresses Osiris: 'O Lord of the underworld, I am in thy presence. There is no sin in me, I have not lied wittingly, nor have I done aught with a false heart. Grant that I may be like unto those favoured ones who are round about thee, and that I may be an Osiris, greatly favoured of the beautiful god, and beloved of the lord of the world, I, the royal scribe indeed, who love him, Ani, triumphant before the god Osiris.'

Plate LXIV. The Soul revisiting the Body. The mummy of Ani lies on the bier; above hovers the soul as a human-headed bird grasping an object which is connected with the sun and is the

[1] A name of Osiris.

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emblem of eternity. At the head and foot of the bier stands a flaming incense-burner. Ani's prayer which accompanies this scene in the Book of the Dead, is that he may lie in Annu (On or Heliopolis), 'wherein souls are joined unto their bodies, even in thousands, that he may behold his body, that he may rest in his glorified frame, and that he may never perish, nor see corruption.'

Plate LXV. The Fields of Peace. In the Sekhet-hetepet or 'Fields of Peace' were the habitations of the blessed in their new life. The scene is divided into four compartments, in three of which Ani is represented as occupied in various ways. He is brought by Thoth into the presence of a triad of gods, he sails on the stream, he reaps, and drives the oxen which tread the corn, he ploughs his farm in the 'Fields of the Aanru plants.' In the fourth compartment is the 'abode of the shining ones,' where the wheat is reaped by the spirits of the blessed dead.

Plate LXVI. Names of Egyptian kings mentioned in the Bible. The names of the kings here given are composed of two parts, the *prenomen* and *nomen*; and the titles 'King of the North and South' and 'son of the Sun' were commonly added. Both prenomen and nomen are enclosed in an oval ring or cartouche. The earliest king known to us bore a single name, Mena; but even he employed the cartouche, which appears in carefully-cut inscriptions as a rope, but with exactly what signification is not known. The practice of using prenomen as well as nomen is as ancient as the period of the fifth dynasty. The six names in the plate may be translated thus: (1) 'Strong are the Right and Truth of Rā [for] the chosen one of Rā, Rā-messu (i. e., child of Rā), beloved of Amen'; (2) 'The creator of the double crown is Rā [for] the chosen one of Rā, Shashanq, beloved of Amen'; (3) 'Beautiful is the double of Rā, Shabaka'; (4) 'Taherq, the glorious one of Rā and Nefer-Tem'; (5) 'The renewer of the heart is Rā, Nekau'; (6) 'The rejoicer of the heart is Rā, Rā maketh the heart to be stablished.'

It was Mena (i. e., 'he that belongeth to the one that endureth for ever') also who first adopted the title of 'King of the North and South,' implying sovereignty of Upper Egypt as well as of the Delta; and in the sixth dynasty the kings began regularly to style themselves 'son of the Sun,' for an Egyptian king was to Egypt what the sun is to the world. In the Bible, the kings of Egypt are always referred to by their nomens, viz., Rameses (Gen. 47. 11; Exod. 1. 11); Shishak

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(1 Kings 14. 25; 2 Chron. 12. 2, 5, 7, 9); So or Sabaco (2 Kings 17. 4); Tirhakah (2 Kings 19. 9); Necho (2 Kings 23. 29; Jer. 46. 2); Hophra (Jer. 44. 30). The title 'Pharaoh' is derived from the Egyptian words  *per āa* 'great house,' i. e., the house in which all men live. With this title we may compare the Ottoman 'Sublime Porte.'

Plates LXVII–LXIX. The three scenes in these plates are copied from the walls of the Ramesseum or Memnonium, built in honour of the god Amen-Rā by Rameses II, at Thebes. They form part of a series of scenes illustrating the war carried on by Rameses II against the nations in Northern Syria in the fifth year of his reign:—

Plate LXVII. Rameses enthroned. The king is clad in the simple male garb usually seen in royal statues. He wears the *khepersh* or helmet-shaped crown, having in front the two snakes, or uraei, of Upper and Lower Egypt, and lappets behind. On the feet are sandals. The side of the throne is sculptured in relief with papyrus and lotus plants combined,  , typical of the union of the upper and lower countries.

Plate LXVIII. Rameses in battle. This scene represents the king routing the nations of Northern Syria, under the walls of a besieged city. The battle is no doubt the one in which Rameses inflicted a decisive defeat on the Kheta and their allies, before the city of Kadesh, on the Orontes. Rameses, drawn on a heroic scale as the great warrior, drives the enemy before him, and crushes them under the wheels of his chariot. Above his head is the sun-disk with uraei, the emblem of the visible protecting presence of Rā, the Sun-god. An assault on the walls of the city is being repelled with vigour. The four warriors in the foreground on the right are sons of Rameses. The hieroglyphic text describes the prowess of Rameses and the submission of the enemy.

Plate LXIX. Rameses slaughtering the revolted nations. This scene is often repeated on the walls of temples and other buildings of Rameses II. The king wears the combined crowns of Upper and Lower Egypt  (i. e.  with ), the broad collar round his neck, and bracelets on his arms. He is in the act of striking a blow with his mace on the heads of the conquered nations whom he has seized by the hair. The two cartouches of his name are just above

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his shoulder. The vulture, emblem of the goddess Mut, the universal mother, hovers over his head. Behind him is a banner of his titles :—



ka nekht meri Maāt

'Bull mighty, beloved of the goddess of Right and Truth'; with the hawk of Horus above. The hands of the human arms with which the banner is provided hold the feather  emblematic of Right and Truth, and the 'royal double'  of the king. On the right is the god 'Horus the slaughterer,' presenting a slaughtering-knife to the king, with the words: 'I give unto thee power and might in their borders along with life and power.' The scene is described in the hieroglyphics as 'the crushing of the wretched folk of every foreign land; we make them to be as though they were not.'

Plate LXX. Strangers coming into Egypt. This scene occurs in a series of wall-paintings in the tomb of an Egyptian noble at Beni-hasan in Upper Egypt, of the period of the twelfth dynasty, about 2400 B. C. The noble was Khnemu-hetep, administrator of the Eastern desert and prince of the city of Menāt-Khufu, one of whose duties was to receive the tribute of foreigners. The scene represents the arrival of a company of the tribe of the Āmu from the desert. Commencing with the upper division of the picture, Khnemu-hetep stands on the right facing the royal scribe Nefer-hetep, who holds up an inscription stating that in the sixth year of the king Usertsen II a company of thirty-seven of the Āmu brought an offering of stibium or eye-paint. Behind the scribe is the superintendent of the huntsmen; and then come the foreigners, headed by their chief Abesha presenting an oryx. The men of the party have beards, and the greater number, both men and women, wear garments embroidered or woven in patterns, contrasting with the simple dress of the Egyptians. Among their weapons will be noticed the throwing-stick. This scene recalls the visit of Jacob's sons to Egypt with their gift of 'a little balm, and a little honey, spices, and myrrh, nuts, and almonds' (Gen. 43. 11), for Joseph, 'the lord of the land.'

Plate LXXI. Egyptian Granaries. Two rows of hive-shaped chambers are here built on a plot of land, enclosed with walls, into

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which entrance is gained by the doorway on the left. The grain is poured into the granaries through openings in the top. The process of loading, carrying, and counting the loads is here seen in action. The hieroglyphic inscriptions contain many references to famines caused by the failure of the waters of the Nile. A text recently discovered records a seven years' famine in the reign of Tcheser, a king of the third dynasty, nearly four thousand years before Christ, who speaks thus: 'I upon the throne of my majesty am in grievous trouble for my household, and my heart suffereth by reason of an exceeding great affliction that hath come upon me. In mine own time, for seven years the Nile hath not risen. Grain is scarce, the herb of the field hath come to an end, and all that man eateth hath failed. Every man stealeth from his neighbour. Though they would run, yet can they not move. The babe waileth, and the child hardly draggeth himself along. The hearts of the aged are stricken down; their legs tremble and they lie prone upon the earth, and their hands are upon their bellies. The counsellors can give no counsel. The storehouses have been broken open, and instead of victuals there cometh forth wind. Every being that liveth is in misery.' Again, an inscription of the twelfth dynasty in a tomb at Beni-hasan tells us how a wise governor would act in time of famine: 'When years of hunger came, I arose. I ploughed all the fields of the nome from north to south; and I made the inhabitants to live, and I provided food for it. No man went hungry therein. I gave to the widow as to the wife, to the younger as to the elder. And when the high waters came, bringing forth wheat and barley and everything in abundance, I sought not again what I had spent on the land.'

Plates LXXII, LXXIII. Egyptian Brickmaking. The process of brickmaking in Egypt, as represented in the first of these plates, needs no comment. As with all other simple manufactures of a domestic character, when once a practical method of work had been settled, there was nothing to be gained by altering it. The English brickmaker of our own time mixes his material, and moulds and lays out his bricks on the drying ground, just as the Egyptian brickmaker did thousands of years ago. The presence of the taskmasters in this scene indicates that the labour is forced, even as it was exacted from the children of Israel (Exod. 1. 14). Egyptian bricks were usually sun-dried, not fired, and the mud of which they were generally made required the admixture of such a substance as straw or stubble to ensure cohesion. They are of a larger size than our modern bricks;

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the one represented in Plate LXXIII measures 15 by 7¼ inches, and is 5¼ inches thick. This specimen is of the reign of Rameses II, the Pharaoh of the oppression; and, according to the Egyptian custom, it is stamped with his name.

Plate LXXIV. Egyptian Fishing Scene. This scene, like that in Plate LXX, is painted on the walls of the tomb of Khnemu-hetep, at Beni-hasan, about 2400 B. C. He is here 'canoeing in the papyrus-beds, the pools of wild-fowl, the marshes and the streams,' and spearing fish in the shallows. In the stream are seen the crocodile and the hippopotamus. The papyrus plant was widely cultivated in the Delta of Egypt, and afforded a most useful material for many domestic and other purposes. It grew to the height of six feet, throwing up from its large horizontal root a tapering shaft, triangular in form, which bore a tufted head. Its most important use was in the manufacture of the writing material to which it gave its name, papyrus. The stem was cut longitudinally into thin strips, which were laid side by side to the required width, and across them another layer of strips was laid at right angles. The two layers glued and pressed together formed a sheet of material as flexible and smooth as modern paper. By joining together the sheets, rolls of any length could be formed.

We may also see in the papyrus the material of which the 'ark of bulrushes' (Exod. 2. 3) was constructed. In the legend of the death of Osiris we are told that the boat in which Isis sailed about, in order to gather the god's scattered limbs, was made of papyrus because the plant was abhorred by the crocodile. It is possible that the supposed protective quality of papyrus may have suggested its choice for the ark in which the infant Moses was laid. It will be noticed that the canoe in which Khnemu-hetep is afloat is constructed of papyrus stalks bound together. Compare the 'vessels of bulrushes upon the waters,' spoken of by Isaiah, 18. 2.

Plate LXXV. Document on Papyrus. The use of papyrus as a writing material was widespread in the ancient world. From Egypt it was carried to other countries round the Mediterranean; it was used in Greece and at Rome; and long after the general establishment of vellum as the ordinary writing material it continued in favour for special purposes in Italy and France through the early middle ages. From the earliest times to the first centuries of the Christian era the roll was the usual form of the book (*volumen*, volume), and papyrus was almost invariably the material; and even when the

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roll was superseded by the book composed of leaves, still papyrus continued to some extent to be employed.

Plates LXXVI–LXXX. With regard to the different objects represented in these plates only a few remarks are necessary.

The table of offerings frequently occurs in paintings on the walls of tombs, or in the illustrations of the 'Book of the Dead,' of the Egyptians (see Plate LXIII).

Sandals made of papyrus (Plate LXXVII) or leather are found in considerable numbers in the tombs. A good collection is in the British Museum. Judging by the slight construction of most of them, it may be doubted if they were made for any other purpose than to be buried with the dead. In the illustrations of the papyrus of Ani the deceased is represented only twice with sandalled feet.

The scene in Plate LXXVIII illustrates an Egyptian custom mentioned in Gen. 41. 42, where we are told that Pharaoh put a collar (A. V. chain) of gold about Joseph's neck. Here the goddess Hathor presents a collar to Seti I, the father of Rameses II. The hieroglyphics give the titles of the goddess and of the king, 'Hathor, Queen of Thebes, the beautiful face, the mistress of Annu (Heliopolis)'; 'King of Upper and Lower Egypt, Men-Maāt-Rā, Seti, beloved of Ptah; may life be given to him as to the Sun, for ever.' Collars worn by nobles and men of rank were very elaborate (see Plate LXXVII). They were frequently inlaid with precious stones.

Among the musical instruments (Plate LXXX) is the *sistrum* (rattle), which was carried by priestesses and used in religious ceremonies, the three loose wires producing a strident rattling noise when shaken.

Plate LXXXI. Tablet from Tell el-Amarna. The Tell el-Amarna tablets were discovered in 1887 in a pit at the foot of the mountains behind Tell el-Amarna, a village in Upper Egypt. More than three hundred are now in the museums of London, Berlin, and Gîzeh; a few still remain in private possession. They are of the greatest value for the history of the relations between Egypt and Western Asia in the fifteenth century B. C.; and they prove that the cuneiform writing was in use in the districts now called Palestine and Syria, as well as in Mesopotamia. They are unlike any other group of tablets known to us; and the language employed is in some important particulars closely related to the Hebrew of the Old Testament.

The greater number of the Tell el-Amarna tablets are letters and dispatches from allies in Northern Syria, and from tributary princes

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and governors in Palestine, to the Egyptian kings Amenophis III and Amenophis IV, whose reigns are calculated to have extended from about 1500 to 1430 B. C. Some of them are inscribed with mythological legends of an interesting character.

Tell el-Amarna occupies part of the site of the ancient city of Khut-en-aten, which was built by Amenophis IV on the east bank of the Nile, about 180 miles south of Memphis; and it was during the decadence of the Egyptian power in Western Asia under the weak administration of that king that most of the dispatches in the collection were written.

The tablet represented in this plate is one of four dispatches addressed to the king by Abi-milki, the governor of Tyre, urgently appealing for assistance. The country was disorganized by rival factions, and Zimrida, governor of Sidon, had laid siege to the island-fortress of Tyre, first capturing the positions on the mainland and cutting off Abi-milki's supply of wood and water. 'To the king, my lord, my god, my sun, thus saith Abi-milki, thy servant: I prostrate myself at the feet of the king, my lord, seven times and seven times; I am the dust under the feet of the king, my lord, the Sun-god, who riseth upon the world daily by the decree of the Sun-god, his loving father.' If the king had not appointed him to the command, Tyre would have been lost, and the king's government and his name would have been blotted out from the land for ever. 'I will guard the city of Tyre, the great city, for the king, my lord, and I will hold it until the king shall send forth his power to help me, to give me water to drink and wood to warm myself withal. . . . Thou art my Sun, who risest upon me; thou art the stronghold of copper whereon I stand; and by the right hand of the king I am strong, I am mighty, I am full of power. Thus I spake to the Sun-god, the father of my lord and king: When shall I behold his face?'

b. ASSYRIA AND BABYLONIA.

Plates LXXXII–CII. These plates illustrate the history of the Assyrian and later Babylonian empires. In the following brief historical sketch sufficient explanation of most of them will be found. Such as call for more detailed descriptions will be afterwards dealt with.

The line of development of the two great empires of Babylonia and Assyria, which played so great a part in the history of the ancient world, and which had such a vital influence on the fortunes and destiny of the Hebrews, moved up the course of the Euphrates and the

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Tigris. The broad tract through which the Tigris and lower waters of the Euphrates flow, shut in, as it is, on the north-east by the mountain ranges of Kurdistan, and on the south-west by the great Arabian desert, formed a natural path for the progress of invaders marching northwards from the head of the Persian Gulf; and when the power of the more northern kingdom of Assyria was consolidated, and sought an outlet for further expansion, the natural direction again lay to the north-west. Contemporaneously, the Egyptian Pharaohs, now feeling their strength, and embarking on a course of foreign wars, chose the line which led them northwards into Syria. It was inevitable that the two chief powers of Western Asia and Northern Africa must sooner or later come into collision. It was also easy to foresee that in the end the tougher and more tenacious Semitic race of Mesopotamia must prove too strong for the Egyptian; and, had not the vast sandy wastes of Arabia and Syria interposed and wedged asunder the two nations, curbing the expansion of Babylonia and Assyria on the west and extending the line of march round the northern apex of the desert lands, it is probable that Egypt would have fallen a prey to Western Asia far sooner than was actually the case. Syria and Canaan lay between the anvil and the hammer and suffered accordingly, now the subjects and again the allies of one or other of the contending powers; and the catastrophe of the captivity of the children of Israel was inevitable.

Of the origin of the old Babylonian Empire we know nothing. The primeval inhabitants of the land were a Semitic race, settled in the country at the head of the Persian Gulf. At a very early period an immigration of a foreign people took place, led by the mighty hunter Nimrod, the beginning of whose kingdom was 'Babel, and Erech, and Accad, and Calneh, in the land of Shinar' (Gen. 10. 10). The invaders have been named Sumerians or Accadians. Their language was used side by side with the native Semitic speech; and, when the latter reasserted itself as the common tongue, Accadian still survived as a literary language. The reigns of the earliest kings of Babylon are dated as far back as 4500 years B.C.

Pushing northward, and now following the course of the Tigris, the Babylonians gradually formed a northern colony. 'Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, and Resen, between Nineveh and Calah: the same is a great city' (Gen. 10. 11, 12). Thus was created the kingdom of Assyria, which finally, about 1700 B.C., became strong enough to assert its independence. Four hundred years later it conquered the mother country;

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and from that time to the fall of Nineveh the history of Babylonia becomes of secondary importance. For centuries war was carried on with varying fortune between the two kingdoms, but the Assyrians were the more powerful, and nearly always held the Babylonians in subjection.

In the reign of Tiglath-pileser I, 1100 B.C., Assyria was engaged in active war with the nations inhabiting the country to the north-west, along the upper course of the Euphrates and in Northern Syria; but she appears to have overtaxed her strength, for after the death of that king her power declined, and she suffered severe defeats. It was not till the beginning of the ninth century B.C. that she began to recover under Tukulti-Adar II, a king who once more subdued Babylonia and passed on the kingdom in a prosperous condition to his son Assur-nasir-pal in 885 B.C. From this time Assyria was ruled by a succession of enterprising kings who extended the boundaries of their empire, and who are brought more prominently under our notice by the wars with the western nations. Assur-nasir-pal removed the seat of government from Assur some forty miles further north to Calah, the modern Nimrûd, where he built a great palace and carried out other works. From the remains of this palace we are enabled to judge of the knowledge of art and mechanical industries which the Assyrians possessed at this time. Their favourite form of sculpture was the bas-relief, in which they were not unsuccessful; but in the higher artistic qualities required for rendering figures in the round they were wanting. The sculptured slabs from Nimrûd are executed in a broad style (Plates LXXXIII–LXXXVI); but the Assyrian artist trusted more to ornamental detail than to grace of outline to produce an effect, his work being more mechanical than artistic. The subjects represented are for the most part scenes of war or the chase; the conquest of enemies and the ruthless punishments inflicted on prisoners; and lion-hunting, the favourite sport of the Assyrian kings. The conquests of Assur-nasir-pal extended on every side, the chief line of progress being ever towards the west. His son Shalmaneser II (860–825 B.C.) was still more successful. His empire reached from the Persian Gulf to the mountains of Armenia, and from the frontiers of Media to the shores of the Mediterranean. His wars in Syria first brought the Assyrians and Hebrews into contact. When the Syrians of Damascus were crushed by an overwhelming defeat in 842 B.C., and Shalmaneser became undisputed master of the country, the surrounding nations hastened to submit, and among them Jehu, king of Israel, paid tribute (Plates LXXXVII, LXXXVIII). The

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submission of the Hebrews can be traced a little later in the records of the reign of king Rammân-nirari III, who levied contributions on 'Omri,' i.e. Israel. But greater evils befell them in the days of Tiglath-pileser III, who reigned from 745 to 727 B.C. The wars which he waged are a repetition of the wars of his predecessors. Again he subdued Babylonia, and again he overran Syria, pushing forward even to the confines of Egypt. If his identification with Pul of the Bible account is correct, it was he to whom Menahem the usurper turned for support on the throne of Israel, and to whom he gave 'a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand' (2 Kings 15. 19). It was also to Tiglath-pileser that Ahaz, king of Judah, appealed for help when beset by Rezin of Damascus and Pekah, king of Israel (2 Kings 16. 5–9). Rezin was slain, Damascus fell before the conqueror, and the Israelite tribes of Reuben and Gad and the half-tribe of Manasseh were led into captivity. Hoshea, the new king of Israel, who 'made a conspiracy against Pekah, the son of Remaliah, and smote him, and slew him, and reigned in his stead' (2 Kings 15. 30), could only hold power on sufferance of the king of Assyria. With the death of Tiglath-pileser he seems to have thought that his opportunity had come. But the new Assyrian king, Shalmaneser IV (727–722 B.C.) was prompt. He came up against Israel, 'and Hoshea became his servant, and gave him presents.' Then Hoshea looked to Egypt: 'and the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So, king of Egypt, and brought no present to the king of Assyria, as he had done year by year; therefore the king of Assyria shut him up, and bound him in prison' (2 Kings 17. 3, 4). Hoshea's personal captivity only preceded the fall of his kingdom. The country was invaded and Samaria was besieged (B.C. 724), but held out for two years. Before its fall, however, a sudden revolution drove Shalmaneser from his throne; and the usurper Sargon, 'the son of no one,' succeeded to the empire. Now Samaria was taken, and the second captivity of Israel was accomplished. Sargon 'carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes'; and he 'brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel' (2 Kings 17. 6, 24). Then he turned his arms against Egypt, and in a great battle overthrew the army of Shabaka (So), the Egyptian king, who, in alliance with the Philistines, met him near the frontier of Egypt.

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This appears to have been the first actual conflict between the armies of the great rival powers. But, however severe the defeat that he had inflicted, Sargon appears not to have had the strength to follow it up, and we hear of no further operations against Egypt in his reign. Among his other campaigns, the one which he undertook against Azuri, king of Ashdod (Isa. 20. 1), is known to us in his own account of it recorded on a clay cylinder in the British Museum (Plate XCII). For eighteen years he reigned in almost ceaseless warfare, suppressing also with a firm hand the subject kingdom of Babylonia, and deposing the restless Merodach-baladan III, of whom we read as intriguing with Hezekiah of Judah (2 Kings 20. 12). The remains of his palace at Khorsabad attest the magnificence of his buildings. In 705 B.C. he was succeeded by his son Sennacherib.

This king's reign lasted longer than that of his father (705–681 B.C.), and was as eventful. Continual wars and great building operations fill up the outlines of the picture of each succeeding reign of this later period of Assyrian history, and the repetition tends to monotony. In the case of Sennacherib, however, the prominence given to his campaigns in Palestine by the Bible narrative at a critical moment in the history of the Jews, has invested him with a more than general interest for us. After first putting down revolt in Babylonia, where the accession of a new monarch to the Assyrian throne was almost always the signal for an attempt to throw off the yoke, he marched in 701 B.C. into Syria, and, first subduing the king of Sidon and the neighbouring petty states, he moved south and recovered the revolted city of Askalon. His next object was the city of Ekron, but, before its capture, he fought a great battle and defeated an Egyptian army which was marching to its relief. Then he turned to punish Hezekiah, who was even at that moment sheltering the fugitive king of Ekron. From the great cylinder of Sennacherib (Plates XCIII, XCIV), which records the details of this campaign, we learn how the Assyrian king came up against Judah, and took six-and-forty of the fenced cities, enslaved two hundred thousand of the inhabitants, and laid siege to Jerusalem; 'and Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house. At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria' (2 Kings 18. 15, 16). Thus did Hezekiah purchase safety. But two years later we find Sennacherib again at war with Judah. Hezekiah, trusting to Egypt, the 'bruised reed,' had dared to refuse further allegiance. The

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Assyrian army first invested and captured Lachish (Plate XCV), and a threatening message warned the king of Judah that his punishment was at hand. But the Egyptian army was advancing, and Sennacherib prepared to meet it. The battle, however, was not fought. A great disaster, perhaps a sudden attack of the plague, overtook the Assyrian host: 'the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses' (2 Kings 19. 35).

Sennacherib's later wars were chiefly against the stubborn Babylonians and their allies, the Elamites. Their resistance was only quelled after a succession of campaigns, in the course of which the city of Babylon was destroyed. Towards the end of his reign he carried his arms into Cilicia, and defeated the Greeks: and he is said to have founded the city of Tarsus.

The important position which the city of Nineveh attained may be set down in great measure to Sennacherib, for he appears to have been the first Assyrian monarch to make that place his residence. The remains of his palace and of those of his immediate successors have yielded not only an extensive series of sculptures, but also an invaluable collection of inscribed tablets, dealing with literature and history and science, being a part of the great library of Nineveh, the collection of which was commenced by this enlightened king. 'And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword. And Esar-haddon his son reigned in his stead' (2 Kings 19. 37).

Again, Esar-haddon's reign (681–668 B.C.) is a long story of warfare. Phœnicia, Cilicia, Edom, Babylonia, Arabia, Media, are all in turn the scenes of his campaigns. But the most important event was the final subjugation of the great rival power of Egypt, which fell before his arms. Lower Egypt was occupied by the Assyrians in 672 B.C. Manasseh, king of Judah, paid the penalty of revolt by the reduction of his kingdom and his own captivity (Plate XCVI). 'The Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon' (2 Chron. 33. 11). But the Assyrian king, of a milder nature than most of his line, restored him afterwards to freedom, and let him return to Jerusalem. Esar-haddon's reign closed in the midst of war in Egypt. That country had broken into armed revolt, which required all the energy of the new king, Esar-haddon's son, Assur-bani-pal, to subdue. But the empire of the Assyrians had now

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become too extended for its strength; with the result that, while rebellion was being suppressed in one direction, the flame of revolt would break out in another. Assur-bani-pal's long reign (668–626 B.C.) saw a further increase of the northern limits of his empire; Elam on the south-east was subjugated (Plate XCVII); and Babylonia, again in revolt, was again crushed. But Lydia, which had become a vassal state, was with difficulty retained; and Egypt broke loose and maintained her independence.

The closing years of Assur-bani-pal's reign were years of decline, and the great empire was already tottering to its fall. The growing power of the Medes had become threatening; but their advance was stayed for a few years by the irruption of the Scythian hordes which swept across Western Asia in their march of destruction. At length Cyaxares of Media and Nabopolassar, an Assyrian general commanding in Babylonia, joined their forces and invaded Assyria. Nineveh was captured about 609 B.C.; and the great empire was divided among the conquerors; Babylonia falling to the share of Nabopolassar, who is thus the founder of the new Babylonian Empire.

This Empire was short-lived, lasting only some seventy years, the best-known king of the dynasty which ruled over it being Nebuchadnezzar II, who succeeded his father Nabopolassar in 604 B.C. He had just defeated Necho, King of Egypt, when he was called to the throne, an occurrence which seems to have prevented the invasion of Egypt, with which he would have followed up his victory. Of his wars generally we know best the details of those against Judah. After a first campaign Jehoiakim submitted and became tributary for three years. Then he rebelled, and only his death saved him from the punishment which fell upon his son Jehoiachin. In 597 B.C. the Assyrians took Jerusalem, and most of the inhabitants were led into captivity with their king; 'none remained, save the poorest sort of the people of the land' (2 Kings 24. 14). Zedekiah, who was set up as king in place of Jehoiachin, a mere vassal of the Assyrian, brought down, by his rebellion, the last act of vengeance on his country. In 586 B.C. Jerusalem was again taken, and was practically destroyed, and the captivity of the people was accomplished: 'So Judah was carried away out of their land.' Nebuchadnezzar's reign lasted till the year 562 B.C. He has left behind him records of great works in Babylon; the walls and temples were rebuilt, and the city was otherwise improved and beautified (Plates XCIX, C). But his successors were weak sovereigns, who could not withstand the advancing power of the Persians. In the

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reign of the last king, Nabonidus, the city of Babylon, which, in the king's absence, seems to have been under the command of his son Belshazzar (Plate CI), was captured by Cyrus in 539 B.C., and the kingdom was absorbed into the empire of the conqueror (Plate CII).

Plate LXXXII. Names of Assyrian, Babylonian, and Persian Kings, &c., mentioned in the Bible. Like many Hebrew proper names each name forms a sentence, thus:

Tiglath-pileser (2 Kings 15. 29) = 'My help is the son of Ishara.'

Shalmaneser (2 Kings 17. 3) = 'Shalmanu is chief.'

Sargon (Isa. 20. 1) = 'The legitimate king,' or '[God] hath established the king.'

Sennacherib (2 Kings 18. 13) = 'The Moon-god hath increased brethren.'

Esar-haddon (2 Kings 19. 37) = 'Assur hath given a brother.'

Asnapper, i.e. Assur-bani-pal (Ezra 4. 10) = 'Assur creates a son.'

Merodach-baladan (Isa. 39. 1) = 'Marduk hath given a son.'

Belshazzar (Dan. 5. 1) = 'Bel, protect the king!'

Nebuchadnezzar (2 Kings 24. 1) = 'Nebo, protect the boundary!'

Evil-merodach (2 Kings 25. 27) = 'The man (i.e. the worshipper) of Marduk.'

Nergal-sharezer (Jer. 39. 3) = 'Nergal, protect the king!'

The names Cyrus, Darius, and Artaxerxes are of Persian origin.

The king named Pul (2 Kings 15. 19) has been identified with Tiglath-pileser III, who reigned from B.C. 745 to B.C. 727, and to whom Menahem paid tribute.

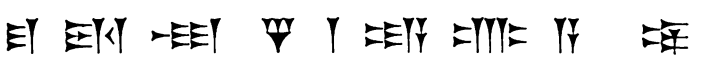
Plate LXXXIII. Assur-nasir-pal performing a ceremony before a sacred tree. This ceremony was connected with the fertilization of the palm tree. On each side of the tree stands a figure of the king with the right hand raised; in the left hand is a mace. Above the tree is the emblem of the god Assur. Behind the king, on each side, is a winged attendant holding up in his right hand a palm inflorescence, and in his left a basket. The artificial fertilization of the palm was well known to the ancients, and no doubt was largely practised in Mesopotamia, where dates formed a staple article of food. The ceremony probably took place in the spring, and was no doubt inaugurated by the king in person.

Plates LXXXVII, LXXXVIII. The 'Black Obelisk' was set up at Nimrûd (Calah) by Shalmaneser II, king of Assyria, about

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860–825 B. C. On the lower part of the four sides are 190 lines of cuneiform writing detailing the principal events of Shalmaneser's campaigns, and on the upper part are cut bas-reliefs illustrating the historical narrative. The text relates that Shalmaneser conducted thirty-one expeditions against the peoples of various countries; his sway extended to the shores of the Mediterranean on the west, to Cilicia on the north-west, to Babylonia and the Persian Gulf on the south and south-east, and to Media on the east. At certain places he set up memorial tablets sculptured with figures of his majesty and inscribed with his warlike deeds. In the Black Obelisk he records two wars against Hazael of Damascus in the eighteenth and twenty-first years of his reign, and it appears from another inscription that the payment of tribute by 'Jehu, the son of Omri,' as represented in one of the bas-reliefs on this monument, took place after the first of these campaigns. From another inscription which Shalmaneser set up at Kurkh on the Tigris, we learn that he defeated a confederation of tribes of Northern Syria, and that one of the allies was 'Ahab of Israel,' who contributed a force of ten thousand men.

The cuneiform text which describes the submission of Jehu is as follows:—



ma - da - tu sha D.P.[1] Ya - u - a mār
Tribute *of* *Jehu* *the son of*



D.P. Khu - um - ri - i kaspi D.A.[2]
Omri *silver* [*I received*].

The winged disk, the emblem of the presence of the god Assur, is seen above the Assyrian king.

Plate LXXXIX. Brick of Shalmaneser II, king of Assyria, about B. C. 860–825, inscribed with three lines of cuneiform:—



ikal D. P. D.P. Shal - ma - nu - asharid
Palace of *Shalmaneser* [*king of Assyria*],

[1] Determinative prefix. [2] Determinative affix.

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abil D.P. Assur-nasir-pal shar D.P. Assur
son of Assur-nasir-pal, king of Assyria,



abil Tukulti-Ninib shar D.P. Assur-ma
son of Tukulti-Ninib, king of Assyria.

In Mesopotamia, where stone was scarce, clay bricks formed the common building material. The proper quality of clay for this production was found in abundance. Assyrian and Babylonian bricks were usually fired; in form they are square and flat. The specimen here represented measures 13¼ inches square, and is 3⅛ inches thick.

Plate XCII. Fragments of a Cylinder of Sargon, king of Assyria, about B.C. 722–705. They describe the siege and capture of the city of Ashdod in the land of the Philistines (see Isa. 20. 1). Azuri, the king of Ashdod, had been deposed by Sargon, and Akimiti, his brother, had been made king in his stead. The people refused to recognize the latter, and chose a certain Yamani. Sargon thereupon hastily marched against the place and captured it, carrying off the gods of the city with the inhabitants; and Yamani fled to Egypt. Sargon afterwards rebuilt Ashdod and peopled it with captives from various countries.

Plates XCIII, XCIV. Cylinder of Sennacherib, king of Assyria, about B.C. 705–681. This is one of the finest and most perfect objects of its class ever discovered, and its importance as an historical document can hardly be overrated. It contains 487 lines of closely written but legible cuneiform text, inscribed in the eponymy of Belimuranni, prefect of Karkemish, about 691 B.C. The text records eight expeditions of Sennacherib, viz. the defeat of Merodach-baladan, king of Babylon, and sack of the city; the conquest of Ellipi and subjugation of the Medes; an invasion of Palestine and siege of Jerusalem; a second campaign against Merodach-baladan, who was deposed in favour of Sennacherib's son Assur-nadin-shum; a campaign in the countries to the north-west of Assyria; an expedition to the Persian Gulf and defeat of the Elamites; and a final expedition to Elam and the conquest of the allied Babylonians and Elamites.

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The extract which is given on Plate XCIV partly describes the siege of Jerusalem in the reign of Hezekiah, king of Judah (2 Kings 18). It is taken from the central column shown on Plate XCIII, beginning with line 11. The following is a translation of the whole passage :—

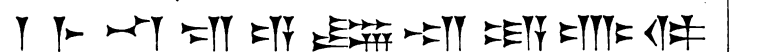
11. 'I fixed upon him. And of Hezekiah [king of the]
12. Jews, who had not submitted to my yoke,
13. forty-six of his fenced cities, and the strongholds, and the smaller cities
14. which were round about them and which were without number,
15. by the battering of rams, and by the attack of engines,
16. and by the assault of foot-soldiers, and . . . .[1]
17. I besieged, I captured. 200,150 people, small and great, male and female,
18. horses, and mules, and asses, and camels, and oxen,
19. and sheep innumerable from their midst I brought out and
20. I reckoned [them] as spoil. [Hezekiah] himself like a caged bird within Jerusalem,
21. his royal city, I shut in. Banks against him
22. I threw up, and whosoever came forth from the gate of his city I turned back.
23. I requited his sin. His cities of which I had made spoil from his dominions
24. I cut off, and to Mitinti, king of Ashdod,
25. to Padi, king of Ekron, and to Sillibel,
26. king of Gaza, I gave, and I cut short his borders.
27. Besides the old tribute, which they paid yearly,
28. tribute and gifts to my sovereignty I added and
29. laid upon them. As for Hezekiah himself,
30. the fear of the majesty of my lordship overwhelmed him; and
31. the *Urbi* and his trusty warriors,
32. whom, in order to strengthen Jerusalem, his royal city,
33. he had brought in, left him.
34. Thirty talents of gold, and 800 talents of silver, and precious stones,
35. And stibium, and . . . . and great . . . . stones,
36. and couches of ivory, and seats of ivory, and elephant hide,
37. and ivory, and *ushû*-wood, and *urkarinnu*-wood, and divers things,
38. and great treasure,

[1] The three words which end this line are the names of military engines.

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39. and [his] daughters, and the women of his palace, and the male musicians,
40. and the female musicians, into the midst of Nineveh, the city of my sovereignty,
41. after me he brought; and to give tribute
42. and to make submission he sent his envoy.'

Plate XCVI. Portion of a Cylinder of Esar-haddon, king of Assyria, about B. C. 681–668. The text describes Esar-haddon's campaigns in Babylonia, in Palestine, and Cilicia, and his conquest of Media and Arabia; and in the list of tributary kings of Palestine is the name of Manasseh, king of Judah:—



D.P. Me - na - si - e shar D.P. Ja - u - di
Manasseh *king of* *Judah.*

The date of the cylinder is about 673 B. C.

The Assyrian texts make no mention of Manasseh's captivity in Babylon, whither, according to 2 Chron. 33. 11, he was taken by the captains of the host of the king of Assyria.

Plate XCVIII. Babylonian Chronicle, B. C. 744–669. The events recorded on this tablet took place in the reigns of the Assyrian kings Tiglath-pileser III, Shalmaneser IV, Sargon, Sennacherib, and Esar-haddon. The following extracts show the nature of its contents:—

'In the fifth year [of Esar-haddon], on the second day of the month Teshrit, the Assyrian host went forth into the wilderness. In the month Teshrit was the head of the king of Sidon cut off and brought unto Assyria. In the month Adar were the heads of the kings of Kundū and Sisū cut off and brought unto Assyria.'

'In the sixth year the king of Elam went against Sippar and made ready a blood bath. The god Shamash came not forth from E-barra. The Assyrians went forth against Milukhkha [near to Egypt]. Khummakhaldash, king of Elam, died in his palace, yet had he not been sick. Five years did he reign in Elam; and Urtagu his brother reigned in his stead.'

'In the seventh year, on the fifth day of the month Adar, the Assyrian host went up against Egypt. The goddess Ishtar of Agadhe and the other gods of Agadhe came forth from Elam and entered into Agadhe in the month Adar.'

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'In the eleventh year the king [Esar-haddon] abode in the land and made many princes to be slain with the sword.'

'In the twelfth year the king of Assyria went up against Egypt; but he fell sick by the way, and he died on the tenth day of the month Marchesvan. Twelve years did he reign in Assyria; and Shamash-shum-ukin and Assur-bani-pal, his sons, reigned in his stead in the lands of Babylonia and Assyria.'

Plate XCIX. The Building of the Walls and Temples of Babylon, by Nebuchadnezzar II, king of Babylon, about B. C. 604–562. This plate represents part of a text inscribed on a large basalt slab, now in the India Office, consisting of ten columns in the archaic Babylonian character, and recording the works of Nebuchadnezzar in Babylon. It tells us how he travelled through distant lands and mountain ranges, through rugged ways and by steep paths, from the Upper Sea even to the Lower Sea; and how he reduced all peoples to submission. From all parts of the earth he brought to Babylon silver and gold and precious stones, bronze, and cedar wood, and what the mountains and the sea bring forth. He repaired and made beautiful the temples of E-sagila and E-kua, and the shrine of Marduk, the temple at Borsippa, and the temple of E-zida, and many other holy places. He finished the building of the great walls of Babylon, even Imgur-Bel and Nimitti-Bel, which his father Nabopolassar had begun, and he built a wall round about the western side of the city. The great beams and the woodwork of the gates were of cedar wood overlaid with copper, and the ways which led up to the gates were furnished with bulls of great size and with serpents of bronze. The inscription concludes with a prayer: 'O Marduk, thou lord, thou king of the gods, thou excellent governor, thou hast created me, and thou hast given unto me dominion over men. I love thy habitation on high, even as I love mine own dear life, and without thy city of Babylon have I made no lasting abiding-place. And since I have the fear of thy godhead and ponder upon thy sovereignty, be thou gracious unto my prayer and hearken unto my petition. I am the king, the establisher who rejoiceth thy heart, the wise governor who ruleth all thy habitations. By thy command, O gracious Marduk, let the house which I have built endure for ever. May I rejoice in its beauty, may I grow old therein, and may I receive much tribute from the kings of all parts of the earth and from all the race of man. From the foundation of heaven even to the heights thereof, and to the rising place of the sun, let me have neither foe nor adversary; and may my seed have dominion over mankind for ever.'

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Plate C. Brick of Nebuchadnezzar II, king of Babylon, about B. C. 604-562. The inscription, which is stamped, is as follows:—

1. 

D.P.[1] Nabū - ku - du - ur - ri - uṣur
Nebuchadnezzar,

2. 

shar Bābili
king of Babylon,

3. 

za - ni - in E - sagili
restorer of E - sagili

4. 

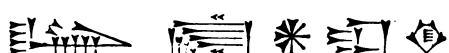
u E - zida
and E-zida,

5. 

apil a - sha - ri - du
son eldest

6. 

sha D.P. Nabū - pal - uṣur
of Nabopolassar,

7. 

shar Bābili
king of Babylon.

The brick measures 13 inches square, and is 3 inches thick.

Plate CI. Extract from a Cylinder of Nabonidus, king of Babylon, about B. C. 556–539. This is part of an inscription which

[1] Determinative prefix.

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is found repeated on four cylinders that were deposited at the four corners of the temple of the Moon-god in Muḳeyyer, a city of Southern Babylonia. The text records the building operations of the king and his numerous works connected with the restoration of the shrines of the gods. The extract contains the king's prayer for himself and his son Belshazzar.



D.P. Bêl - shar - uṣur.

It is as follows:—'And do thou save me, Nabonidus, the king of Babylon, from transgression against thine exalted majesty, and grant thou to me the gift of long life; and in the heart of Belshazzar, my firstborn son and the offspring of my body, do thou stir up reverence for thine exalted majesty, and let him not commit sin, but let him enjoy the fullness of life.'

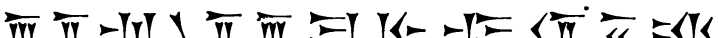
Nabonidus' son Belshazzar has been identified with 'Belshazzar the king of the Chaldeans' mentioned in Dan. 5. 30, who was slain when 'Darius the Median took the kingdom.' That Nabonidus had a son called Belshazzar is proved by this inscription, and he may have been in command at Babylon when the city fell into the hands of Cyrus (539 B.C.); but he was never 'king of the Chaldeans,' and the words may only mean that he was a 'prince of the Chaldeans.'

Plate CII. Cylinder of Cyrus. The Babylonian text on this fragment describes the conquest of Babylonia by Cyrus and the chief events of his reign, about 539–529 B.C. Cyrus attributes the success of his arms to the help of the god Merodach, under whose protection he captured the city of Babylon without bloodshed. The late king Nabonidus had incurred the anger of the gods by removing their images from their native shrines to Babylon, and by neglecting their service. Therefore Merodach, the great god, chose Cyrus to rule his people and his city, and led him into Babylon, and gave Nabonidus into his hands. The images were restored; and the gods are entreated to intercede with Bel, Nebo, and Merodach on behalf of Cyrus and his son Cambyses.

Plate CIII. Seal inscribed with the Name of Darius. Seals were in common use among the Babylonians. They were cylindrical in shape, and were bored through the centre longitudinally, for the insertion of a string or wire whereby they might be secured. Made of hard stone of various kinds, they were engraved with mythological

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or other subjects, the impression being obtained by rolling the seal on a soft surface. The seal given in the plate is a small cylinder of chalcedony measuring $1\frac{7}{16}$ inches, with a diameter of $\frac{11}{16}$ of an inch. The design represents the king engaged in a lion hunt. Above is the emblem of the visible presence of the god Ormazd. The three lines of cuneiform characters are in Persian, Median, and Babylonian:



adam Dārayavaush khshāyathiya



u Ta - ri - ya - ma - ush zunkuk



ana-ku Da - ri - ya - mush sharru rabu

I AM DARIUS THE GREAT KING.

There is nothing in the inscription to identify the king, but he may not improbably have been Darius the Great, who reigned from 521 to 486 B. C.

Plate CIV. Gods of Babylonia and Assyria. The gods of the Babylonians and Assyrians were almost innumerable, for every great city and town had its local deities. The three greatest gods were Anu, god of the sky; Bel, god of the earth; and Ea, god of the sea. With Anu, the father of the gods, was associated a female counterpart named Anatu; the wife of Bel was Belit; and the wife of Ea was Damkina. Next in rank were: Sin, the Moon-god; Shamash, the Sun-god; Rimmon, the god of thunder, lightning, wind, rain, storm, and flood; Ishtar, the goddess of the planet Venus, and of love and war; Marduk or Merodach (who is also called Bel), 'the lord of life' and 'quickener of the dead,' who fought and vanquished the dragon or Chaos; Nebo, the god of arts, science, and letters, and his wife Tasmitu; Adar or Ninib, a form of the Sun-god, and his wife Gula; Nergal, the god of battle; Tammuz, a form of the Sun-god (see Ezek. 8. 14), &c.

The figure of the Moon-god on this plate is taken from a cylinder-seal of about 2500 B. C.; that of Ishtar is from a seal of about 700 B. C.; that of Dagon is from a bas-relief of about 880 B. C.; and the figures of the mythical heroes Gilgamish and Eabani are from a Babylonian seal of early but uncertain date.

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Plate CV. Worship of the Babylonian Sun-god. This plate is taken from a stone tablet of Nabu-pal-iddin, king of Babylon about 900 B. C., which was found deposited in an earthenware coffer among the ruins of the city of Sippara. The Sun-god is seated within a shrine, holding in his right hand an object emblematic, probably, of his eternal existence. Before him, on an altar, is a disk which is kept in its place with cords held by two figures surmounting the roof of the shrine. The three human figures are probably those of a priest, the king who is being led into the presence of the Sun-god, and an attendant. The cuneiform inscription above them is: 'The image of the Sun-god, the mighty lord, who dwelleth in E-barra, within Sippara.' In the shrine are three astronomical emblems of the gods Sin, Shamash, and Ishtar.

There is a long inscription on the tablet which describes the restoration of the temple of the Sun-god and the setting up of a new statue by Nabu-pal-iddin, the temple having been in ancient days wrecked by the enemy, and the old statue having been carried away. Nabu-pal-iddin also re-established the worship of the god and endowed the temple. Nearly three hundred years after, about 620 B. C., the contents of the coffer were examined by Nabopolassar, afterwards king of Babylon, who, knowing that the scene on the tablet had been copied from an ancient original, protected it with a covering of clay, on the back of which he described the repairs which he himself carried out in the temple of the Sun-god. The coffer was once more opened in the reign of Nabonidus, king of Babylon, about 556–539 B. C., who deposited in it two clay cylinders inscribed with an account of further work upon the temple.

Plate CVI. Combat between Tiāmat and Marduk (Merodach). The story of this combat is told in one of the tablets belonging to the 'Creation series' (see Plate CXII). Marduk, the god of light, endowed by the gods with a throne, a sceptre, and a ring, armed himself, and went forth to do battle with the dragon Tiāmat or Chaos. He made a lightning flash charged with blazing fire, and a net in which were the winds of the four quarters of heaven; he also created a hurricane, a whirlwind, a storm, and winds. He cast his net over the monster, and let loose the hurricane, and drove the wind down her throat to burst her body. He ripped her up with his sickle-shaped sword and cut her skin into two parts, with one of which he made the vault of heaven.

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Plate CVII. Assyrian Eagle-headed Deity. This deity was formerly identified with Sennacherib's god Nisroch (see 2 Kings 19. 37; Isa. 37. 38), but on insufficient grounds. His name is unknown. He carries the palm inflorescence and basket described above (Plate LXXXIII).

Plate CVIII. Assyrian Winged Man-headed Lion. Composite creatures, part lion or bull, part eagle, and part man, were set up by the kings of Assyria as protecting spirits at the entrances or in other parts of their palaces. Such creatures, made on a large scale, have been found in the ruins of the palaces of Sargon, Sennacherib, and other kings. In one of his inscriptions, Esar-haddon says: 'I set up to the right and to the left lions and bulls of giant size, and wherever they stand they turn back the breast of the foe, and they guard the path and bless the way of the king who hath made them.' From the character of their composition such creatures may be regarded as the embodiment of spirits endowed with the strength of the lion or the bull, and with the swiftness of the eagle and the intelligence of man.

Plate CIX. Procession of Gods captured by Assyrian troops. This scene is sculptured on a slab recovered from the ruins of the palace of Tiglath-pileser III, king of Assyria about 745–727 B. C.; but the name of the conquered city from which the statues of the gods are being removed is not given. To carry away or destroy the gods of a conquered people was a well-known practice in ancient history. In the Assyrian records there are many instances, and the recovery of long-captive deities is also mentioned. The words of Hezekiah's prayer (2 Kings 19. 17, 18) will occur to the memory: 'Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.'

Plate CX. Inscription in Archaic Babylonian Characters, about 4000 B. C. The cuneiform or wedge-shaped characters used by the nations of Western Asia were originally pictures of objects drawn in outline. The common writing material was clay; and, as it is easier to draw a design on a soft moist surface by punctures than by continuous strokes, it was found that combinations or impressions from a square-pointed stilus conveniently gave the required result. Wedge-shaped impressions produced by this method would

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naturally be adopted as the best for providing the necessary variety of broad and fine lines. The oldest known sign for 'star' in Babylonian is ✳, an eight-rayed star; in a later stage this picture becomes  , and finally  . The oldest sign for 'sun' was a circle ◯, which became , and finally  . The oldest sign for 'king' was a rudely drawn figure of a man wearing a crown  , which became  (placed horizontally), and then  , and finally  . The primitive signs for 'star' and 'king' appear in this inscription. Cuneiform writing is read from left to right; but some think that the picture characters were at first written in columns which were read from top to bottom.

The honour of finding the key to the cuneiform writing of the nations of Western Asia is divided among several scholars; but the largest share falls to the late Sir Henry Rawlinson, although the labours of the scholars Grotefend, Saint Martin, Rask, and Burnouf contributed materially to the decipherment. To Grotefend we owe the identification of the names of the Persian kings, Cyrus, Darius, Xerxes, and Hystaspes; and Lassen could claim priority in the publication of a cuneiform alphabet, although Rawlinson had independently constructed one essentially the same. Rawlinson also deduced from the texts the chronological order of the reigns of certain kings, and made out the names Arsames, Ariaramnes, Teispes, Achæmenes, &c., and he was the first to translate a long and complete cuneiform text. In 1835, when a young officer holding a diplomatic appointment in Persia, he began to study the cuneiform inscriptions at Hamadan, which had been cut in three languages by Darius Hystaspes and his son Xerxes, and succeeded, like Grotefend, in deciphering the names of some of the Persian kings. This result he supplemented subsequently by the identification of other names in the great inscription of Behistun or Baghistan (i. e. 'the

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place of God'), where, high up on the precipitous face of a rock, Darius Hystaspes had cut an inscription in the Persian, Median, and Babylonian languages to record his victories. This inscription Rawlinson at the risk of his life succeeded in copying. In 1837 he communicated to the Royal Asiatic Society a translation of the first two paragraphs; but it was not until after a careful study of the Zend language that he deciphered the whole inscription, the publication of which was further protracted by the Afghan War of 1839–40, and did not appear till the year 1846, when it was printed in the tenth volume of the Society's *Journal*.

Plate CXI. Babylonian Boundary-stone. Boundary-stones or landmarks among the Babylonians and other Eastern nations had a particular significance; for they were inscribed with the evidence of the ownership of the land. The removal or destruction of one's neighbour's landmark would be, in effect, the removal or destruction of his title-deed. The stone here represented is of black basalt, 22 inches in height. It is inscribed with the purchase-deed of a plot of land in Bît-Hanbi, sold by Amil-Bêl to Marduk-Nasir, an officer of the king of Babylon, about the year 1100 B.C. The figure cut upon it represents the king, probably Marduk-nadin-akhi, who reigned about that period. On the rounded top are figures which are thought to represent gods and planets and signs of the Zodiac. The vengeance of the gods is invoked on any man who shall destroy or remove this 'eternal landmark,' or shall tamper with the boundaries. Anu, Bel, and Ea are entreated to curse him; Sin, to let him die like a wild ass outside the city wall; Shamash, to turn his light into darkness; Ishtar, to send uncleanness upon him; Marduk, to plague him with dropsy; Adar, to move his own landmark; Gula, to bring grievous sickness upon him; Rimmon, to lay waste his crops; Nebo, to cause barrenness; and all the great gods to smite him with evils and diseases, and to blot out his name and his children's for ever.

Plate CXII. Assyrian Account of the Creation. This fragment represents the first of the series of tablets, which probably numbered not less than six, and were inscribed with the legends of the Creation. The copies which have come down to us are of the time of Assur-bani-pal, king of Assyria about 668–626 B.C., but the period of composition must have been far more ancient. The story of the Creation as told in this tablet is as follows:—When the heaven above was not named, and when the earth beneath bore no name; when as yet

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Apsu, the primeval Ocean, who begat them, and Tiāmat, who bare them, mingled their waters; when no land was formed; when no reed was to be seen; when as yet the gods had called nothing into being; when no name was named; when no fate was fixed; then were created the gods. Lukhmu and Lakhamu were called into being. Ages passed away, and then Anshar and Kishar were created. Long were the days, then came forth other gods. Afterwards, Apsu and Tiāmat rebelled against the rule of the newly-born gods, and Tiāmat gave birth to a brood of monsters to wage war against them. This news was carried to the chief of the gods, who bade them go forth against Tiāmat and her brood, but they would not. At length Marduk (Merodach) came forward, and was endowed with great power and invincible weapons. He met Tiāmat in combat and slew her, and of one half of her skin he made the heavens; then he established the earth and the underworld. Next he made the stars, the abodes of the gods, and the signs of the Zodiac, and he marked out the year into twelve months, and set the moon in the sky to fix times and seasons. The creation of the beasts of the field and of creeping things followed.

Plate CXIII. The Assyrian Account of the Deluge is found in the eleventh tablet of the series of legends of the mythical hero Gilgamish. It is in the form of a story told to Gilgamish by Sitnapistim or Khasisadra, the Assyrian Noah. Like the 'Creation' tablet given in Plate CXII, the tablet here represented was found in the Library of Assur-bani-pal.

The great gods within Shurippak, the ancient city of the river Puratti (Euphrates), took counsel to bring a flood upon the earth. There was Anu, their father; and there was Bêl, the warrior; Ninib, their messenger, and Innugi who directed them; and there was also Ea, the lord of wisdom. And Ea spake unto Sitnapistim and said, 'Thou man of Shurippak, son of Ubaratutu, build thee a ship, and forsake thy possessions and take heed for thy life, and bring into the ship living seed of every kind.' Therefore Sitnapistim built him a ship of six storeys, and an hundred and twenty cubits was the breadth thereof; and he pitched it within and without with pitch. And with all that he had of silver and of gold, and with living seed of every kind, he filled it; and he brought into it his family and his household, and cattle and the beasts of the field. Then, at even, the ruler of darkness sent a heavy rain; and Sitnapistim feared to look upon it. And he entered into the ship and he shut the door; and the guidance of the ship he gave into the hands of Puzur-Bêl, the mariner. And

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at dawn a black cloud came up, and Rimmon thundered in the midst thereof; and before it went Nebo and Marduk, even as messengers went they over mountain and over plain; and Uragal tore up the anchor; and Ninib went forth, and the storm followed after. The Annunaki lifted aloft their torches and lighted up all the land with their brightness. The whirlwind of Rimmon reached unto heaven; and day was turned into night, so that no man might behold his fellow. The gods were afraid, and they drew back into the heaven of Anu; they crouched like hounds and sat cowering in heaven. Ishtar cried as a woman in travail, and with loud lamentation she bewailed the destruction of her people, which filled the sea like the spawn of fishes; and with her wept the gods, they were bowed down, their tears flowed, their lips were pressed together. For six days and for six nights the tempest blew and the flood covered the earth; but on the seventh day the storm and the deluge, which had fought like a great host, were abated, the sea sank to rest, and the hurricane was spent. Sitnapistim looked forth upon the waters and called aloud; but the race of man was turned again to earth, and their habitations had become a swamp. He opened the window, and the light of day fell upon his face; and he bowed him down and wept, for lo! all was sea. After twelve days the dry land appeared. To the land of Nisir the ship floated, and the mountain of Nisir held it fast. For six days the ship rested, and, when the seventh day drew nigh, Sitnapistim sent forth a dove. And the dove flew this way and that; but she found no resting-place, and she returned. Then sent he forth a swallow. And the swallow flew this way and that; but she found no resting-place, and she returned. Then sent he forth a raven, which flew away and, for that the waters were abated, came not back again. Then Sitnapistim went forth out of the ship, and offered up sacrifice and poured out a drink-offering on the mountain-top; and the gods smelled the sweet savour, and like flies they gathered round the sacrifice. And Ishtar, the lady of the gods, drew near, and she said: 'Never shall I forget these days. Now let the gods come unto the offering; but let not Bêl come, for he was ill-advised and sent the flood and gave my people to destruction.' But when Bêl saw the ship, then was he wroth and filled with anger against the gods, and he cried: 'Who then hath come forth with life? Surely no man shall escape destruction.' Then Ninib opened his mouth and spake: 'Who but Ea could do this thing, since Ea knoweth all things?' Then spake Ea and said unto Bêl: 'Ill-advised wast thou, O counsellor of the gods, that thou didst send the flood. On the sinner lay his sin; and on the transgressor lay his transgression; but

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let not all be destroyed. Let the lion and the leopard, let famine and pestilence, slay mankind; but let there be no flood again. I divulged not the counsel of the gods in words; but in a dream did Sitnapistim learn it.' Then went Bêl into the ship, and he took Sitnapistim by the hand and led him forth; and he blessed him and his wife, and he said: 'Now let Sitnapistim and his wife be as we, who are gods; and let them dwell afar off at the mouth of the rivers.' And the gods led them away and gave them a dwelling-place even at the mouth of the rivers.

III. Illustrations of New Testament History.

Plates CXIV–CXVII. Portraits of Roman Emperors. Our Lord's life on earth was passed during the reigns of the Emperors Augustus and Tiberius. Setting back the true date of His birth to the year 4 B.C. (see 'Helps,' xxvi. 1), He would have been in His eighteenth year at the time of the death of Augustus, A.D. 14. His Ministry, commencing probably in A.D. 26, and His death and resurrection, A.D. 29–30, fall in the latter half of Tiberius's reign, the closing years of which also are marked by the preaching and martyrdom of St. Stephen.

The revolt of the Jews against the Roman power which broke out A.D. 66, and which was at first successful, was crushed by Vespasian and his son Titus. Vespasian was conducting the war in Judæa when he was proclaimed Emperor, A.D. 69. Titus took up the command and brought the war to an end by the siege and capture of Jerusalem, A.D. 70 ('Helps,' xxxviii. 9–11).

Plate CXVIII. Roman Soldiers carrying in triumph the spoils of the Temple of Jerusalem. The triumphal Arch of Titus was erected in the Via Sacra of Rome to commemorate his conquests of Judæa; but it appears not to have been completed until after his death, A.D. 81. The bas-reliefs with which it is sculptured represent the triumphal procession of the spoils of the Temple, and are considered the best examples of Roman work of this kind. The plate represents a bas-relief restored.

Plates CXIX–CXXII. The Temple of Diana at Ephesus. The famous Temple of Artemis or 'Diana of the Ephesians,' one of the seven wonders of the ancient world, which was standing at the time of St. Paul's sojourn in Ephesus, A.D. 54–57, was built about

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330 B.C. on the site of an earlier temple which was burnt down by an incendiary named Herostratus, on the night of the birth of Alexander the Great, in 356 B.C. The earlier temple, which in its turn had succeeded a still more ancient building, was erected in the latter half of the sixth century B.C. The site was excavated during the years 1869–1874 by Mr. J. T. Wood, who discovered considerable remains of the later building and also some fragments of the temple destroyed by Herostratus. They are now in the British Museum:—

Plates CXIX, CXX. The two representations of the temple here given are enlarged from the reverse sides of two imperial coins of Ephesus, the first of the reign of Hadrian, A.D. 117–138, the second of a later date. They are of some value as contemporary, though conventional, designs, which may be accepted as generally faithful to the original, while they differ from one another in details. For example, in the first the sculptured bases of the columns, which were a particular feature of the building, are clearly shown; in the second they are only suggested. The sculptures in the two pediments also differ. It is not improbable that these conventional representations may have been modelled from some of the silver shrines which were made in large numbers, and 'brought no small gain unto the craftsmen' (Acts 19. 24). On the first coin is the word ЄΦЄCIΩN = 'of the Ephesians'; on the second, ЄΦЄCIΩN Γ NЄΩKOPΩN = 'of the Ephesians, thrice temple-keepers.' The Greek word *νεωκόρος*, which is applied in the Greek text of Acts 19. 35 to the city of Ephesus (translated A.V. 'worshipper'; R.V. 'temple-keeper'), was a title given to those persons or communities who kept in repair and attended to the business of the temples. Thus Ephesus received the title, as being devoted to the service of their great goddess. It appears to have also been sometimes a practice to renew the Neokorate or confer it afresh. The Ephesian coins of the reign of Claudius show that the city was then simply NЄΩKOPOC; from Hadrian to Caracalla it was ΔIC NЄΩKOPOC or 'twice Neokoros'; under Caracalla TPIC NЄΩKOPOC or 'thrice Neokoros'; and in the time of Elagabalus TЄTPAKIC NЄΩKOPOC or 'four times Neokoros.' But later it appears again as TPIC NЄΩKOPOC, the fourth honour having been rescinded.

Plate CXXI. Diana of the Ephesians here represented is a Roman variation of the image of the Ephesian Artemis 'which fell down from Jupiter,' copied from a statue at Naples. There are

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many such statues, varying in the treatment of details, in different museums. The Ephesian goddess was quite distinct from the Greek Artemis, and is generally thought to have been an Asiatic divinity adopted by the Ionian Greeks. She is the personification of the all-nourishing power of nature, and, as here, is represented with many breasts. Her lower limbs are encased in a *cartonnage* like that of a mummy, the surface of which is divided into compartments filled with mystical animals, which again occupy the nimbus and crowd upon her arms. As the goddess of the city she wears the mural crown.

Plate CXXII. Sculpture from the Temple of Diana. The piece of sculpture given in this plate is the most perfect of the remains of the Temple of Diana at Ephesus, now in the British Museum. It is part of a section, or 'drum,' of one of the sculptured columns which adorned the building. We now know that the employment of sculpture in the lower part of the principal columns was not peculiar to the later temple of the time of St. Paul; the same method was followed in the building destroyed by Herostratus. From some archaic fragments of the latter, recovered from the site, the sculptured base of a column has been partially restored; and it is interesting to find that portions of an inscription from this or some other column, recording that Crœsus dedicated it, confirm the statement of Herodotus that the Lydian king provided the greater number of the pillars of the temple. With regard to the sculptured drums of the later temple, it is the last opinion that they stood upon massive square pedestals enriched with sculptures in very high relief. Many fragments of these pedestals have been recovered, and have been built up with the drums, in accordance with this view. The subject on the drum given in the plate appears to illustrate the legend of the rescue of Alcestis from death. Only three figures remain fairly perfect, one of which is certainly Hermes, the others being a female and a winged male. They may be described as Thanatos (Death) and Hermes (Mercury) conducting Alcestis from Hades.

Plates CXXIII, CXXIV. Coins. These plates give most of the coins described in 'Helps,' liii.

1. Gold Daric. The *obverse* alone bears a design: the Persian king kneeling, armed with bow and spear.

2. Silver Shekel of Simon Maccabæus. *Obverse:* A chalice or cup, with inscription in early Hebrew letters, 'Shekel of Israel'; and, above

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the cup, 'Year 3.' *Reverse:* Triple lily, or Aaron's rod; 'Jerusalem the Holy.'

3. Bronze coin of Herod Agrippa I. *Obverse:* An umbrella; ΒΑCΙΛΕΩC ΑΓΡΙΠΠΑ, 'Of King Agrippa.' *Reverse:* Three ears of corn; L(=ἔτους)Ϛ, 'Year 6.'

4. Large bronze coin of Agrippa II. *Obverse:* Head of Vespasian; ΑΥΤΟΚΡΑ[ΤΟΡΙ] ΟΥΕϹ[ΠΑCΙΑΝΩ] ΚΑΙCΑΡΙ C[Ε]ΒΑCΤΩ, 'To the Emperor Vespasian Cæsar Augustus.' *Reverse:* Fortune with cornucopia; ΕΤ[ΟΥϹ] ΔΙ ΒΑ[CΙΛΕΩC] ΑΓΡΙΠΠΑ, 'Year 14 of King Agrippa.'

5. Silver Stater of Augustus, or Tetradrachm of Antioch. *Obverse:* Head of Augustus; ΚΑΙϹΑΡΟϹ ϹΕΒΑϹΤΟΥ, 'Of Cæsar Augustus.' *Reverse:* Female personifying Antioch, with figure at her feet personifying the river Orontes; ΕΤΟΥϹ ϚΚ ΝΙΚΗϹ, 'Year 26 of Victory [of Actium]' (=5 B.C.); monogram ΥΠΑ[ΤΟΥ] ΙΒ, 'Consul 12,' i.e. the twelfth consulate of Augustus; monogram, ΑΝΤΧ (Antioch).

6. Silver Denarius of Tiberius (*Penny*). *Obverse:* Head of Tiberius; ΤΙ[ΒΕRIVS] CAESAR DIVI AVG[VSTI] F[ILIVS] AVGVSTVS. *Reverse:* Seated figure of Livia, as Ceres; PONTIF[EX] MAXIM[VS].

7. Bronze Assarion (*Farthing*). A coin of Chios. *Obverse:* A sphinx, with forefoot raised above a bunch of grapes; ΧΙΩΝ, 'Of the Chians.' *Reverse:* An amphora; ΑCCΑΡΙΟΝ, 'Assarion.'

8. Bronze Lepton (*Mite*). *Obverse:* A chalice or cup; ΤΙΒΕΡΙΟΥ ΚΑΙCΑΡΟC, 'Of Tiberius Cæsar.' *Reverse:* Three ears of corn tied together; ΙΟΥΛΙΑ ΚΑΙCΑΡΟC, 'Julia [daughter] of Cæsar,' i.e. Julia [Livia], mother of Tiberius and widow of Augustus.

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PLATES.

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		Hieroglyphic.	Hieratic.	Phœnician (Moabite stone).	Phœnician (Siloam Inscription).	Hebrew (square character).
a	eagle					
b	crane					
g	bowl					
d	hand					
h	plan of house?					
f, v	cerastes					
t'(tch,z)	duck					
χ(kh)	sieve					
th	tongs; loop ..					
i	leaves					
k	throne					
l	lioness					
m	owl					
n	water					
s	door bolt ..					
ā	weapon					
p	door					
t(ts)	snake					
q	knee?					
r	mouth					
š(sh)	field					
t(tu)	arm with cake in hand					

PLATE I.

PHŒNICIAN AND HEBREW ALPHABETS, as derived from the Egyptian hieratic characters.

The Phœnicians, in order to form an alphabet, appear to have selected certain Egyptian letters from a type of the Hieratic character (a cursive form of Hieroglyphic), as found in papyri of about B. C. 2500.

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	GREEK.						LATIN.		
	Cadmean: Right to left.	Cadmean: Left to right.	Local forms.	Eastern.	Western.	Local forms.	Pelasgian.	Latin.	
alpha ..	Α	Α		Α Α	Α Α		Α	Α Α Α	a
beta ..	Β	Β	Melos, etc. Paros, Siphnos, Thasos, etc. Corinth.	Β Β	Β Β		Β	Β Β	b
gamma ..	Γ	Γ	Corinth, Megara, etc.	Γ Γ Λ	Γ Γ	Chalcis, Phocis, Arcadia, Elis, Locris, etc.	< C	< C	c
delta ..	Δ	Δ		Δ D	Δ ▷ D		Δ ▷ D	D	d
epsilon .	Ε	Ε	Corinth. etc.	Ε Ε	Ε Ε		Ε	Ε Ⅱ	e
digamma	Ϝ	F		[Ϝ]	Ϝ F		Ϝ	F Ⅎ	f
zeta	Ζ	Ζ		Ζ	Ζ		Ζ	[G a new letter formed from C]	g
eta	Η	Η		ΒΗ(h,ε̄)	ΒΗ(h)		Η	Η	h
theta .	Θ	Θ		Θ ⊙	Θ ⊙		Θ		
iota	Ι	Ι	Crete, Thera, Melos, Corinth, etc.	Ι	Ι		Ι	Ι	i
kappa ..	Κ	Κ		Κ	κ		Κ	Κ	k
lambda ..	Λ	Λ	Attica Argos	Λ Λ	Λ Λ	Chalcis, Bœotia, etc	L	L L	l
mu	Μ	Μ		Μ Μ	Μ Μ		Μ	Μ	m
nu	Ν	Ν		Ν Ν	Ν Ν		Ν	Ν	n
xi	Ξ	Ξ	Later Argos.	Ξ	[See below.]		Ξ		
omikron	Ο	Ο	[χσ, Attica, Naxos, Siphnos, Thasos, etc.] Paros, Siphnos, etc.	Ο	Ο		Ο	Ο	o
pi	Π	Π	Melos.	Π Π	Π Π		Π	Π Ρ	p
san (ss) ..	Μ	Μ	Halicarnassus, Teos, Mesembria				Μ		
koppa ..	Ϙ	Ϙ		[Ϙ]	Ϙ		Ϙ	Q	q
rho	Ρ	Ρ		Ρ Ρ Ρ	Ρ Ρ Ρ		Ρ Ρ	Ρ Ρ	r
sigma ..	Σ	Σ	Crete, Thera, Melos, Argos, Corinth, etc	Σ Σ	Σ Σ	Phocis, etc.	Σ Σ	Σ S	s
tau	Τ	Τ		Τ	Τ		Τ	Τ	t
upsilon ..				Υ Υ	Υ Υ		Υ	Υ	uv
xi				[See above]	Χ +		Χ	Χ	x
phi . ..				Φ Φ	Φ Φ		Φ		
chi . .				Χ +	Ψ Ψ		Ψ		
psi ..			[φσ, Attica, Naxos Siphnos, Thasos, etc.]	Ψ Ψ		Ozol. Locris Arcadia.			
omega			Melos, Paros, Siphnos, etc. Ω [Ο used generally for ο, ου, ω, except in Ionia.]				Adopted at a later period as foreign letters	Υ Ζ	y z

PLATE II.

GREEK AND LATIN ALPHABETS.

The Greeks adopted for their alphabet twenty-two signs from the Phœnician. The letters which follow *tau* were afterwards added. Originally the letters were written from right to left; but afterwards from left to right. The early Greek alphabet may be arranged in two groups (with local varieties), viz. the Eastern or Ionian, used in Asia Minor and in certain islands and states of Greece; and the Western, used in other islands and states, and generally in the Greek colonies in Italy and Sicily. The early Italic alphabet, derived from the Western Greek alphabet, has been called the Pelasgian alphabet; of this the Latin alphabet rejected certain letters as superfluous, and at a later date it introduced others.

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PLATE III.

DOORWAY OF A TOMB AT GÎZEH.—About B.C. 3600.

The inscriptions are cut in the earliest style of hieroglyphic characters.

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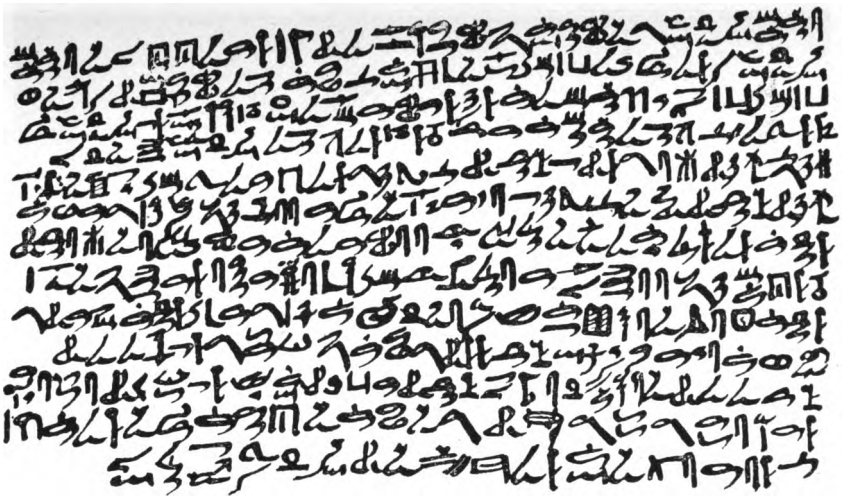


PLATE IV.

PRISSE PAPYRUS.—About B.C. 2500.

(Paris, National Library.)

The earliest form of Egyptian hieratic writing.

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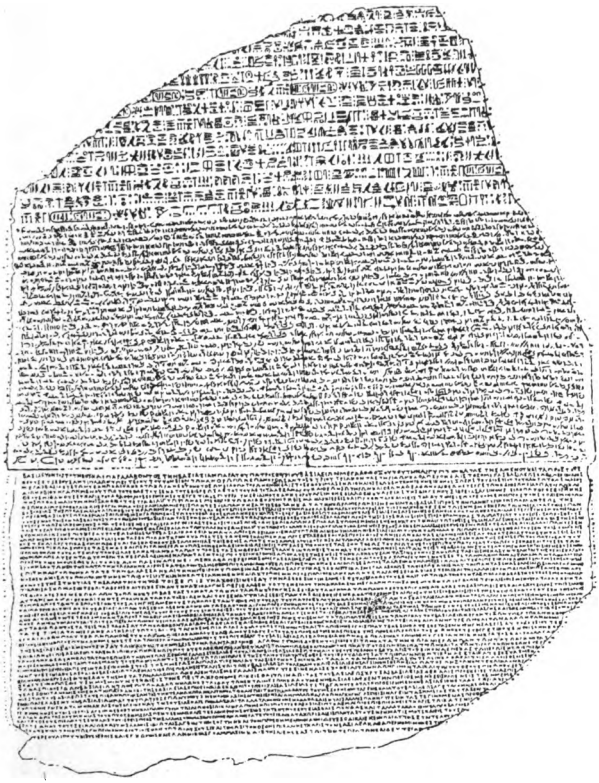


PLATE V.

THE "ROSETTA STONE."—B.C. 195.

(British Museum.)

Inscription in honour of Ptolemy V. Epiphanes, king of Egypt, in the Egyptian and Greek languages; the Egyptian portion being in hieroglyphics or writing of the priests, and in demotic or writing of the people. The key to the decipherment of the Egyptian hieroglyphics and the interpretation of the Egyptian language was obtained from this inscription.

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PLATE VI.

THE "MOABITE STONE."—About B.C. 890.

(Paris, Museum of the Louvre.)

Monument dedicated to the god Kemôsh by Mesha, king of Moab, to record his victory over the Israelites in the days of Ahab; found at Dibhân in the land of Moab in 1868. The inscription is in the Phœnician character.

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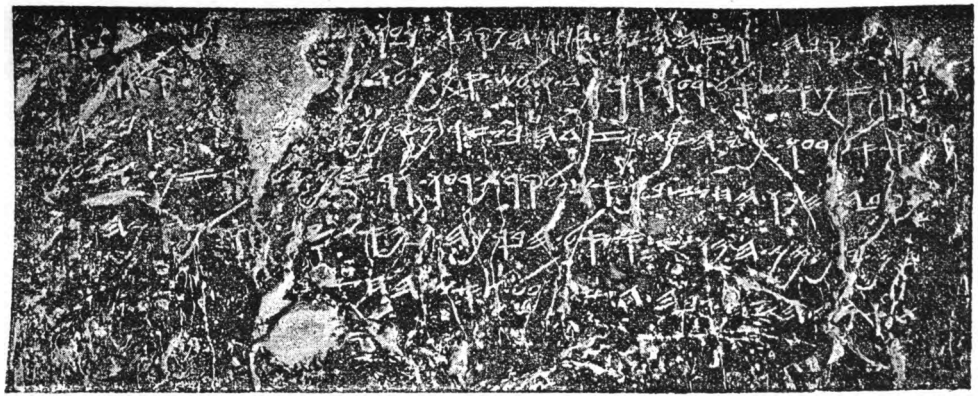


PLATE VII.

THE "SILOAM INSCRIPTION."—About B.C. 700.

This inscription, in the Phœnician character, was cut on the wall of the conduit of the Pool of Siloam.

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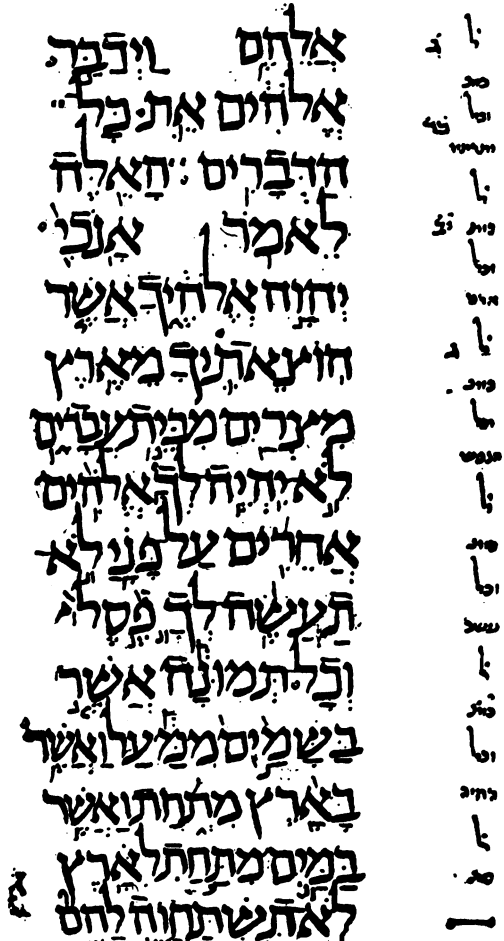


PLATE VIII.

HEBREW PENTATEUCH (Exod. xx. 1–5).—Ninth Century.

(British Museum, Oriental MS. 4,445.)

The text is arranged in three columns to the page, and is accompanied by the Massorah Magna and Parva.

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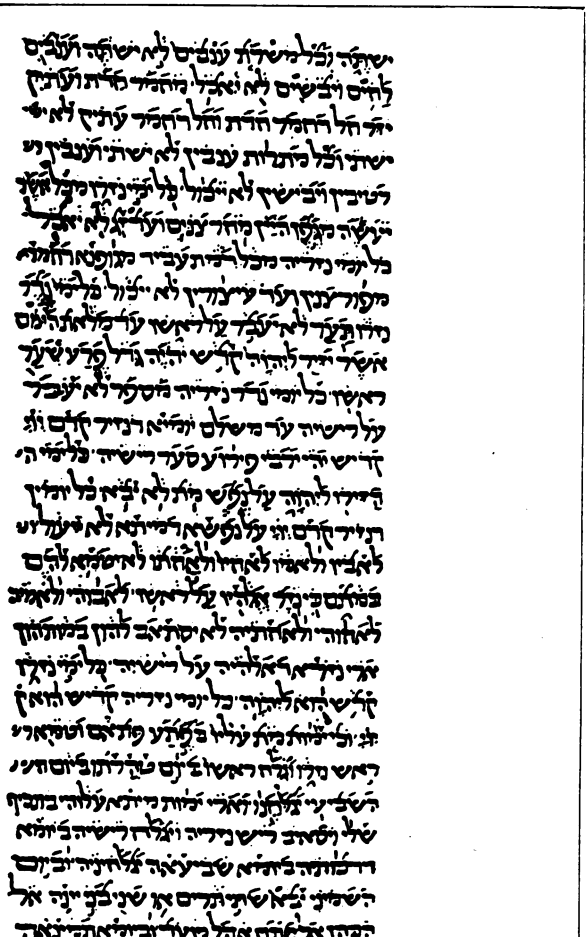


PLATE IX.

HEBREW PENTATEUCH (Numbers vi. 3–10). Twelfth Century.

(British Museum, Oriental MS. 1,467.)

The text is accompanied by the Chaldee Targûm or "translation," commonly attributed to Onkelos; the two versions being written in alternate verses. The vowel points are written above the line.

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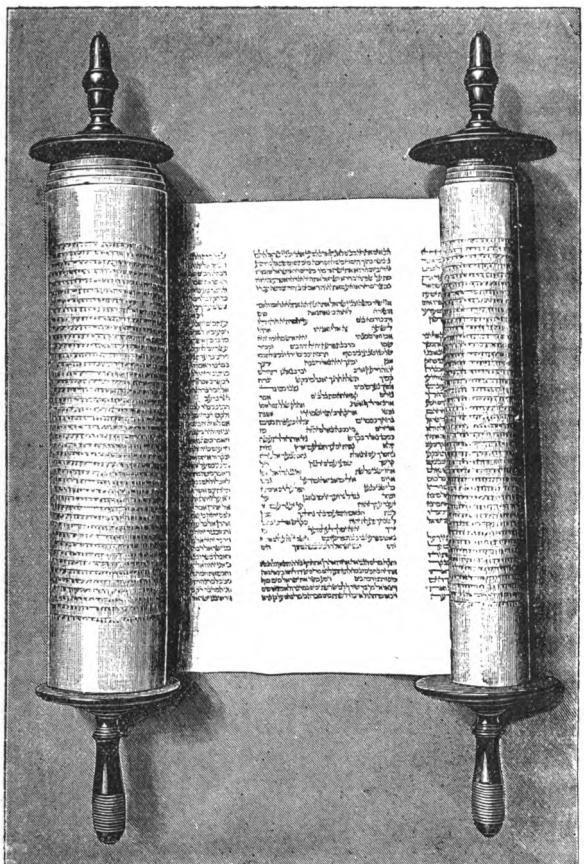


PLATE X.

THE "BOOK OF THE LAW."—Fifteenth Century.

(British Museum, Add. MS. 4,707.)

The complete column of the Hebrew text contains the "Song of Moses" (Exod. xv. 1–19).

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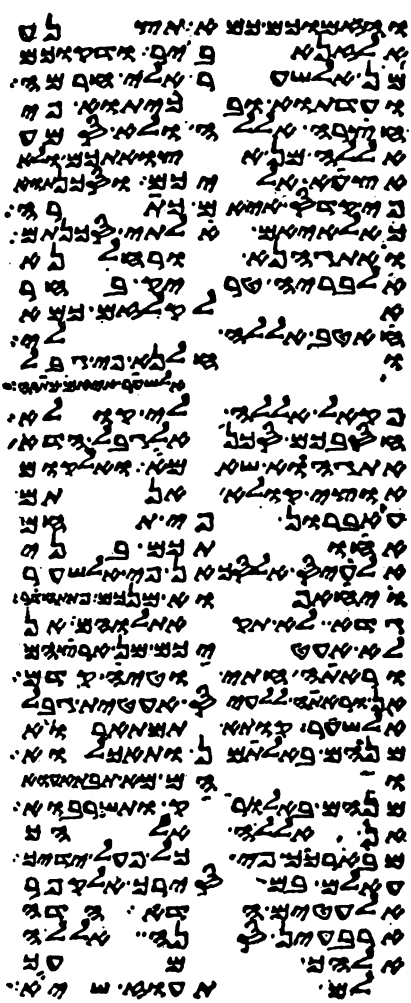


PLATE XI.

SAMARITAN PENTATEUCH (Deut. i. 44–ii. 7).—A. D. 1219.

(Cambridge, University Library, Add. 714.)

The manuscript is bilingual, Hebrew and Arabic, in Samaritan characters, written in parallel double columns. This plate represents the Arabic text.

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PLATE XII.

SAMARITAN PENTATEUCH (Deut. i. 44–ii. 7).—A. D. 1219.

(Cambridge, University Library, Add. 714.)

The manuscript is bilingual, Hebrew and Arabic, in Samaritan characters, written in parallel double columns. This plate represents the Hebrew text.

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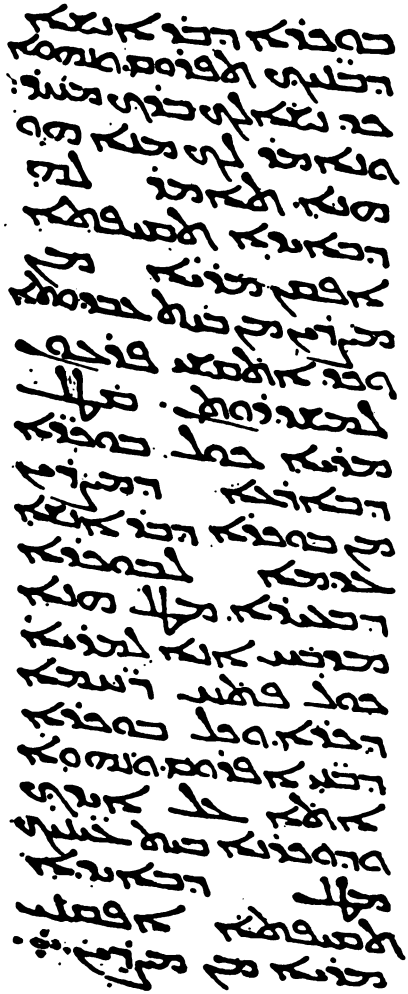


PLATE XIII.

SYRIAC BOOKS OF THE PENTATEUCH (Exod. xiii. 14–16). A.D. 464.

(British Museum, Add. MS. 14,425.)

Four books of the Pentateuch, viz. Genesis, Exodus, Numbers, and Deuteronomy, according to the Pĕshiṭṭâ version, in the Estrangela-Syriac character. The oldest *dated* Biblical manuscript in existence.

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PLATE XIV.

SYRIAC "CURETONIAN" GOSPELS (St. Matt. xv. 20-25).
Fifth Century.

(British Museum, Add. MS. 14,451.)

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PLATE XV.

SYRIAC BOOK OF GENESIS (Gen. xlv. 5–11).
Seventh Century.

(British Museum, Add. MS. 14,442.)

A version from the Septuagint by Paul, Bishop of Tella early in the seventh century.

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PLATE XVI.

SYRIAC BOOK OF ISAIAH (Isaiah xliv. 25–xlv. 3).
Seventh Century.

(British Museum, Add. MS. 17,106.)

A version identified with that of Philoxenus, Bishop of Mabbôgh, A.D. 485–519.

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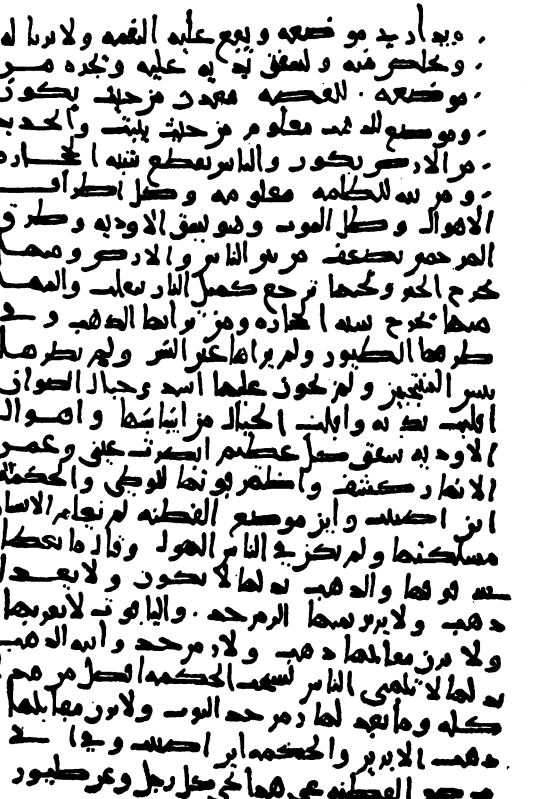


PLATE XVII.

ARABIC BOOK OF JOB (Job xxviii. 1–21).—Ninth Century.

(British Museum, Add. MS. 26,116.)

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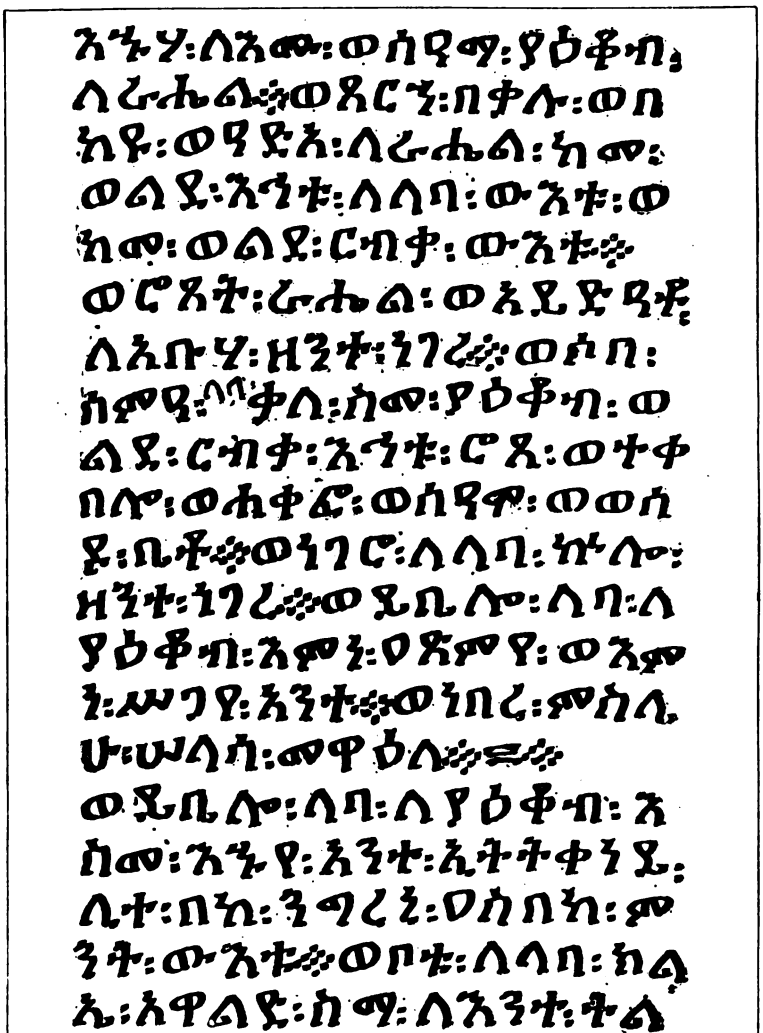


PLATE XVIII.

ETHIOPIC OCTATEUCH (Gen. xxix. 11–16).
Fifteenth Century.

(British Museum, Oriental MS. 480.)

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PLATE XIX.

ARMENIAN GOSPELS (St. Mark iv. 40–v. 7).—Ninth Century.

(British Museum, Add. MS. 21,932.)

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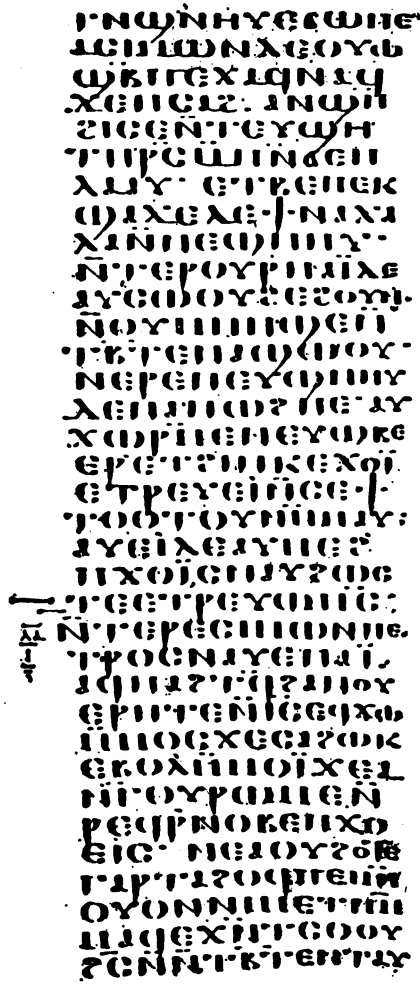


PLATE XX.

COPTIC GOSPEL OF ST. LUKE (St. Luke v. 5-9).—Eighth Century, or earlier.

(Library of the Earl of Crawford.)

Written in the Sahidic or Theban dialect of the Coptic language.

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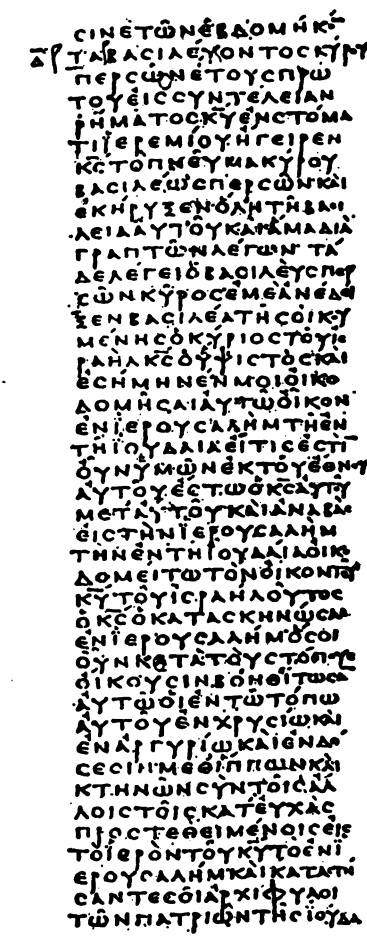


PLATE XXI.

CODEX VATICANUS (1 Esdras ii. 1–8).—**Fourth Century.**

(Rome, Vatican Library.)

The Bible in Greek, written in uncial letters. The MS. was already in the Vatican Library in Rome in the fifteenth century, but nothing is known of its previous history.

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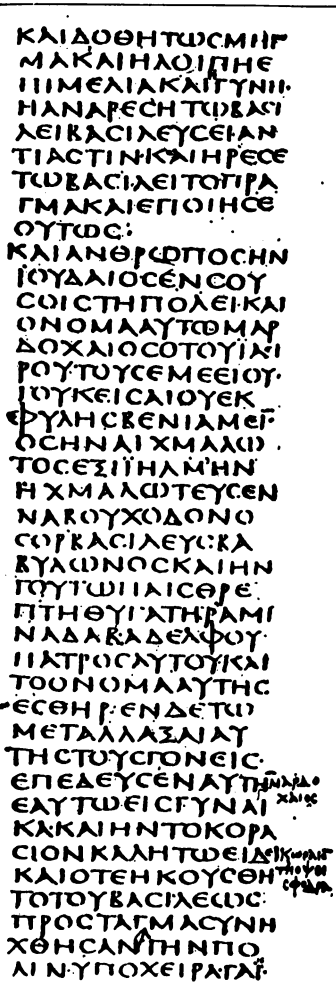


PLATE XXII.

CODEX SINAITICUS (Esther ii. 3–8).—**Fourth or Fifth Century.**

(Leipzig, Royal Library.)

The Bible in Greek, written in uncial letters. The MS. belonged to the convent of St. Catherine on Mount Sinai.

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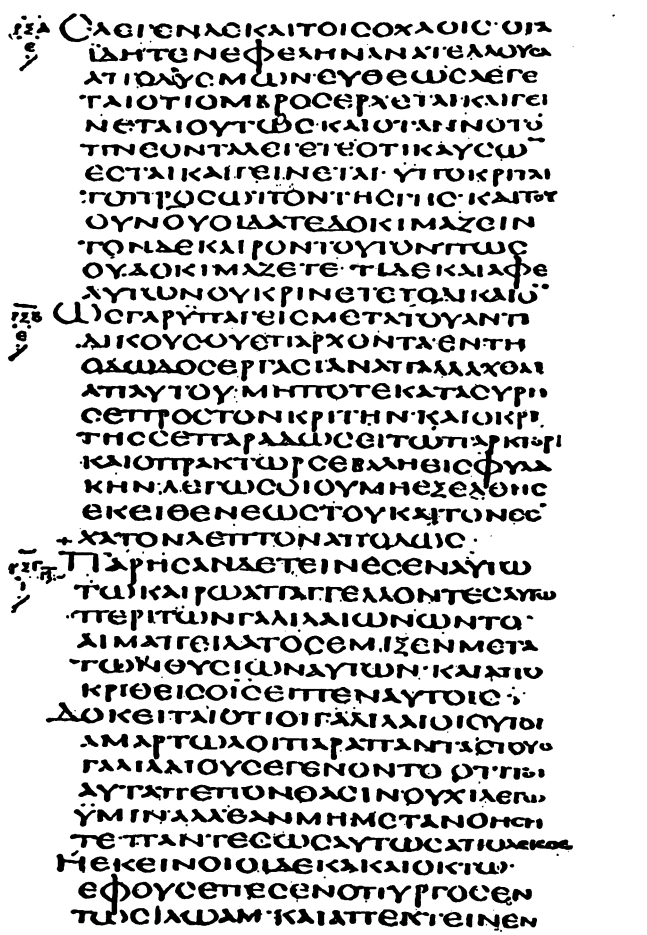


PLATE XXIII.

CODEX ALEXANDRINUS (St. Luke xii. 54–xiii. 4).
Fifth Century.

(British Museum, Royal MS. 1. D. v–viii.)

The Bible in Greek, written in uncial letters. The MS. once belonged to the Patriarchal Chamber of Alexandria. It was sent as a present to King Charles the First in 1627.

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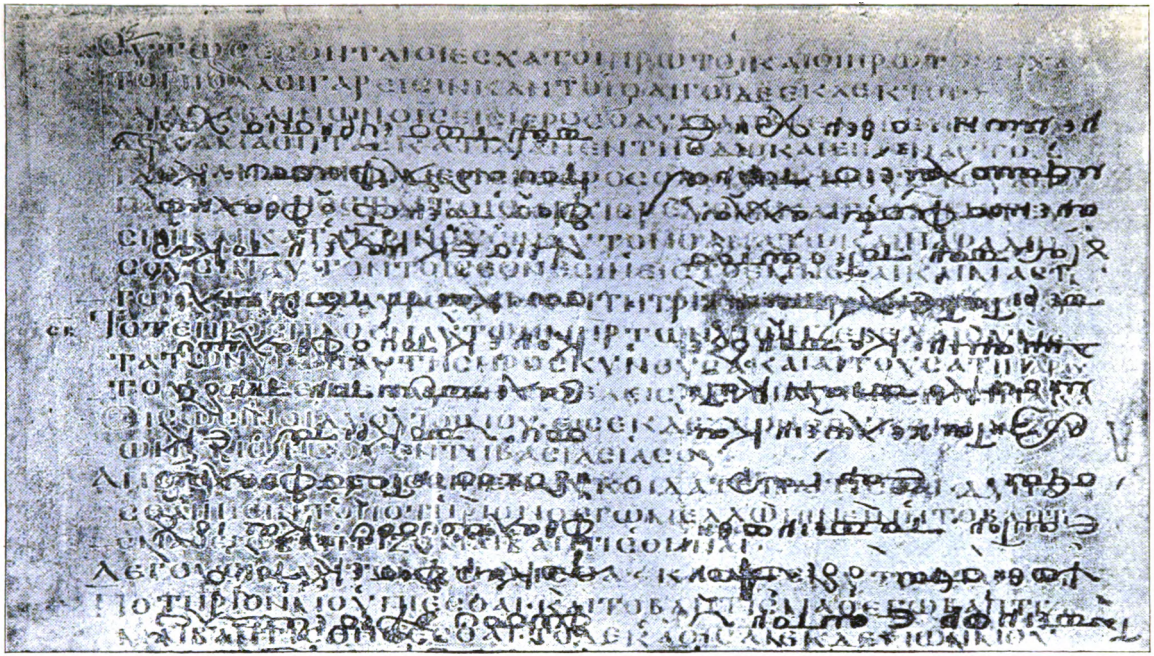


PLATE XXIV.

CODEX EPHRAEMI (St. Matt. xx. 16–23).—Fifth Century. (Paris, National Library.)

A palimpsest manuscript, containing portions of the Bible in Greek in uncial letters, over which were written, in the twelfth century, the works of Saint Ephraem the Syrian.

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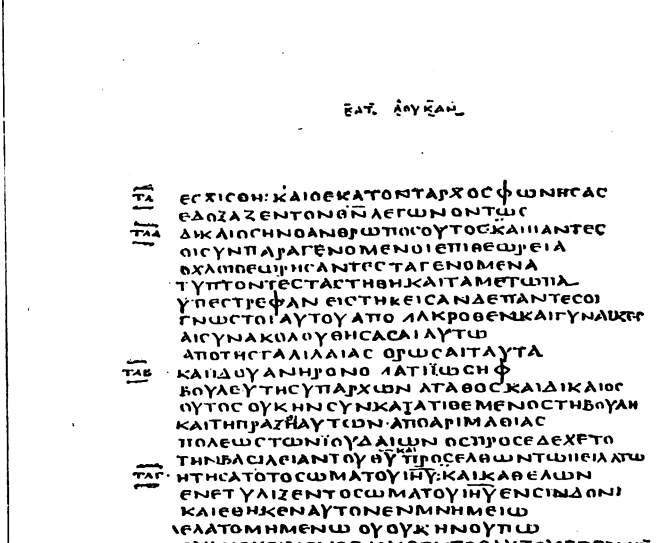


PLATE XXV.

CODEX BEZÆ (St. Luke xxiii. 47–xxiv. 1).—Sixth Century.

(Cambridge, University Library, Nn. ii. 41.)

The Gospels and Acts of the Apostles in Greek and Latin, written in uncial letters, the Greek version being on the left and the Latin on the right. It was presented to the University of Cambridge by Theodore Beza in 1581.

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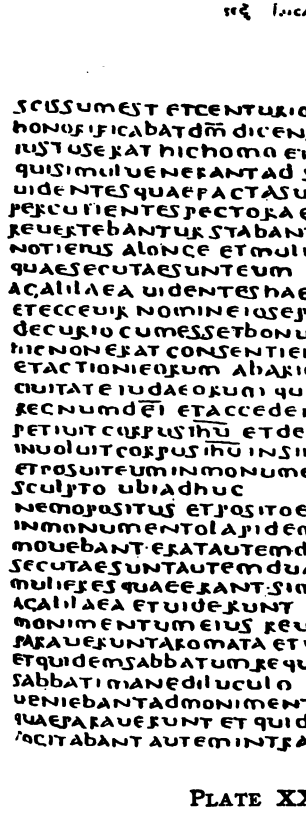


PLATE XXVI.

CODEX BEZÆ (St. Luke xxiii. 47–xxiv. 1).—Sixth Century.

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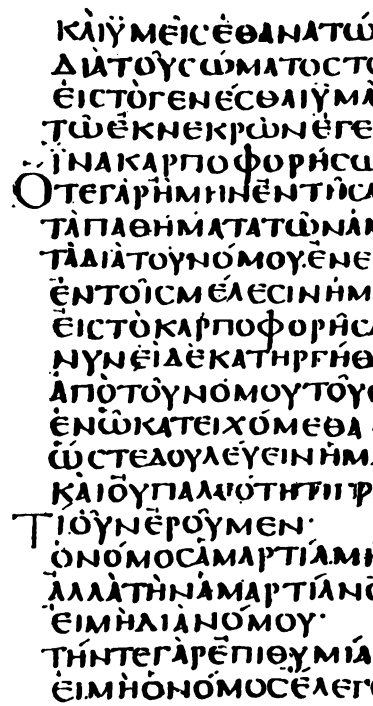


PLATE XXVII.

CODEX CLAROMONTANUS (Romans vii. 4–7). Sixth Century.

(Paris, National Library.)

St. Paul's Epistles in Greek and Latin, written in uncial letters, the Greek being on the left and the Latin on the right. The MS. belonged to the Monastery of Clermont, near Beauvais, in France.

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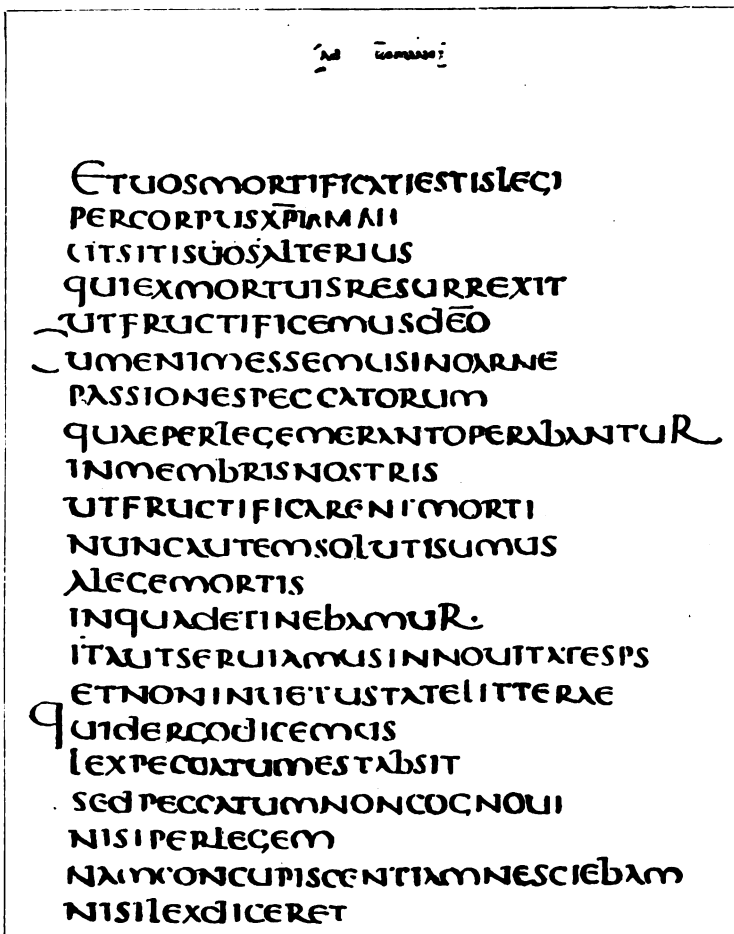

ΕΤ VOS MORTIFICATI ESTIS LEGI
PER CORPVS XPI AM AII
CITS ITIS VOS ALTERIVS
QVI EX MORTVIS RESVRREXIT
VT FRVCTIFICEMVS DEO
VMEN IM MESSEM VSI NO ARNE
PASSIONES PECCATORVM
QVAE PER LEGEM ERANT OPERABANTVR
IN MEMBRIS NOSTRIS
VT FRVCTIFICAREN I MORTI
NVNC AVTEM SOLVTI SVMVS
A LEGE MORTIS
IN QVA DETINEBAMVR
ITA VT SERVIAMVS IN NOVITATE SPS
ET NON IN VETVSTATE LITTERAE
QVID ERGO DICEMVS
LEX PECCATVM EST ABSIT
SED PECCATVM NON COGNOVI
NISI PER LEGEM
NAM CONCVPISCENTIAM NESCIEBAM
NISI LEX DICERET

PLATE XXVIII.

CODEX CLAROMONTANUS (Romans vii. 4–7).
Sixth Century.

(Paris, National Library.)

St. Paul's Epistles in Greek and Latin, written in uncial letters, the Greek being on the left and the Latin on the right. The MS. belonged to the Monastery of Clermont, near Beauvais, in France.

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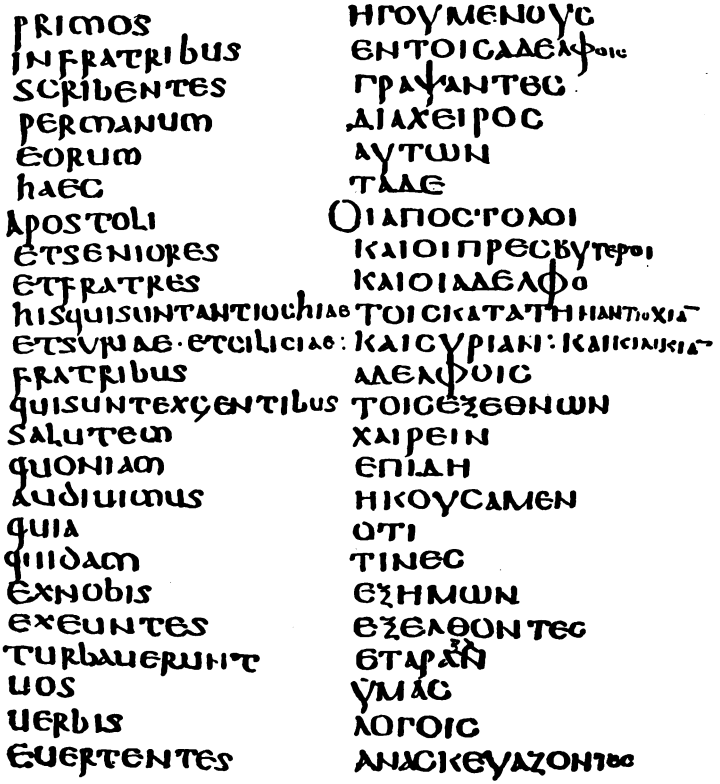


PLATE XXIX.

CODEX LAUDIANUS (Acts xv. 22–24).—Seventh Century.

(Oxford, Bodleian Library, Cod. Laud. 35.)

The Acts of the Apostles in Latin and Greek, in parallel columns, written in uncial letters. The MS. was presented by Archbishop Laud to the University of Oxford in 1636.

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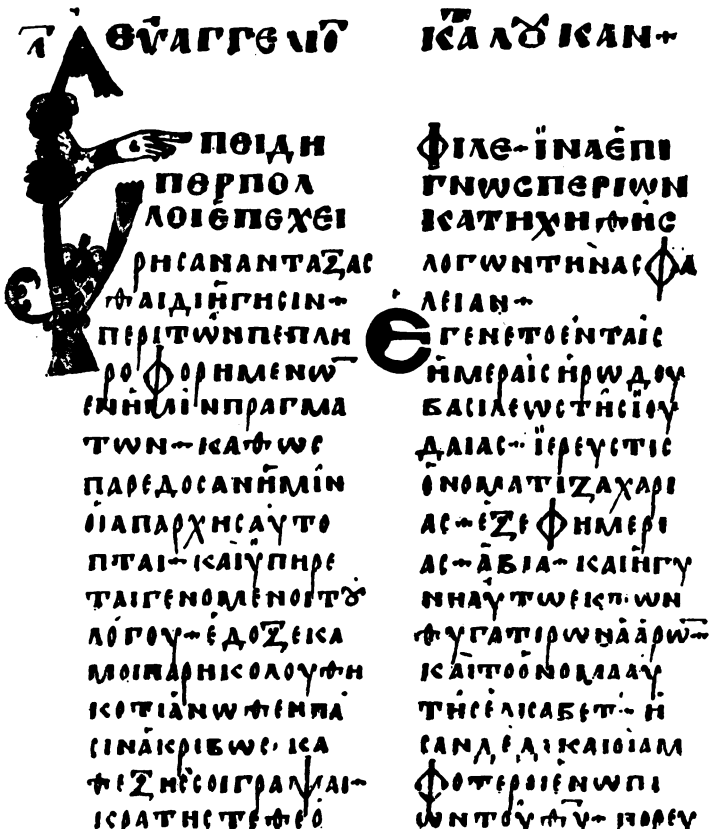


PLATE XXX.

CODEX REGIUS (St. Luke i. 1–6).—Ninth Century.

(Paris, National Library.)

The Gospels in Greek, written in uncial letters.

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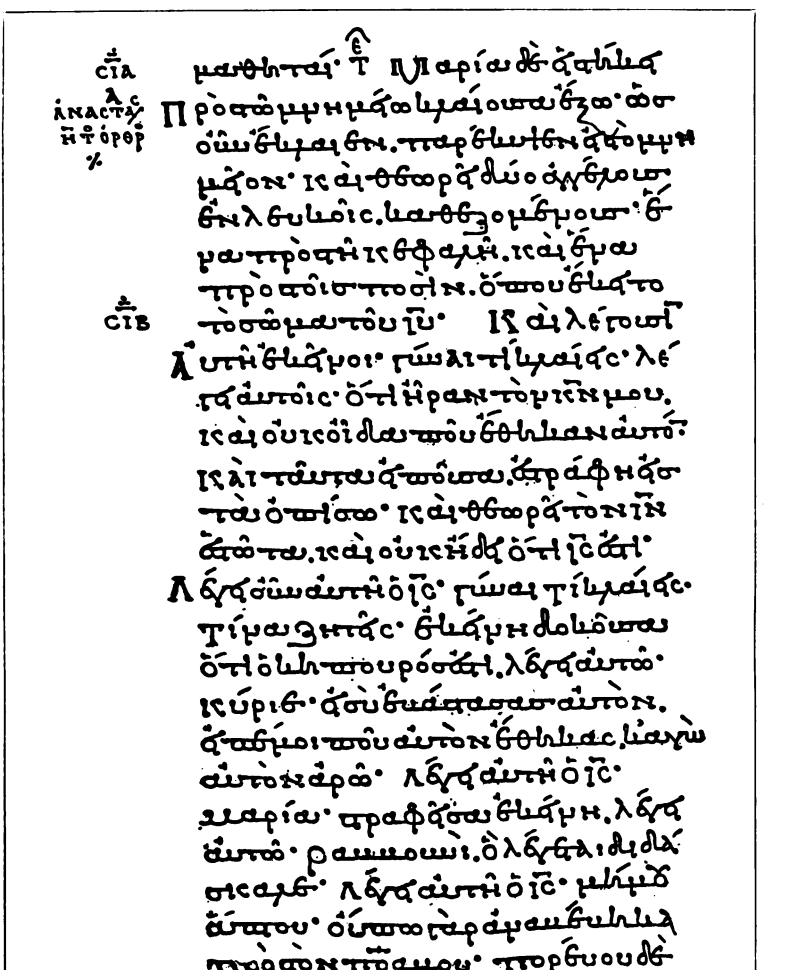


PLATE XXXI.

GREEK GOSPELS (St. John xx. 11-17).—Ninth or Tenth Century.

(British Museum, Add. MS. 11,300.)

Written in minuscule letters.

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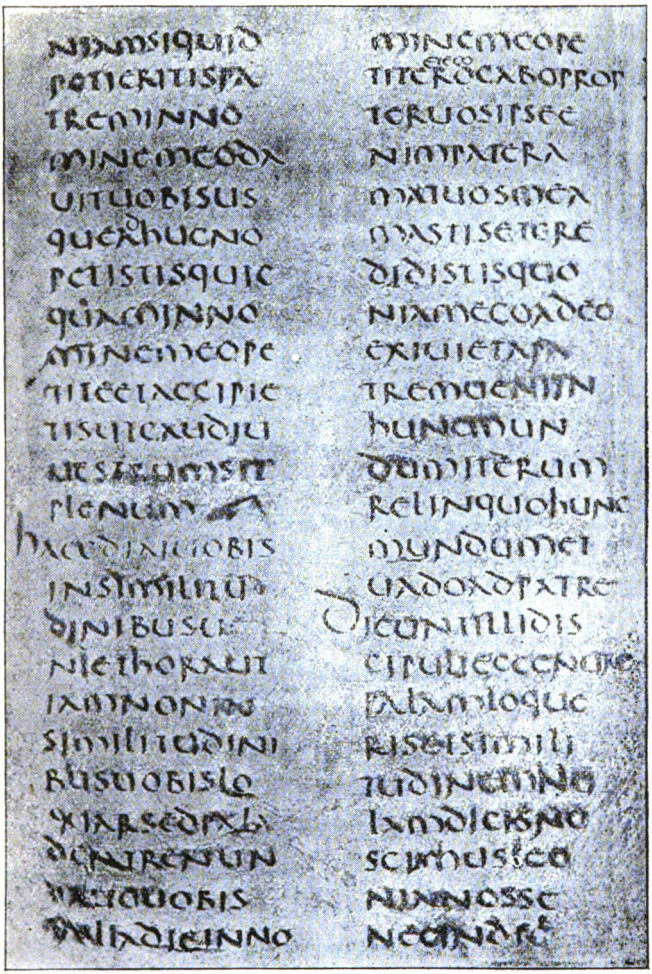


PLATE XXXII.

OLD LATIN GOSPELS (St. John xvi. 23–30).
Late Fourth Century.
(Vercelli.)

Portions of the Gospels, partly "European" and partly of a mixed type, written in uncial letters in silver on purple vellum.

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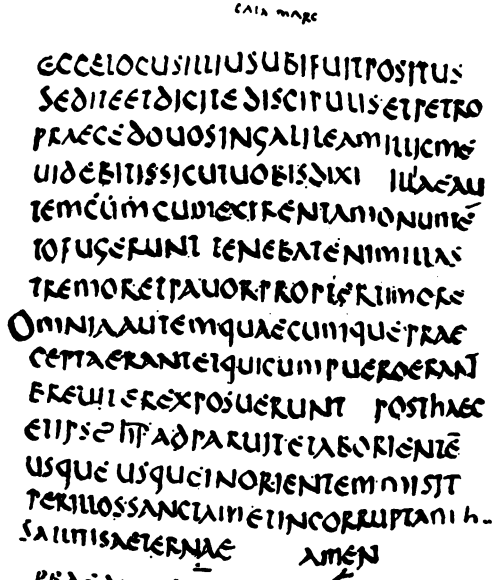


PLATE XXXIII.

OLD LATIN GOSPELS (St. Mark xvi. 6–9). Fifth or Sixth Century.

(Turin, National Library.)

Portions of the Gospels of St. Mark and St. Matthew, of the "African" type, written in uncial letters.

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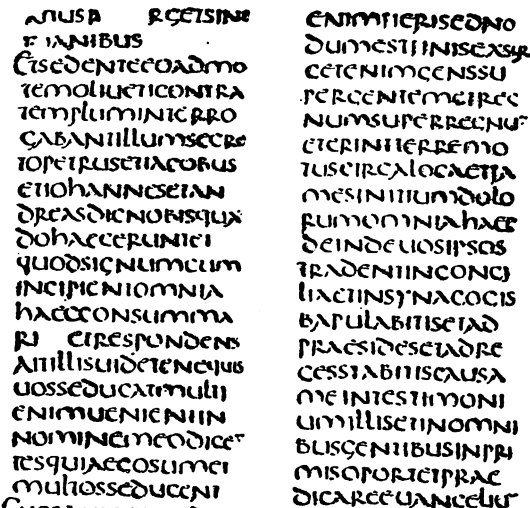


PLATE XXXIV.

OLD LATIN GOSPELS (St. Mark xiii. 2–11). Early Sixth Century.

(St. Gall, Chapter Library.)

Fragments of the Gospels, of the "European" type, written in uncial letters.

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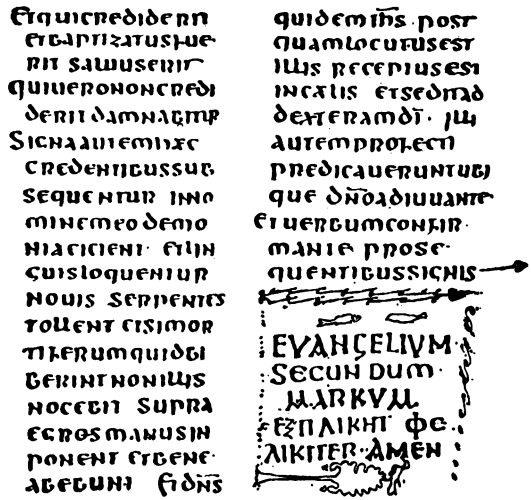


PLATE XXXV.

OLD LATIN GOSPELS (St. Mark xvi. 16–20). Seventh Century.

(Munich, Royal Library.)

The four Gospels, of a transitional type between the "European" and "Italian," written in uncial letters.

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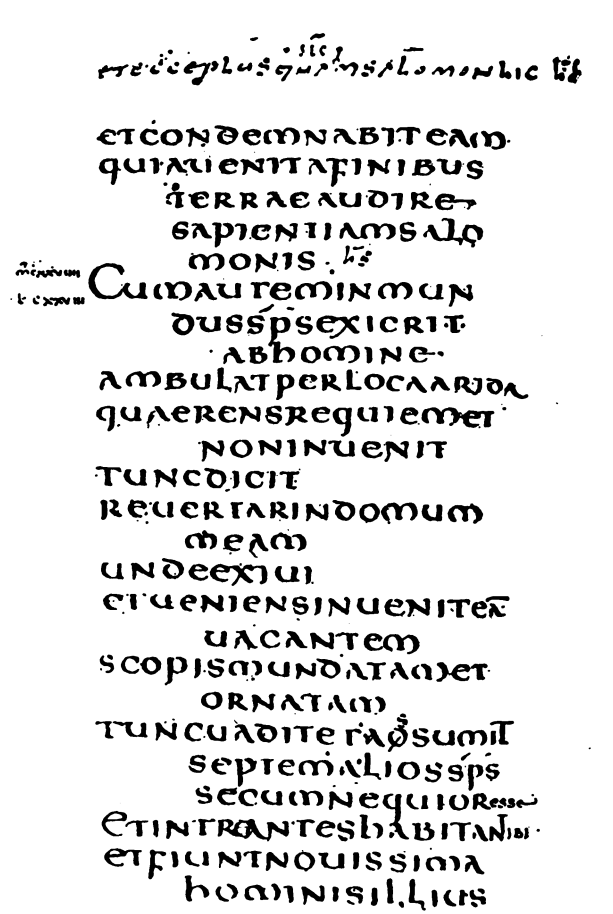


PLATE XXXVI.

LATIN GOSPELS (St. Matthew xii. 42-45).—Sixth or Seventh Century.

(British Museum, Harley MS. 1,775.)

The four Gospels, of the version of Saint Jerome, written in uncial letters.

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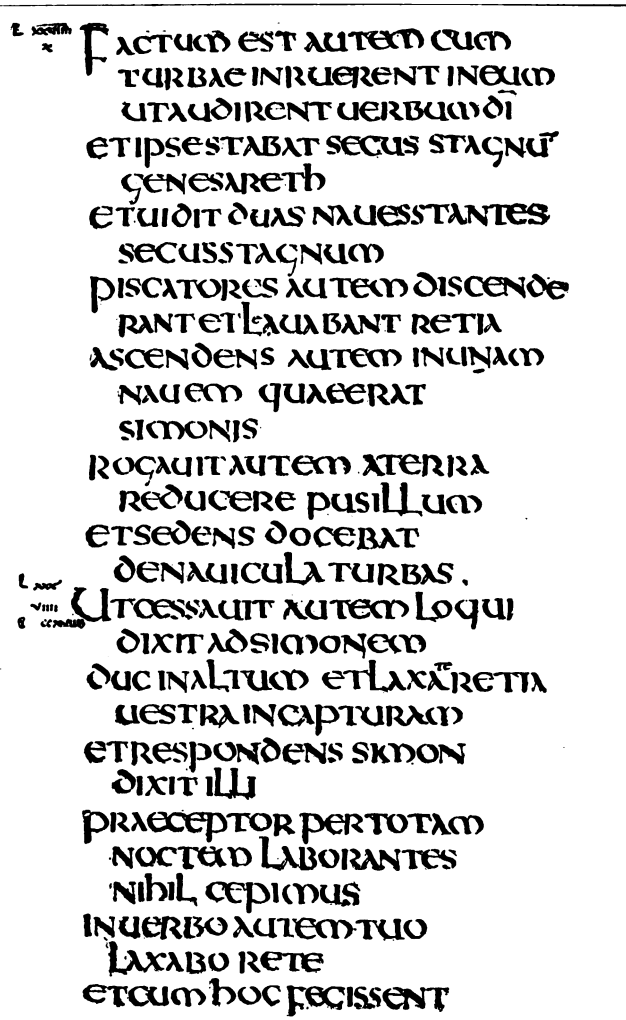


PLATE XXXVII.

CODEX AMIATINUS (St. Luke v. 1–6).—About A.D. 700.

(Florence, Laurentian Library.)

The Bible in Latin, of St. Jerome's version, in uncial letters. The MS. was written by order of Ceolfrid, Abbot of Jarrow and Wearmouth in the kingdom of Northumberland, and was sent by him as a present to the Pope just before his death, A.D. 716. It subsequently belonged to the Monastery of Monte Amiata, near Siena.

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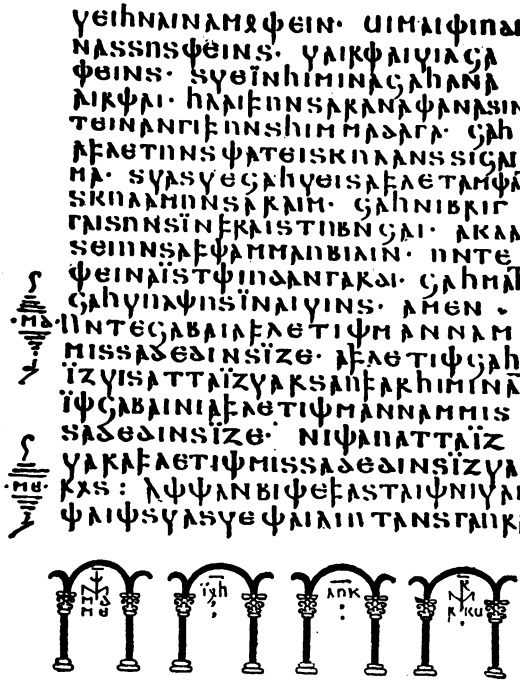


PLATE XXXVIII.

GOTHIC GOSPELS (St. Matt. vi. 9-16).—Sixth Century.

(Upsala, University Library.)

Portions of the Gothic Version of the Gospels by Ulfilas or Wulfilas, Bishop of the Mœsian Goths, who died A.D. 388. The MS. is written in uncial letters in silver and gold on purple vellum, and is known as the "Codex Argenteus."

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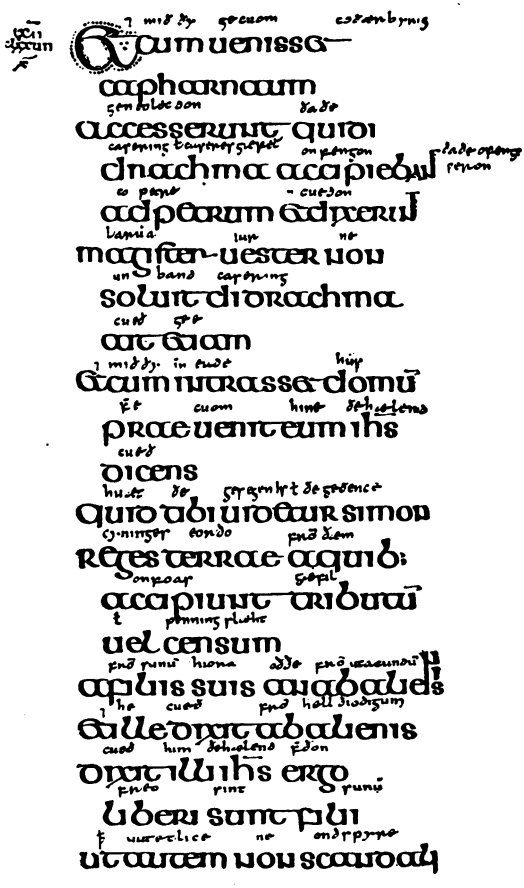


PLATE XXXIX.

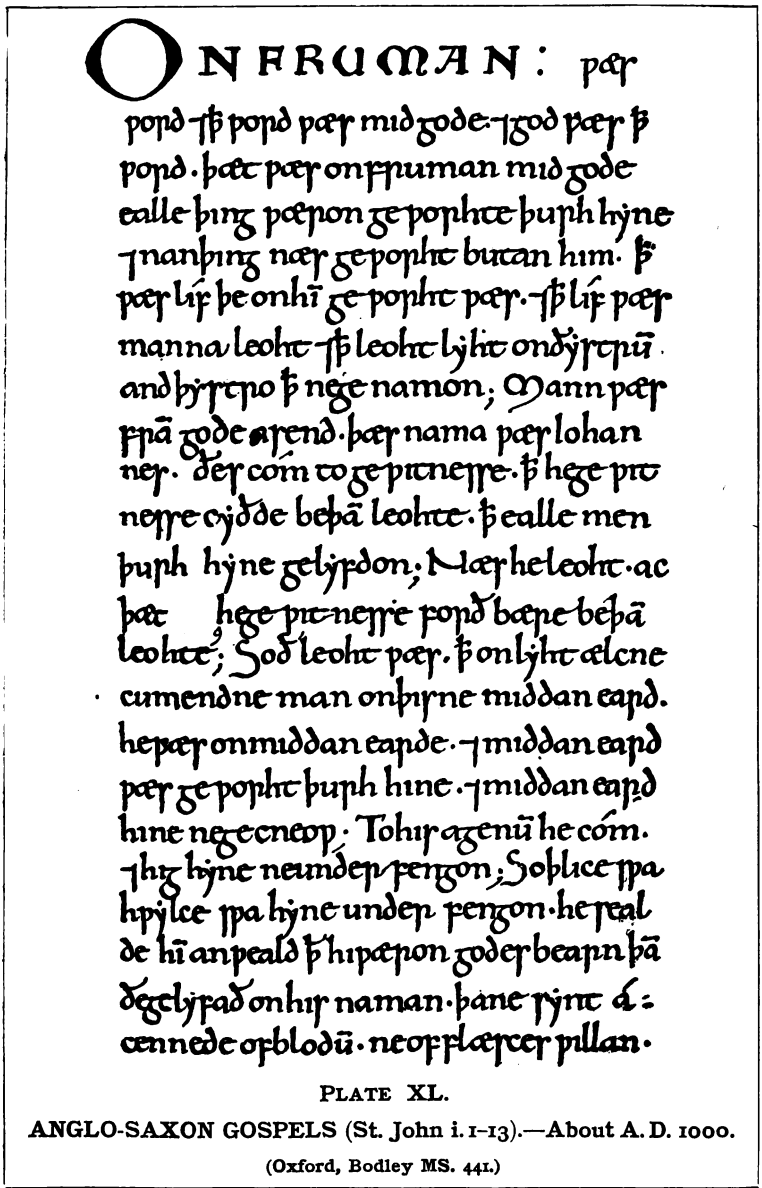
THE LINDISFARNE GOSPELS (St. Matt. xvii. 24–27). A. D. 698–721.

(British Museum, Cotton MS. Nero D. iv.)

The four Gospels in Latin, of St. Jerome's version, in half-uncial letters. The MS. was written by Eadfrith, Bishop of Lindisfarne, in honour of his predecessor St. Cuthbert, who died A.D. 698. An interlinear Anglo-Saxon gloss in the Northumbrian dialect was added in the tenth century.

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ONFRUMAN: pær
porð ⁊ þ porð pær mid gode ⁊ god pær þ
porð. þæt pær on fruman mid gode
ealle þing pæron ge porhte þurh hine
⁊ nanþing næs ge porht butan him. þ
pær líf þe on hī ge porht pær. ⁊ þ líf pær
manna leoht ⁊ þ leoht lyht on ðystrū.
and þystro þ nē ge namon; Mann pær
frā gode asend. þær nama pær lohan
nes. ðes cōm to ge pitnesse. þ hē ge pit
nesse cyðde be þā leohte. þ ealle men
þurh hine gelyfdon; Næs he leoht. ac
þæt hē ge pit-nesse porð bēne be þā
leohte; Sōð leoht pær. þ on lyht ælcne
cumendne man on þisne middan eard.
he pær on middan earde. ⁊ middan eard
pær ge porht þurh hine. ⁊ middan eard
hine ne ge cneop. To hir agenū he cōm.
⁊ hig hine neamdes pengon; Soðlice þa
hpylce þa hine underf pengon. he seal
de hī anpeald þ hi pæron godes bearn þā
ðe gelyfað on hir naman. þane fyrst cenne
de of blodū. ne of flæsces pillan.

PLATE XL.

ANGLO-SAXON GOSPELS (St. John i. 1–13).—About A. D. 1000.

(Oxford, Bodley MS. 441.)

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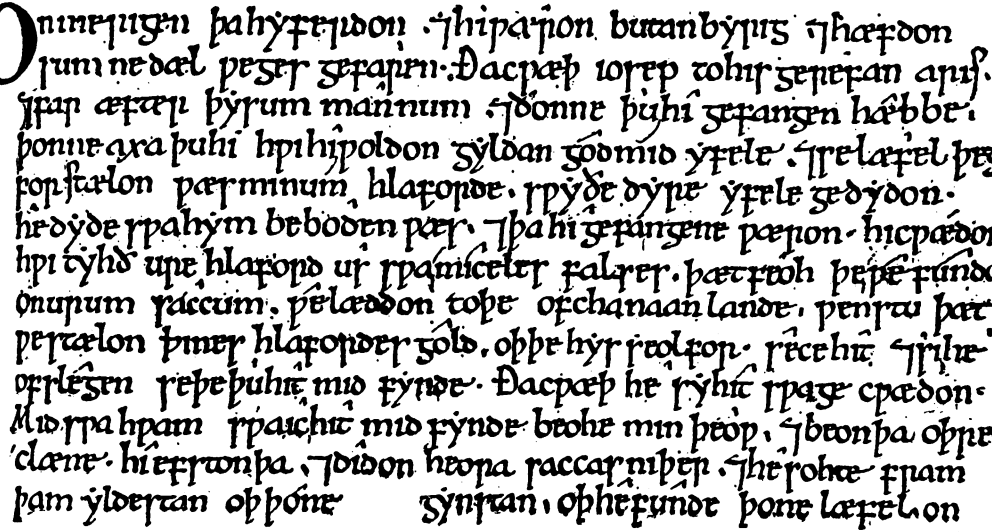


PLATE XLI.

ÆLFRIC'S PENTATEUCH, &c. (Genesis xliv. 3–12).—Early Eleventh Century.

(British Museum, Cotton MS. Claudius, B. iv.)

The Pentateuch and Book of Joshua, partly translated and partly epitomized by Ælfric, Archbishop of Canterbury, who died A.D. 1006.

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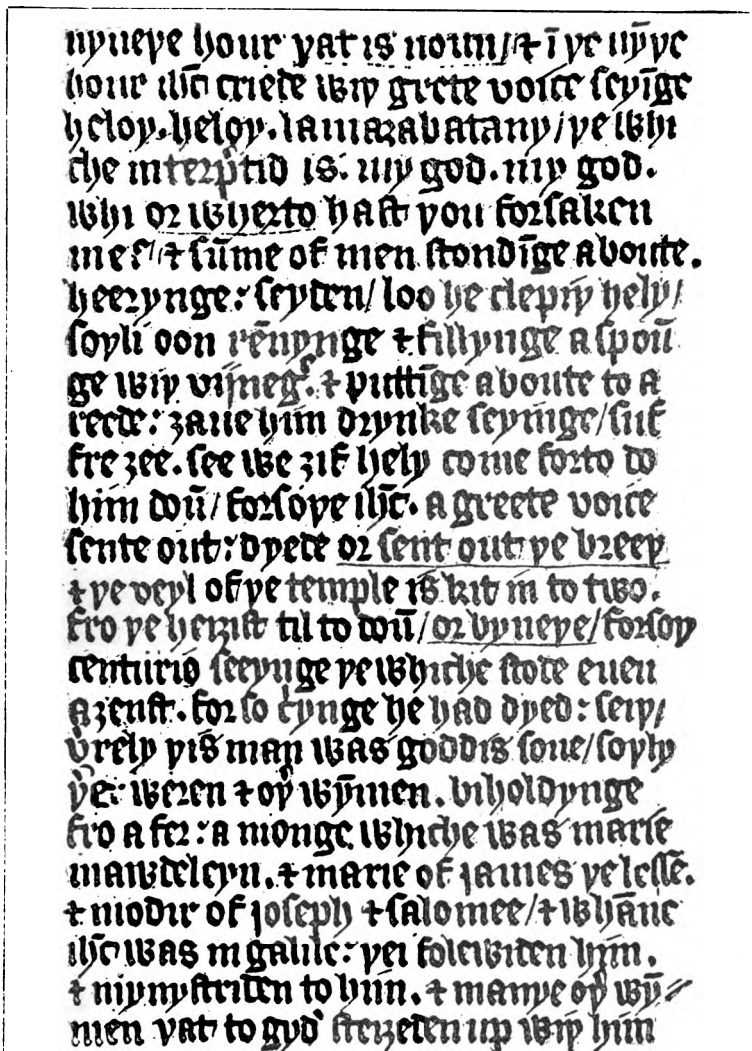


PLATE XLII.

WYCLIF'S BIBLE (St. Mark xv. 33–41).—Late Fourteenth Century.

(British Museum, Add. MS. 15,580.)

The earlier Wycliffite translation, which was completed about the year 1382.

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crōmes/which fall from there masters table. Then Jesus answered and sayde vnto her. O woman greate is thy fayth/be hit to the/even as thou desyrest. And her doughter was made whole even at that same tyme.

¶ Then Jesus went awaye from thence/and came nye vnto the see of galyle/and went vppe in to a mountayne/and sat doune there. And moche people cam vnto hym havynge with them/halt/blynde/dom̄/maymed/and other many: and cast them doune at Jesus fete. And he healed them/in so moche that the people wondred/to se the dom̄ speake/the maymed whole/and the halt to go/the blynde to se/and gloryfyed the god of israhel.

Mar. viij. ¶ Jhesus called his disciples to him and sayde: I have compassion on the people/be cause they have contynued with me nowe iij. dayes/and have nothinge to eate: and I wyll not let them departe fastinge leste they peryssh in the waye. And his disciples said vnto him: whēce shuld we get so moche breed in the wyldernes as shulde suffyse so greate a multitude? and Jesus saidē vnto thē: howe many loves have ye? and they seyde: seve and a feawe fysshes. And he cōmaunded the people to syt doune on the grounde. and toke the sevē loves/and the fysshes and gave thanke/and brake them/and gave to hys disciples/and hys disciples gave thē to the people. And they all ate/and were suffysed. and they toke vppe of the broke meate that was lefte vij. basketfull. They that ate were iiij. M. men/beside wemen and chyldren. And he sent awaye the people/and toke shyppe and cam in to the parties of magdala:

The xvi. Chapter.

Mar. viij. Luc. ix. THen cam to him the phariseis with the saduces also/and dyd tēpte him/desyringe that he wolde shewe thē some sygne frō heven. He answered and saide vnto them: At even ye saye/we shall have fayre wedder. and that be cause the skye ys reed: ¶ the mornige: ye saye/to daye shalbe foule wedder/for Luc. xij. that because the skye is trōbelous and reed. O ye poecrytes/ye

PLATE XLIII.

TINDALE'S NEW TESTAMENT (St. Matthew xv. 27–xvi. 3). A.D. 1525.

(British Museum, Grenville Library.)

The only remaining fragment, consisting of 31 leaves, of the first edition. The earliest specimen of a printed version of the Scriptures in English.

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And he dreamed yet another dreame & tolde it his brethren sayinge: beholde/ I haue had one dreame more: me thought the sonne and the moone and .xi. starres made obaysaunce to me. And when he had told it vnto his father and his brethern/his father rebuked him and sayde vnto him: what meaneth this dreame which thou hast dreamed: shall I and thy mother and thy brethren come and fall on the grounde before the? And his brethern hated him/ but his father noted the sayinge.

His brethren went to kepe their fathers shepe in Sichem/and Israell sayde vnto Joseph: do not thy brethern kepe in Sichem? come that I may send the to them. And he answered here am I. And he sayde vnto him: goo and see whether it be well with thy brethren and the shepe/and bringe me worde agayne: And sent him out of the vale of Hebron/for to go to Sichem.

And a certayne man founde him wandringe out of his waye in the felde/ and axed him what he soughte. And he answered: I seke my brethren/tell me I praye the where they kepe shepe And the man sayde/they are departed hence/ for I herde them say/ let vs goo vnto Dothan. Thus went Joseph after his brethren/and founde them in Dothan.

And when they sawe him a farr of before he came at them/they toke counsell agaynst him/ for to slay him/and sayde one to another/ Beholde this dreamer cometh/come now and let

PLATE XLIV.

TINDALE'S PENTATEUCH (Gen. xxxvii. 9-20).—A. D. 1530.

(British Museum, C. 23. a. 2.)

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chyng in their ſynagoges/and preachynge ỹ goſpell of the kyngdome/ and healed all maner of ſickenes/& all maner dyſeaſes amõge ỹ people. And his fame ſpreed abroode throughe onte all Siria. And they brought vnto hym all ſicke people that were taken with diverꝭ diſeaſes & gripinge/& them ỹ were poſſeſſed with devils/& thoſe which were lunatyke/and thoſe that had the palſie: & he healed thẽ. And there folowed hym a greate nombre of people/ from Galile/ & and from the ten cyties / and from Ieruſalem/and from Iury/and from ỹ cegions that lye beyonde Iordan.

¶ The. v. Chapter. ✠

2 When he ſawe the people/ he went vp into a mountayne/and when he was ſet/his diſciples came tó hym/and he opened hys mouthe / and taught them ſayinge: Bleſſed are the povre in ſprete: for theirs is the kyngdome of heven. Bleſſed are they that morne: for they ſhalbe conforted. Bleſſed are the meke: for they ſhall inheret the erth. Bleſſed are they which honger and thurſt for righteweſnes: for they ſhalbe filled. Bleſſed are ỹ mercifull: for they ſhall obteyne mercy. Bleſſed are the pure in herte: for they ſhall ſe God. Bleſſed are the peacemakers: for they ſhalbe called the chyldren of God. Bleſſed are they which ſuffre perſecuciõ for righteweſnes ſake: for theirs ys the kyngdome of heuen. Bleſſed are ye when men reuyle you/and perſecute you / and ſhall falſly ſay all maner of yvell ſaynges agaynſt you for my

Luk. vj. d

Couenall tes.

j. Pe. iiij. c

PLATE XLV.

TINDALE'S NEW TESTAMENT (St. Matt. iv. 23–v. 11). A.D. 1534.

(British Museum, C. 23. a. 8.)

This copy is printed on vellum, and belonged to Queen Anne Boleyn.

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The XI. Chapter.

A SEnde thy vytayles ouer the waters, and ſo ſhalt thou fynde thē after ma ny yeares. Geue it awaye amonge ſe uen or eight, for thou knoweſt not what miſe ry ſhal come vpō earth. Whē the cloudes are full, they poure out rayne vpon the earth. And whē ỳ tre falleth, (whether it be towar de the ſouth or north) in what place ſo euer it fall, there it lyeth. He that regardeth ỳ wynde, ſhal not ſowe: and he that hath reſpecte vnto the cloudes, ſhal not reape. Now like as thou knoweſt not the waye of the wynde, ner how ỳ bones are fylled in a mothers wombe: Euen ſo thou knoweſt not the wor kes of God, which is the worke maſter of all.

B Ceaſe not thou therfore with thy handes to ſowe thy ſede, whether it be in ỳ mor nynge or in the euenynge: for thou knoweſt not whether this or that ſhall proſpere, & yf they both take, it is the better. The light is ſwete, & a pleaſaunt thinge is it for the eyes to loke vpon the Sonne. Yf a man lyue many yeares, and be glad in them all, let him remembre the dayes of darckneſſe, which ſhal be many: & when they come, all thinges ſhal be but vanite. Be glad then (O thou yonge man) in thy youth, and let thine hert be mery in thy yonge dayes: folowe the wayes of thine owne hert, and the luſt of thine eyes: but be thou ſure, that God ſhal bringe the in to iudgment for all theſe thinges.

PLATE XLVI.

COVERDALE'S BIBLE (Eccles. xi. 1–9).—A.D. 1535.

(British Museum, C. 18. c. 9.)

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¶ The.xvij.Chapter.

My breth fayleth/my dayes are shor-
tened. I am harde at deathes dore. A
I haue disceaued no mā/yet must
myne eye cōtinue in heynesse. O
deliuer me/and set me by the: who shall then
be able to thrust my handes together? Thou
hast withholden their hertes frō vnderstan-
dynge/therfore shall they not be lett vp on
hye. He prompleth hys frendes parte of hys
good/but his awne chyldrē spēde it. He hath B
made me as it were a byworde of the comon
people. I am hys gestynge stocke amonge
thē. My countenaunce is heuy for very an-
ger/& the membres of my body are become
lyke a shadow. Vertuous men therfore shall
well consydre this/& the innocent shall take C
parte agaynst the ypocrite.

The ryghteous wyll kepe his waye/& he
that hath cleane hādes/wyll euer be strōger
& stronger. As for you/turne you/& get you
hence/for I can not se one wyse mā amōge
you. My dayes are past/my thoughtes are
vanyshed awaye/whych haue vexed myne
herte/chaunginge the nyght in to daye/and D
the light into darcknes. Though I tary neuer
so moch/yet the graue is my house/and I must
make my bed in the darcke. I call corrupciō
my father/& the wormes call I my mother &
my syster. What helpeth then my longe ta-
ryenge? Or/who wyll fulfyll thy thynge/that

PLATE XLVII.

MATTHEW'S BIBLE (Job xvii. 1–15).—A. D. 1537.

(British Museum, C. 37. l. 14.)

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¶ Moses dyinge bleſſeth all the trybes of Iſrael.

CAPI. XXXIII.

THis is the bleſſynge wherwith Moſes Gods man bleſſed the chyldren of Iſrael before his deathe, ſayinge: A Moſes bleſſynge.

The Lorde came from Sinai, and ſhewed his beames from Seir vnto them, and appeared gloryouſlye frome mounte Pharan. And he came with thouſandes of ſayntes, and in his ryght hande a lawe of fyre for them. How loued he the people?

¶ All his ſayntes are in his hande. They that ſoyne them ſelues vnto this fote, ſhall receyue his wordes. Moſes gaue vs a lawe whiche is the enheritaūce of the congregacion of Jacob. And he was in Iſrael kynge, and gathered the heades of the people and the trybes of Iſrael togyther. ¶ Sapi. iii. a.

Ruben ſhall lyue and ſhal not dye: but his people ſhall be fewe in nombre. This is the bleſſynge of Juda: Heare Lorde the voyce of Juda, and bringe him vnto his people. Iette his handes fight for him, but be thou his helpe agaynſt his enemyes.

And vnto Leui he ſaid: ¶ thy perfectnes and thy lyght be after thy mercyfull man whome thou temtedſt at Maſah with whom thou ſtriuedſt at the waters of ſtryfe. He that ſayth vnto his father and mother, I ſaw him not, and vnto his brethren, I knewe not / and to his ſonne, I wote not / for they haue obſerued thy wordes, and kepte thy teſtament. They ſhall teache Jacob thy iudgementes, and Iſrael thy lawes. They ſhal put incenſe before thy noſe, and hole ſacrifices vpon thyne aulter. Bleſſe Lorde theyr power, and accepte the workes of theyr handes / ſmyte the backes of them that

That is, this prieſts ſeruice be acceptable afore the lorde both in prayer & prechyng as was Moſes.

¶

TAVERNER'S BIBLE (Deut. xxxiii. 1-11.)—A. D. 1539.

(British Museum, 4. c. 5.)

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¶ The.xx.Chapter.

¶ Hezekia is ſycke, & receaueth the ſygne of his health. He receaueth rewardes of Benodach, & is reprehended of Iſay becauſe he ſhewed hym the treaſure. He dyeth and Manaſſeh his ſonne raygneth in his ſteade.

IN Aboute that tyme was Hezekia ſycke vnto the deeth. And the prophete Iſay the ſonne of Amoz came to him, and ſayde vnto hi: Thus ſayth ꝑ Lorde: ❧ put thyne houſholde in an ordre, for thou ſhalt die, and not lyue. And Hezekia turned his face to ꝑ wall, & prayed vnto the Lorde, ſayeng: I beſeche the now, O Lord, remembre how I haue walked before the in trueth and with a perfecte herte, & haue done that which is good in thy ſyght, and Hezekia wepte ſore.

And it fortuned that ❧ afore Iſay was gone out into ꝑ myddle of ꝑ courte, ꝑ worde of ꝑ Lord came to hi, ſayeng: turne agayne, and tell Hezekia the captayne of my people: Thus ſayth the Lord God of Dauid thy father: I haue herd thy prayer, & ſene thy teares. And beholde, I will heale the, ſo that on the third daye ꝑ ſhalt go vp into the houſe of ꝑ Lord. And I will adde vnto thy dayes yet fyftene yeare, and will delyuer the & this cytie out of the hand of the kynge of Aſſyria, & wyll defende this citie for myne awne ſake, & for Dauid my ſeruauntes ſake. And Iſay ſayde. Take a lompe of fygges. And they toke & layed it on ꝑ ſore, & he recouered.

PLATE XLIX.

THE GREAT BIBLE (II Kings xx. 1–7).—A.D. 1539.

(British Museum, C. 18. d. 1.)

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Tit.1.3.
a For God is the autor of all ministerie.
b This prerogatiue was peculiar to the Apostles.
Luk.1.79.
c Which is, the corrupt life of man without Christ.
*Or, doctrine.
d That is, to be partakers of the saluatiō offred freely by Christ.
e For what is more cōtrarie to our fre iustification by faith, then the iustificatiō by the Law, or our workes? therefore to ioyne these two together, is to ioyne light w darkenes, death with life, & doeth vtterly ouerthrow the Gospel.
f If it were possible, that an Angel shuld so do: wherby Paul declareth the certeinetie of his preaching.
1.Cor.15.1.
*Or, abominable
g Since that of a Pharise I was made an Apostle.
h That is, doctrine inuēted by mā, nether by mās autoritie do I preache it
Act.9.1.
i By an extraordinarie reuelation
*Or, age

1 PAul *an Apostle (not a of men, nether by b mā, but by IESVS CHRIST, and God the Father w hathe raised him from the dead)
2 And all the brethren w are with me, vnto ỹ Churches of Galatia:
3 Grace *be* with you and peace from God the Father, & *from* our Lord Iesus Christ,
4 Which gaue him self for our sinnes, that he might deliuer vs * from this c present euil worlde according to the wil of God euen our Father,
5 To whome *be* glorie for euer and euer, Amen.
6 I marueile that ye are so sone remoued away vnto another *Gospel, from him that had called you in the d grace of Christ,
7 Which is not another *Gospel*, saue ỹ there be some which trouble you, and intende to e peruert the Gospel of Christ.
8 But thogh that we, or an f Angel from heauen preache vnto you other wise, thē that which we haue preached vnto you, let him be accursed.
9 As we said before, so say I now againe, If anie man preache vnto you otherwise, thē ỹ ye haue receiued, let him be accursed.
10 For g now preache I mans *doctrine*, or Gods? or go I about to please men? for if I shulde yet please men, I were not the seruant of Christ.
11 *Now I certifie you, brethren, that the Gospel which was preached of me, was not after h man.
12 For nether receiued I it of man, nether was I taught it, but by the i reuelation of Iesus Christ.

PLATE L.

THE GENEVA BIBLE (Galatians i. 1–12).—A. D. 1560.

(British Museum, C. 17. b. 8.)

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3 *A voyce crieth in Wilderneſſe: Prepare
the way of the Lorde, make ſtraight
the path of our God in the deſert.
4 All valleys ſhalbe exalted, and euery
mountayne and hyll layde lowe: what
ſo is croked ſhalbe made ſtraight, and
the rough ſhalbe made playne.
5 *For the glorie of the Lorde ſhall ap-
peare, for all fleſhe ſhall at once ſee that
the mouth of the Lorde hath ſpoken it.
6 The ſame voyce ſpake: Crye.
And the prophete aunſwered, What
ſhall I crye? *That all fleſhe is graſſe,
and that all the goodlineſſe therof is as
the floure of the fielde.
7 The graſſe is withered, the floure
B falleth away, for the breath of the Lord
blowbeth vpon them: of a trueth the
people are graſſe.
8 The graſſe withereth, and the floure
fadeth away: *yet the worde of our
God endureth for euer.
9 Go vp vnto the hye hyll O Sion thou
that bringeſt good tidinges, lyft vp thy
voyce with power O thou preacher
Hieruſalem, lyft vp without feare, & ſay
vnto the cities of Juda: Beholde your
God,

PLATE LI.

THE BISHOPS' BIBLE (Isaiah xl. 3-9).—A. D. 1568.

(British Museum, 469. g. 7.)

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1 AND there vvere in the Church vvhich vvas at Antioche, Prophets and Doctors, among vvhom vvas Barnabas, & Simon that vvas called Niger, and Lucius of Cyréne, and Manahen vvho vvas the fosterbrother of Herod the Tetrarch, and Saul.

λειτουργούντων αὐτῶν

2 † And [c] as they vvere "ministring to our Lord, and fasting, the holy Ghost said: [b] Separate me Saul and Barnabas vnto the vvorke, vvhereto I haue taken them.

3 † Then they "fasting and praying, and "imposing hands vpō them, dimissed them.

4 † And they being "sent of the holy Ghost, vvent to Se-

5 leucia, and thence sailed to Cypres. † And vvhen they vvere come to Salamîna, they preached the vvord of God in the synagogs of the Ievves. And they had Iohn also in their ministerie. † And vvhen they had vvalked through out the vvhole Iland as farre as Paphos, they found a certaine man

6 that vvas a magician, a false-prophete, a Ievv, vvhose name

[a] Barieu 7 vvas [a] Bar-iesu', † vvho vvas vvith the Proconsul Sergius Paulus a vvise man. He sending for Barnabas & Saul,

8 desired to heare the vvord of God. † But Elymas the magician (for so is his name interpreted) resisted them, seeking to auert

9 the Proconsul from the faith. † But Saul, other vvise Paul,

10 replenished vvith the holy Ghost, looking vpon him, † said: O ful of al guile, and al deceit, sonne of the deuil, enemie of al iustice, thou ceasest not to subuert the right vvales of our

11 Lord. † And novv behold the hand of our Lord vpon thee, and thou shalt be blind, not seing the sunne vntil a time. And forthvvith there fel dimnesse and darkenesse vpon him, and going about he sought some body that vvould giue him his

12 hand. † Then the Proconsul, vvhen he had seen that vvhich vvas done, beleeued, marueling at the doctrine of our Lord.

13 † And vvhen Paul and they that vvere vvith him had sailed from Paphos, they came to Pergè in Pamphylia. And Iohn

14 departing from them, returned to Hierusalem. † But they passing through Pergè, came to Antioche in Pisidia: and entring into the synagogue on the day of the Sabboths, they

15 sate dovvne. † And after the lesson of the Lavv and the Prophets, the princes of the Synagogue sent to them, saying, Men brethren, if there be among you any sermon of exhortation to the people, speake.

And

PLATE LII.

THE RHEIMS NEW TESTAMENT (Acts xiii. 1-15).—A. D. 1582.

(British Museum, 1,008. c. 9.)

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AND I sawe when the Lambe opened one of the seales, and I heard as it were the noise of thunder, one of the foure beastes, saying, Come and see.

2 And I saw, and behold, a white horse, and hee that sate on him had a bowe, and a crowne was giuen vnto him, and hee went foorth conquering, and to conquere.

3 And when hee had opened the second seale, I heard the second beast say, Come and see.

4 And there went out another horse that was red: and power was giuen to him that sate thereon to take peace from the earth, and that they should kill one another: and there was giuen vnto him a great sword.

5 And when hee had opened the third seale, I heard the third beast say, Come and see. And I beheld, and loe, a blacke horse: and hee that sate on him had a paire of balances in his hand.

PLATE LIII.

KING JAMES'S BIBLE: "AUTHORISED VERSION" (Rev. vi. 1–5).—A. D. 1611.

(British Museum, 466. i. 6.)

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†Hob. *who sendeth.* † Heb. *walk.* † Heb. *break.*

10 † He sendeth the springs into the vallies, *which* † run among the hills.

11 They give drink to every beast of the field: the wild asses † quench their thirst.

12 By them shall the fowls of the heaven have their habitation, *which* † sing among the branches.

† Heb. *give a voice.*

13 He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

14 He causeth the grass to grow for the cattel, and herb for the service of man: that he may bring forth food out of the earth:

*Judg. 9. 13. † Heb. *to make his face shine with oil, oo more then oil.*

15 And * wine that maketh glad the heart of man, and † oil to make *his* face to shine, and bread *which* strengtheneth mans heart.

16 The trees of the LORD are full *of sap*: the cedars of Lebanon which he hath planted.

17 Where the birds make their nests: as for the stork, the fir-trees *are* her house,

18 The high hills *are* a refuge for the wild goats: *and* the rocks for the conies.

33 I will sing unto the LORD as long as I live: I will sing praise unto my God, while I have my being.

34 My meditation of him shall be sweet: I will be glad in the LORD.

35 Let the sinners be consumed out of the earth, and let the wicked be no more: bless thou the LORD, O my soul. Praise ye the LORD.

PSAL. CV.

1 An exhortation to praise God, and to seek out his works. 7 The story of Gods providence over Abraham, 16 over Joseph, 23 over Jacob in Egypt, 26 over Moses delivering the Israelites, 37 over the Israelites brought out of Egypt, fed in the wilderness, and planted in Canaan.

O * give thanks unto the LORD; call upon his name: make known his deeds among the people. *1 Chron. 16. 8. Isa. 12. 4.

2 Sing unto him, sing psalms unto him: talk ye of all his wondrous works.

3 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

4 Seek the LORD, and his strength: seek his face for evermore.

PLATE LIV.

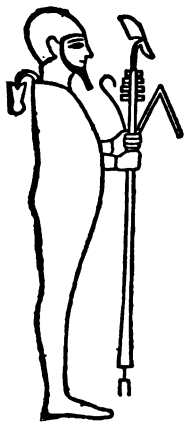
THE FIRST OXFORD BIBLE (Psalms civ. 10–18, 33–35; cv. 1–4).—A.D. 1675.

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PLATE LV.

EGYPTIAN GODS AND GODDESSES.



PTAH,
the Creator.



AMEN,
father of the gods.



RĀ,
the Sun-god.



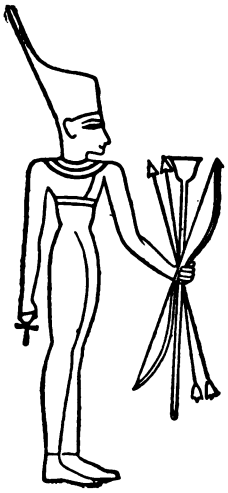
THOTH,
scribe of the gods.

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PLATE LVI.

EGYPTIAN GODS AND GODDESSES (*continued*).



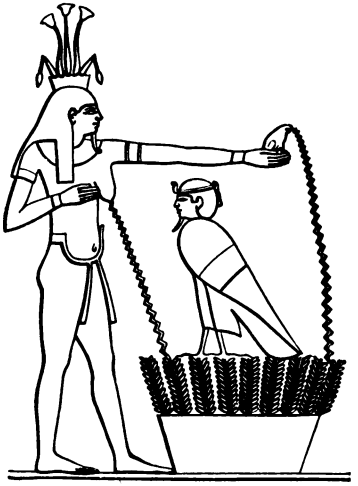
The goddess NEITH, the Weaver.



OSIRIS, judge of the dead.



The goddess SEKHET, the Sun-flame.



HĀPI, the god of the Nile.

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PLATE LVII.

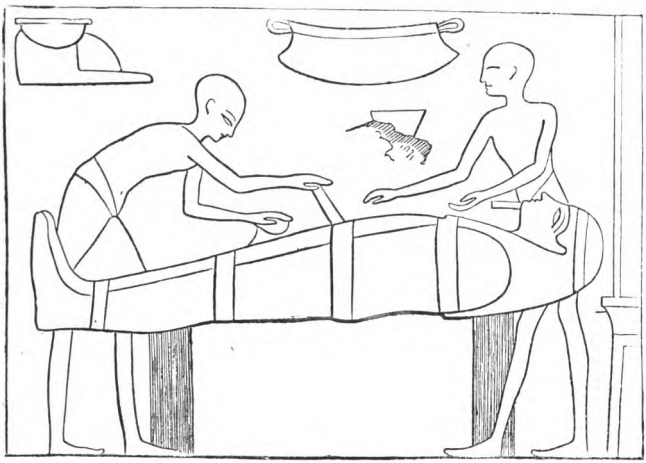
AMEN-ḤETEP III, king of Egypt about B. C. 1500, offering incense before the Ark of the god Amen-Rā, the king of the gods.

(From a bas-relief at Thebes.)

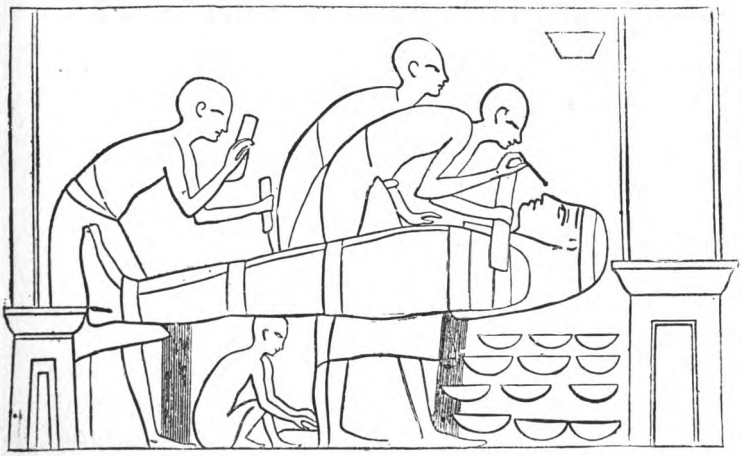
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PLATE LVIII.



EGYPTIAN EMBALMERS BANDAGING A MUMMY.



EGYPTIAN EMBALMERS PAINTING A MUMMY.

(From an Egyptian wall-painting.)

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1



2

PLATE LIX.

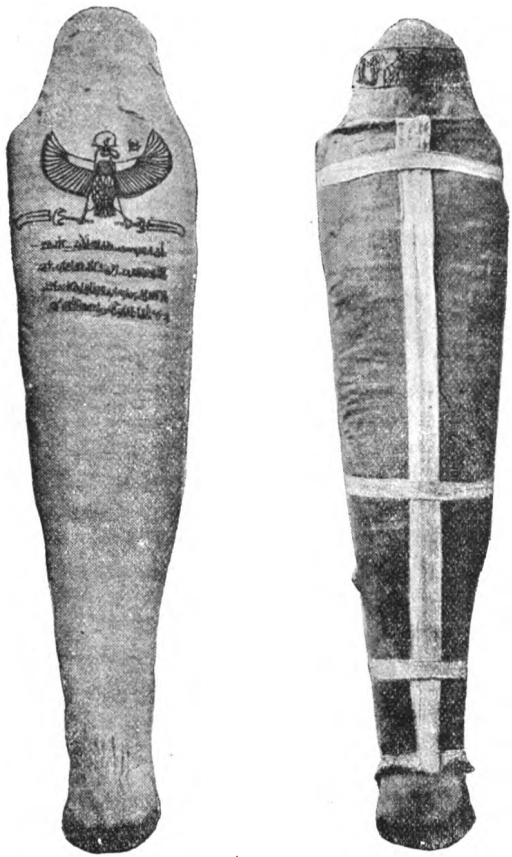
1. MUMMY OF RAMESES II, king of Egypt.—About B. C. 1330. (Probably the great Pharaoh of the oppression of the Jews.)

2. WOODEN COFFIN OF RAMESES II.

(Museum at Gizeh.)

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1 2

PLATE LX.

MUMMY OF RAMESES III, king of Egypt.—About B.C. 1200. (1) With the outer covering, and (2) with the outer covering removed and showing the bandages.

(Museum at Gîzeh.)

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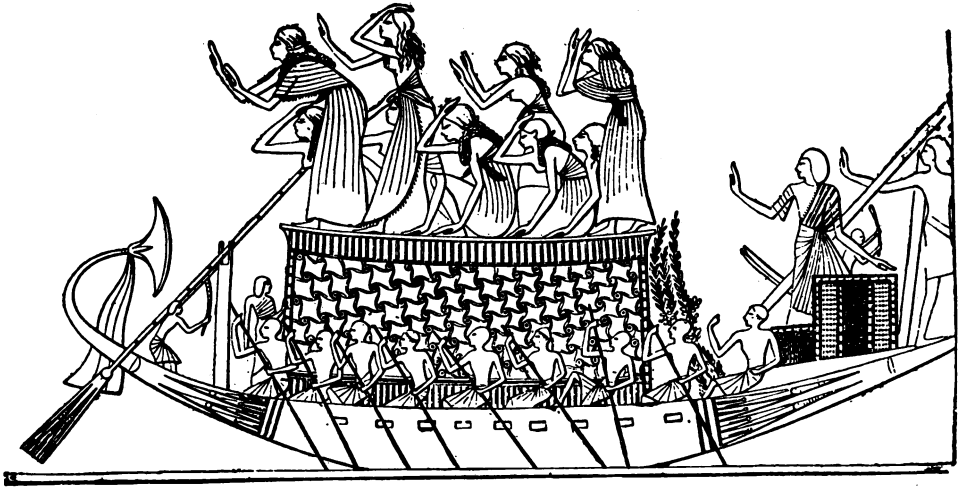


PLATE LXI.

EGYPTIAN SEPULCHRAL BARGE.

(From a wall-painting in an Egyptian tomb.)

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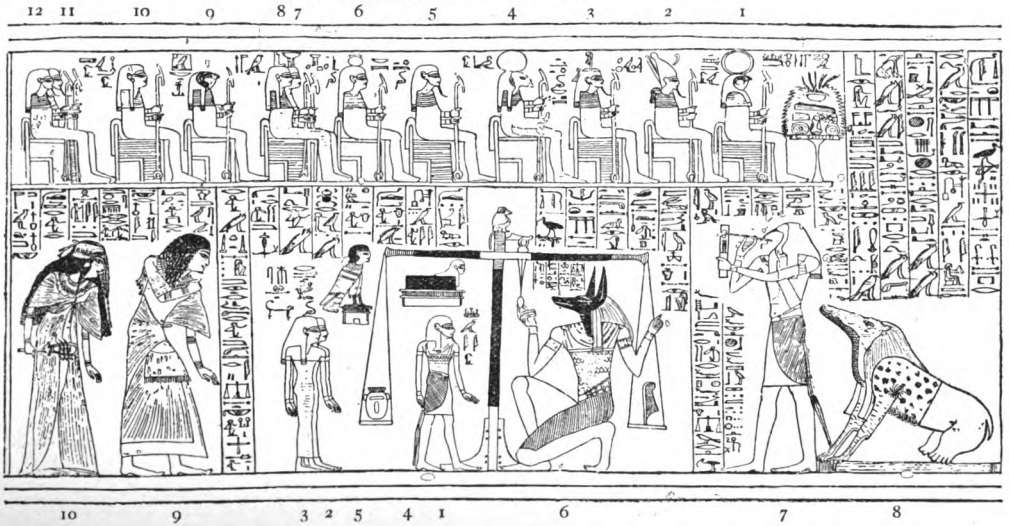
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PLATE LXII.

JUDGEMENT-SCENE FROM THE PAPYRUS OF ANI.—About B.C. 1400. The weighing of the heart in the Hall of Double Truth in the presence of Osiris the judge of the dead.

(British Museum papyrus, No. 10,470.)



Above are the twelve gods and goddesses:
(1) Harmachis,
(2) Tmu,
(3) Shu,
(4) Tefnut,
(5) Seb,
(6) Nut,
(7) Isis,
(8) Nephthys,
(9) Horus,
(10) Hathor,
(11) Hu, and
(12) Sa.

The heart of Ani is being weighed against the feather, emblematic of Law. On the right of the balance kneels the jackal-headed god (6) Anubis, scrutinizing the tongue of the balance, and on the left are: (1) Ani's "Luck" or "Destiny," the goddesses (2) Meskhenet, and (3) Renenet, who presided over his birth and infancy, his soul (5) in the form of a human-headed bird, and a human-headed object or "mesk-hen" (4) which is thought to be connected with his place of birth. Behind Anubis (6) stands the ibis-headed god (7) Thoth, the scribe of the gods, having his palette and reed to record the result of the weighing, and by his side stands the beast (8) called Ammemet, part crocodile, part lion, part hippopotamus, ready to devour the heart if found too light. The scribe Ani (9) and Tutu (10) his wife are present with bowed heads.

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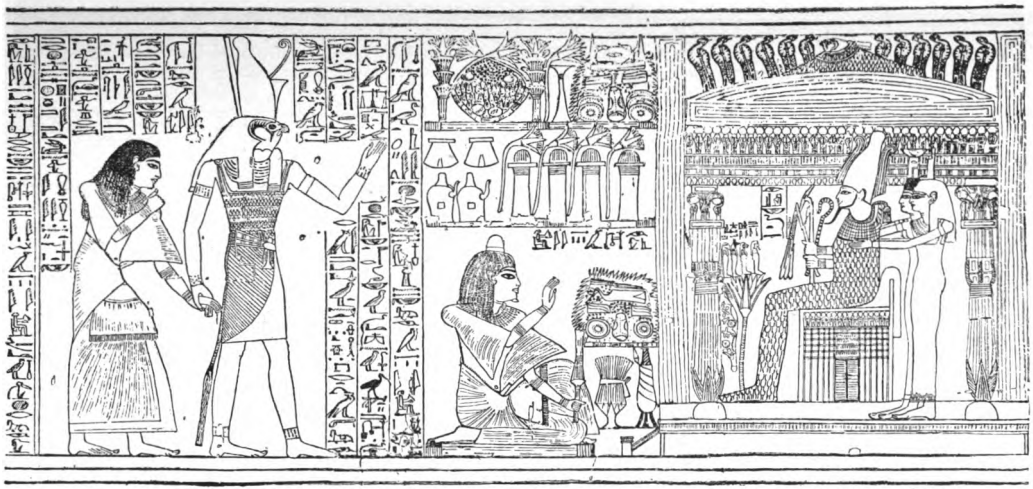


PLATE LXIII.

JUDGEMENT-SCENE FROM THE PAPYRUS OF ANI.—About B.C. 1400.
Ani led into the presence of Osiris by Horus.

(British Museum papyrus, No. 10,470.)

1. Ani the scribe. 2. The god Horus. 3. Ani kneeling by a table of offerings. 4. The god Osiris. 5. The goddess Isis. 6. The goddess Nephthys.

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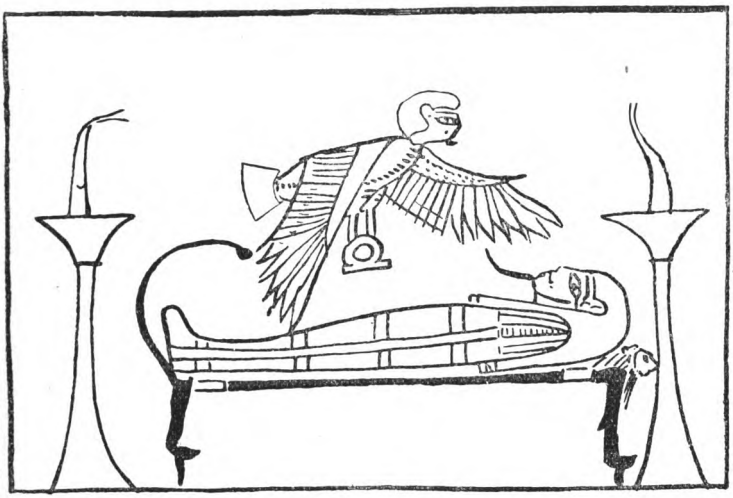


PLATE LXIV.

THE SOUL REVISITING THE BODY.

Vignette from the papyrus of Ani, about B. C. 1400, showing Ani's soul, in the form of a human-headed bird, revisiting the mummied body on a bier in the tomb.

(British Museum papyrus, No. 10,470.)

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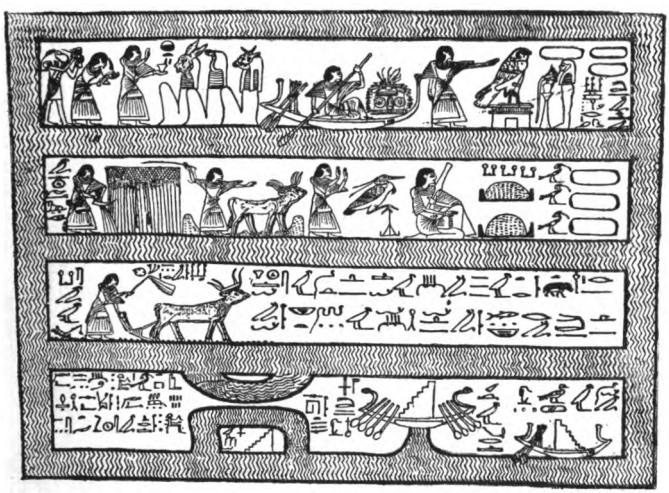


PLATE LXV.

"THE FIELDS OF PEACE" OF THE EGYPTIANS.

Vignette from the papyrus of Ani.—About B. C. 1400.

(British Museum papyrus, No. 10,470.)

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PLATE LXVI.

NAMES of EGYPTIAN KINGS mentioned in the Bible.

1.  Suten net (*or* Bat), King of the North and South.

 [1] Usr-maāt-Rā, setep-en-Rā,

 se-Rā, son of the Sun,

 [2] Rā-messu meri Åmen. (*Rameses II.*)

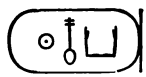
2.  King of the North and South,

 Kheper-sekhet-Rā, setep-en-Rā,

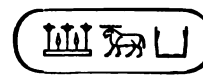
 son of the Sun,

 Shashanq meri Åmen. (*Shishak.*)

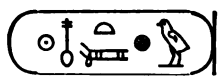
3.  King of the North and South,

 Nefer-ka-Rā,

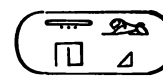
 son of the Sun,

 Shabaka. (*Sabaco.*)

4.  King of the North and South,

 Rā-nefer-Tem-Khu,

 son of the Sun,

 Taherq. (*Tirhakah.*)

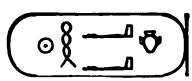
5.  King of the North and South,

 Nem-åb-Rā,

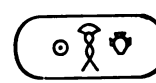
 son of the Sun,

 Nekau. (*Necho.*)

6.  King of the North and South,

 Ḥāā-åb-Rā,

 son of the Sun,

 Uaḥ-åb-Rā. (*Hophra.*)

[1] The group of characters in this oval forms the *prenomen.*
[2] The group of characters in this oval forms the *nomen.*

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PLATE LXVII.

RAMESES II, king of Egypt.—About B. C. 1330.

(From the Memnonium at Thebes.)

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PLATE LXVIII.

RAMESES II, king of Egypt, about B. C. 1330, attacking the allied forces of the nations of Northern Syria before a fortified city.

(From the Memnonium at Thebes.)

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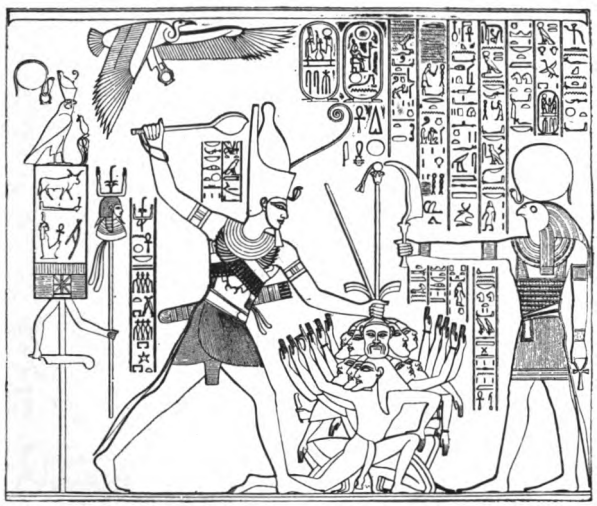


PLATE LXIX.

RAMESES II, king of Egypt, about B.C. 1330, slaughtering the rebel nations of Western Asia, in the presence of the god Horus, the slaughterer.

(From the Memnonium at Thebes.)

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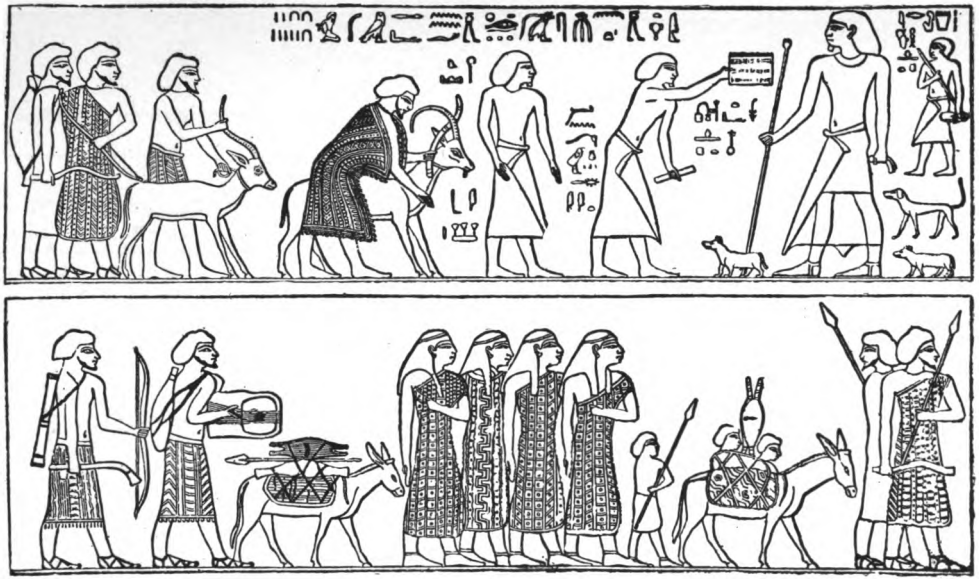


PLATE LXX.

STRANGERS COMING INTO EGYPT.

(From a tomb of the twelfth dynasty, about B.C. 2400, at Beni-hasan in Upper Egypt.)

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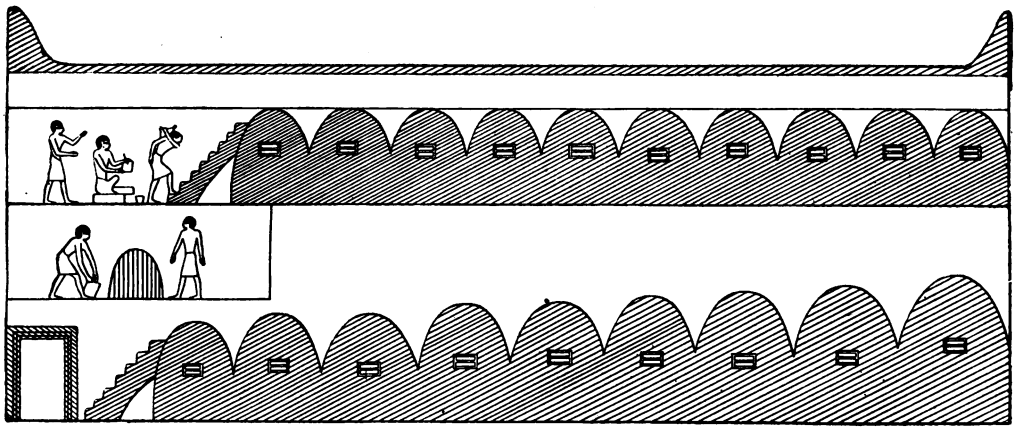


PLATE LXXI.

EGYPTIAN GRANARIES.

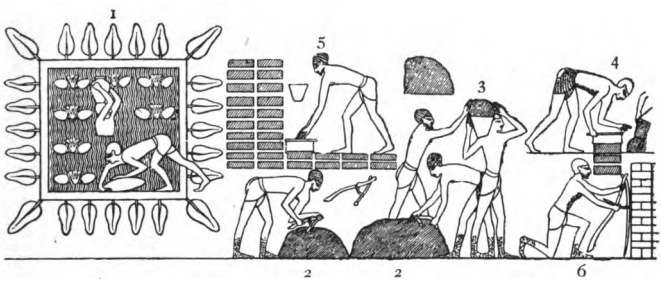
(From a wall-painting in a tomb at Thebes.)

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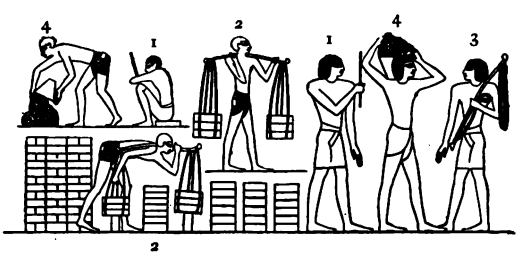
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PLATE LXXII.

EGYPTIAN BRICKMAKERS.



1. Bringing water from a pool.
2. Mixing the mud.
3. Carrying prepared mud.
4. Moulding bricks.
5. Laying the bricks in rows.
6. Workman mending his mud-hoe.



1. Overseers or taskmasters.
2. Carrying bricks with a yoke and cords.
3. Returning with empty yoke.
4. Carrying and depositing mixed mud for the moulder.

(From a wall-painting in a tomb at Kurna.)

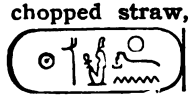
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PLATE LXXIII.

UNBAKED BRICK, made of Nile mud and chopped straw, stamped with the prenomen of Rameses II, king of Egypt, Usr-maāt-Rā, setep-en-Rā (about B.C. 1330).



(From brick No. 6,020 in the British Museum.)

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PLATE LXXIV.

EGYPTIAN FISHING SCENE.

(From a tomb of the twelfth dynasty, about B. C. 2400, at Beni-hasan in Upper Egypt.)

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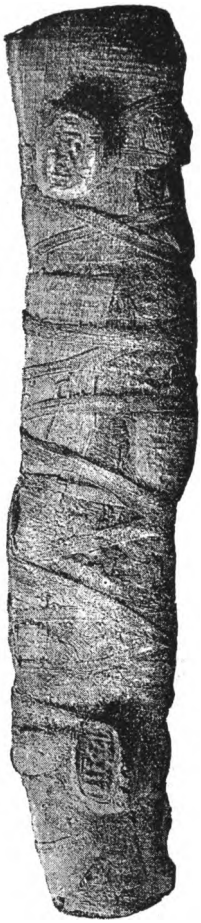


PLATE LXXV.

DOCUMENT ON PAPYRUS, FROM EGYPT, in the form of a roll bound round with strips of papyrus and sealed with two clay seals; of the Græco-Roman period.

(British Museum.)

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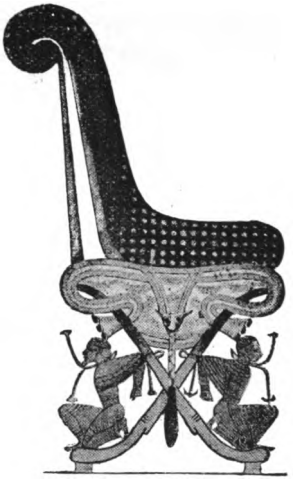
PLATE LXXVI.



EGYPTIAN TABLE OF OFFERINGS,

laden with a haunch of beef, fruits, flowers and cakes. The vessel to the right of the support contains a drink-offering.

(From a wall-painting in a tomb.)



EGYPTIAN CHAIR OF STATE.

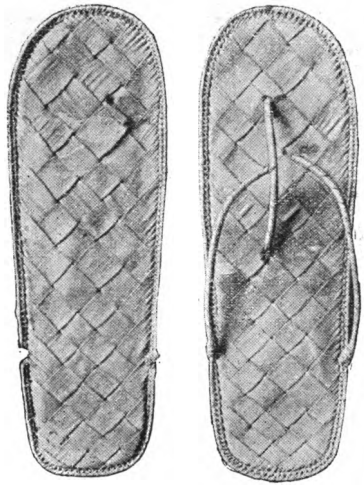
The human figures represent captives of conquered nations.

(From a wall-painting in a tomb.)

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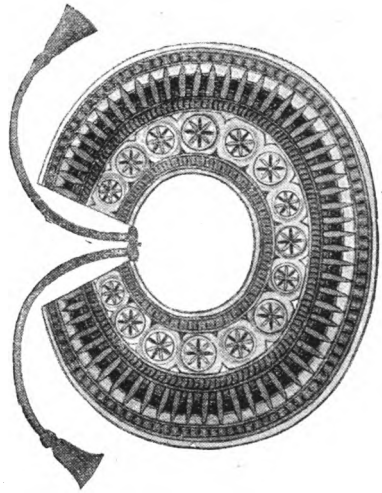
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PLATE LXXVII.



EGYPTIAN SANDALS, made of papyrus.
About B.C. 1000.

(British Museum.)



EGYPTIAN COLLAR OR BREASTPLATE.
About B.C. 1300.

(From a wall-painting in a tomb.)

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PLATE LXXVIII.

THE GODDESS HATHOR, the lady of Thebes, presenting a collar to Seti I, king of Egypt.—About B. C. 1370.

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PLATE LXXIX.

EGYPTIAN HARPER.

(From a wall-painting in a tomb at Thebes.)

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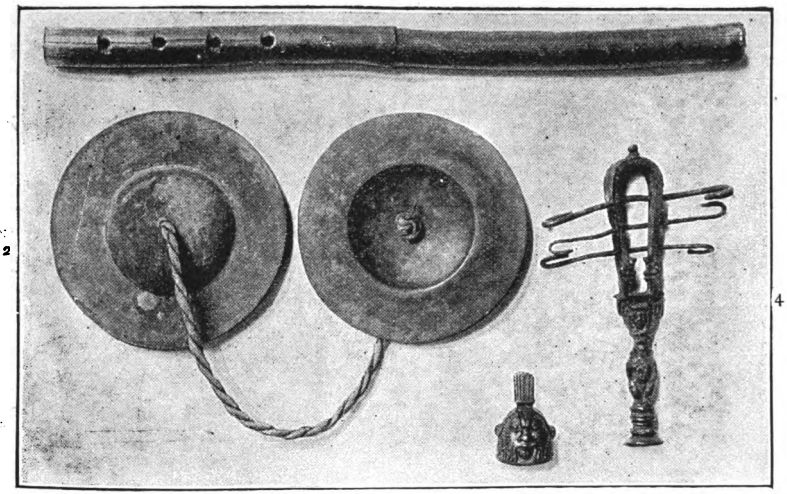


PLATE LXXX.

EGYPTIAN MUSICAL INSTRUMENTS.

1. Flute. 2. Cymbals. 3. Bell. 4. Sistrum.

(British Museum, Nos. 12,742, 6,374, 6,365, 6,373.)

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Obverse.



Reverse.

PLATE LXXXI.

CLAY TABLET FROM TELL EL-AMARNA, IN UPPER EGYPT, inscribed with a letter in cuneiform characters from Abi-milki (Abimelech), governor of Tyre, to the king of Egypt.—About B. C. 1450.

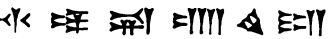
(British Museum, No. 88-10-13, 51.)

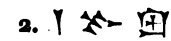
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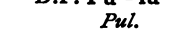
PLATE LXXXII.

NAMES of ASSYRIAN, BABYLONIAN, and PERSIAN KINGS mentioned in the Bible.

1. 
D.P. **Tukulti - pal - ishar - ra**
Tiglath - pileser.

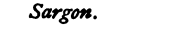
2. 
D.P. **Pu - lu**
Pul.

3. 
D.P. D.P. **Shulma - nu - asharid**
Shalmaneser.

4. 
D.P. **Shar - gi - na**
Sargon.

5. 
D.P. D.P. **Sin - akhi - ir - ba**
Sennacherib.

6. 
D.P. **Ashur - akh - iddin - na**
Esar-haddon.

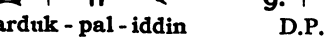
7. 
D.P. D.P. **Ashur - bani - pal**
Asnapper (Ezra iv. 10).

8. 
D.P. D.P. **Marduk - pal - iddin**
Merodach-baladan.

9.
D.P. **Bel - shar - uṣur**
Belshazzar.

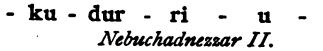
10. 
D.P. **Nabu - ku - dur - ri - u - ṣu - ur**
Nebuchadnezzar II.

11. 
D.P. **A - me - lu** - D.P. **Marduk**
Evil - Merodach.

12. 
D.P. D.P. **Nirgal - shar - uṣur**
Nergal-sharezer.

13. 
D.P. **Kur - ra - ash**
Cyrus.

(in Persian 
K - u - r - u
Cyrus.

14. 
D.P. **Da - ri - ya - mush**
Darius.

15. 
D.P. **Ar - tak - shat - su**
Artaxerxes.

[1] D.P. = Determinative Prefix.

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PLATE LXXXIII.

ASSUR-NASIR-PAL, king of Assyria, about B. C. 885–860, and winged attendants, performing a ceremony before a sacred tree. Above is the emblem of the god Assur.

(From a bas-relief on the walls of the palace of Assur-nasir-pal, discovered at Calah (Nimrûd), now in the British Museum.)

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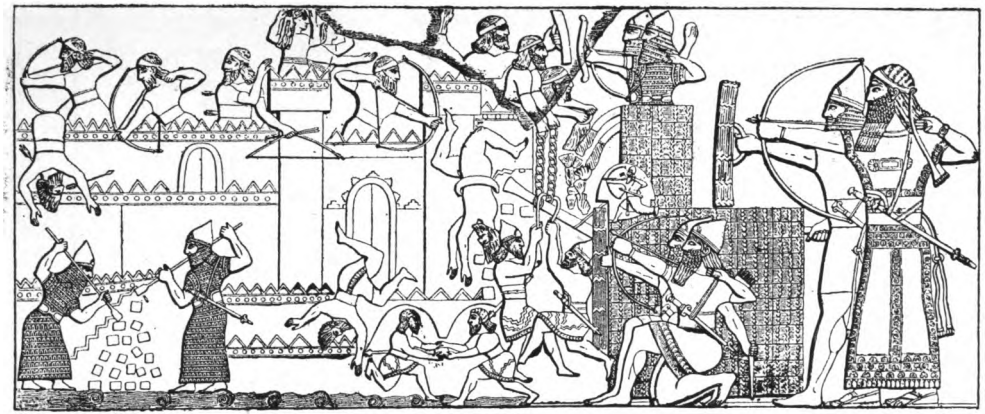


PLATE LXXXIV.

SIEGE OF A CITY BY THE ASSYRIANS.

(From a bas-relief on the walls of the palace of Assur-nasir-pal, king of Assyria, about B. C. 885-860, discovered at Calah (Nimrûd), now in the British Museum.)

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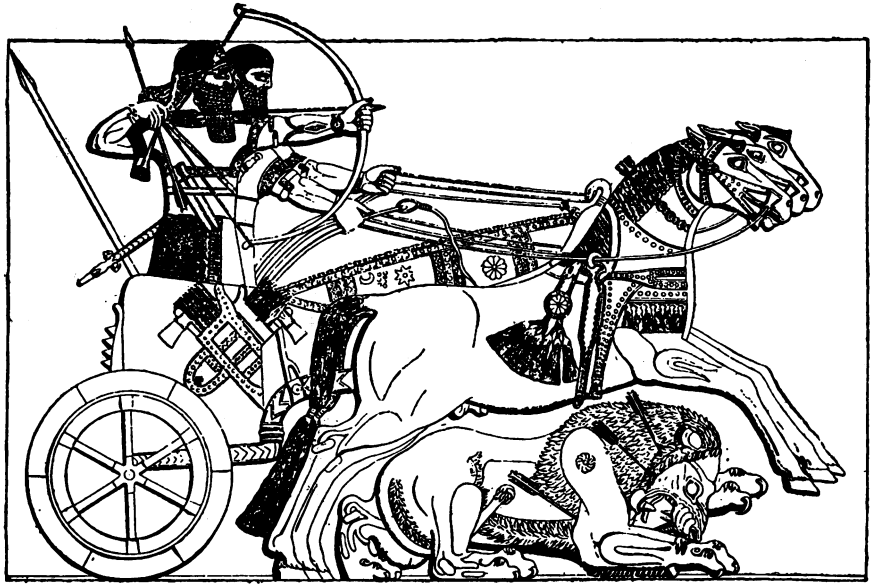


PLATE LXXXV.

A ROYAL LION-HUNT IN ASSYRIA.

(From a bas-relief on the walls of the palace of Assur-nasir-pal, king of Assyria, about B.C. 885-860, discovered at Calah (Nimrûd), now in the British Museum.)

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PLATE LXXXVI.

ASSUR-NASIR-PAL, king of Assyria, about B. C. 885–860, with musicians and other attendants, preparing to pour out a libation over a bull.

(From a bas-relief on the walls of the palace of Assur-nasir-pal, discovered at Calah (Nimrûd), now in the British Museum.)

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PLATE LXXXVII.

ONE SIDE OF THE "BLACK OBELISK," set up by Shalmaneser II, king of Assyria, about B. C. 860–825, to record the victories of the thirty-one military expeditions of his reign.

(From a black stone obelisk discovered at Calah (Nimrûd), now in the British Museum [No. 98].)

Scene 1 represents the payment of tribute to Shalmaneser by Zûa, king of the country of the Guzutai; scene 2, the tribute of "Jehu, son of Omri"; scene 3, tribute of the country of Mûsri, consisting of two-humped camels, elephants, apes, &c.; scene 4, the tribute of Marduk-pal-usur, king of the country of the Sukhai; scene 5, the tribute of Garparunda, king of the country of the Patinai.

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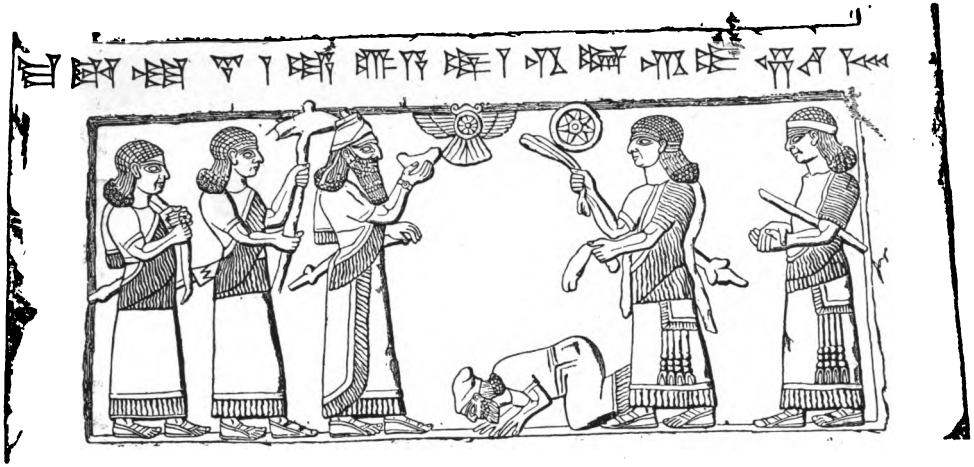


PLATE LXXXVIII.

"JEHU, SON OF OMRI," submitting to Shalmaneser II, king of Assyria. About B.C. 860-825.

(From the "Black Obelisk" discovered at Calah (Nimrûd), now in the British Museum [No. 98].)

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PLATE LXXXIX.

BRICK OF SHALMANESER II, king of Assyria. About B. C. 860–825.

(British Museum, No. 139.)

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PLATE XC.

TIGLATH-PILESER III, king of Assyria, about B.C. 745–727, in his chariot.

(From a bas-relief on the walls of the palace of Tiglath-Pileser III, discovered at Calah (Nimrûd), now in the British Museum.)

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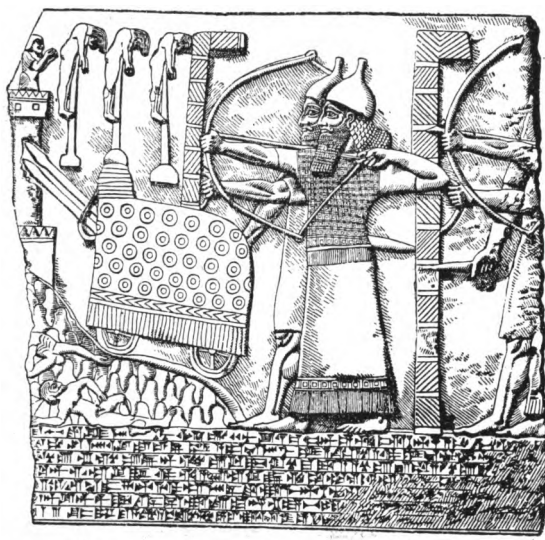


PLATE XCI.

SIEGE OF A CITY BY TIGLATH-PILESER III, king of Assyria.—About B.C. 745–727.

(From a bas-relief on the walls of the palace of Tiglath-Pileser III, discovered at Calah (Nimrûd), now in the British Museum.)

A battering-ram is making a breach in the wall, under protection of archers who are shooting from behind screens. In the background are impaled captives.

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PLATE XCII.

FRAGMENTS OF A CYLINDER OF SARGON, king of Assyria.—About B.C. 722–705.

(From the Library of Assur-bani-pal, king of Assyria, about B.C. 668–626, at Nineveh. [British Museum, Nos. 1,668*a*, 1,671.)

The inscription gives a fairly full account of Sargon's famous campaign in the ninth year of his reign against Azuri, king of Ashdod, when Hezekiah was king of Judah (see Isaiah xx. 1).

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PLATE XCIII.

SIX-SIDED CYLINDER, inscribed with the Annals of Sennacherib, king of Assyria.—About B. C. 705–681.

(British Museum, 55-10-3, 1.)

The text includes an account of the siege of Jerusalem.

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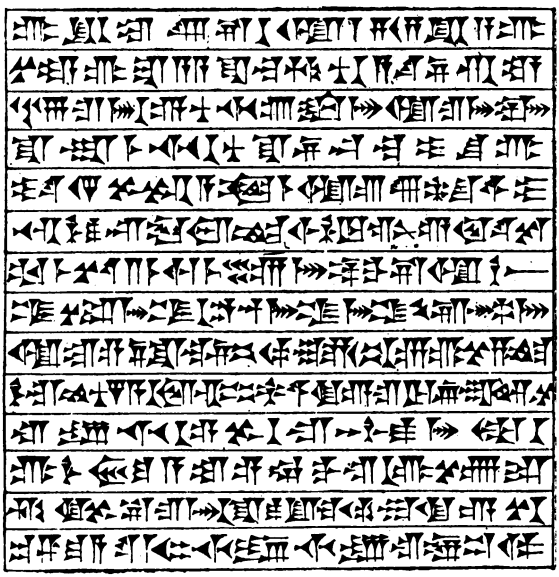


PLATE XCIV.

EXTRACT FROM THE ANNALS OF SENNACHERIB, king of Assyria, about B.C. 705–681, recording the siege of Jerusalem.

(British Museum, 55-10-3, 1.)

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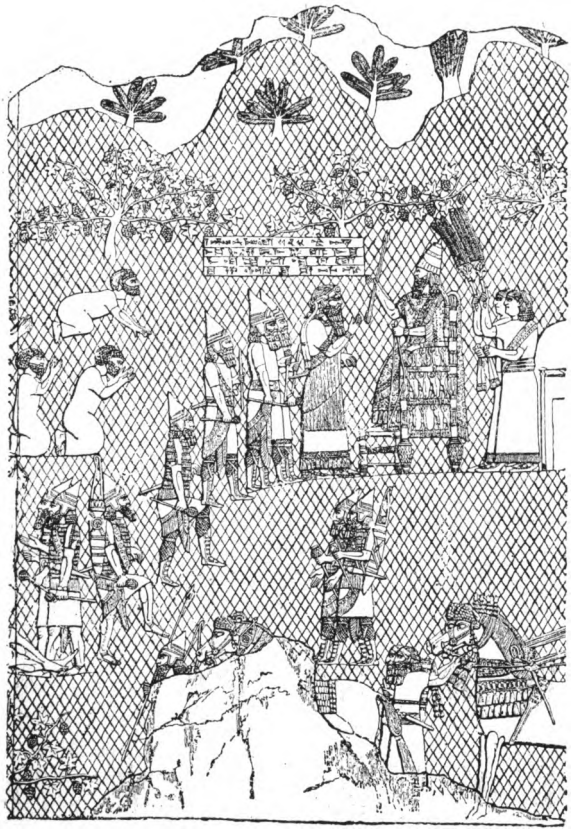


PLATE XCV.

SENNACHERIB, king of Assyria, about B.C. 705–681, receiving the submission of the inhabitants of the city of Lachish.

(From a bas-relief on the walls of the palace of Sennacherib, discovered at Nineveh, now in the British Museum.)

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PLATE XCVI.

LOWER PORTION OF A CYLINDER OF ESAR-HADDON, king of Assyria, about B. C. 681–668, mentioning Manasseh, king of Judah.

(British Museum, 48-11-4, 315.)

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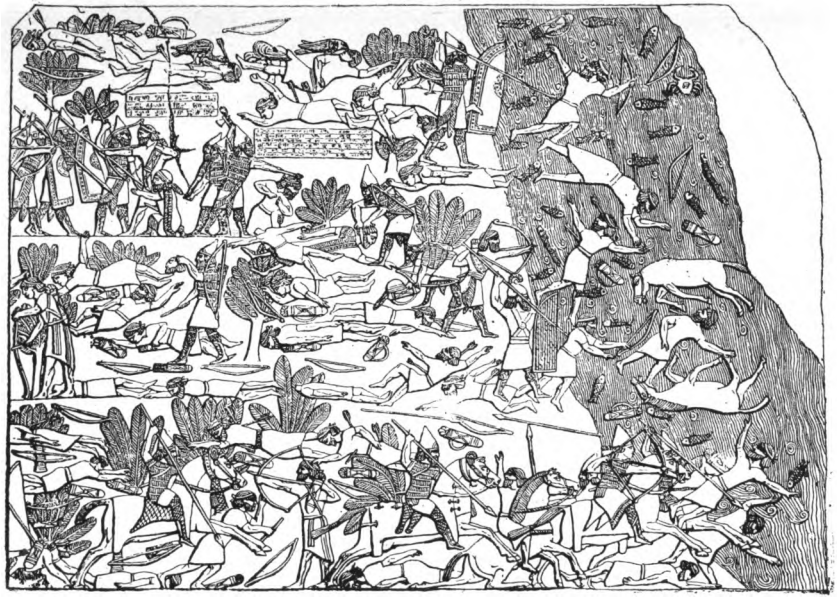


PLATE XCVII.

BATTLE between Assur-bani-pal, king of Assyria, about B.C. 668–626, and Te-umman, king of Elam.

(From a bas-relief on the walls of the palace of Assur-bani-pal, discovered at Nineveh, now in the British Museum.)

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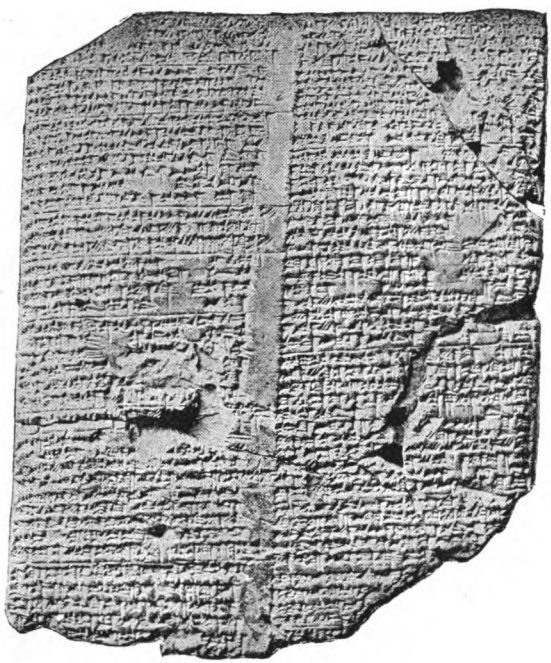


PLATE XCVIII.

CLAY TABLET inscribed with the text of the Babylonian chronicle of the chief events in the reigns of the kings who ruled over Babylonia, B. C. 744–669.

(British Museum, 84-2-11, 356.)

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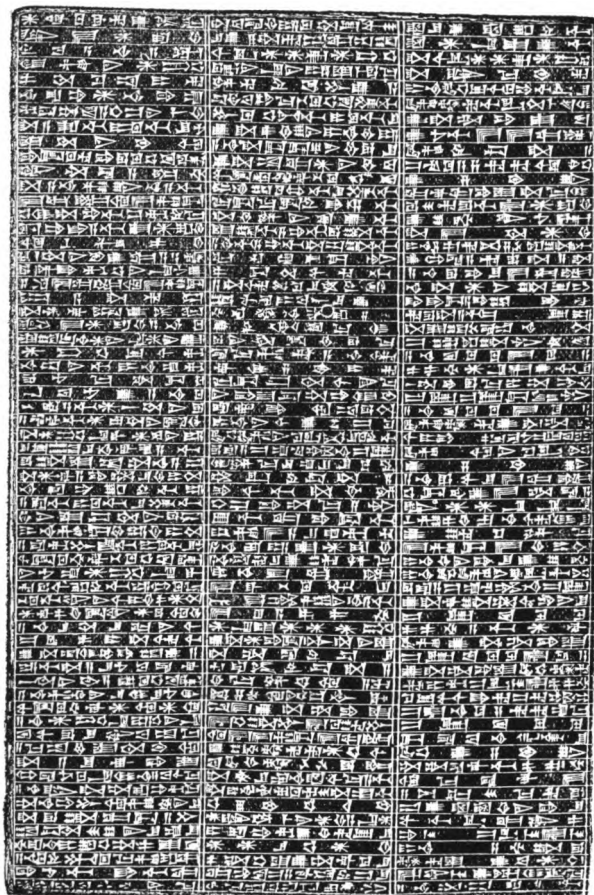


PLATE XCIX.

ACCOUNT OF THE BUILDING OF THE WALLS AND TEMPLES OF BABYLON by Nebuchadnezzar II, king of Babylon.—About B. C. 604-562.

Inscribed in archaic Babylonian characters upon a black basalt slab from Babylon, now in the India Office.

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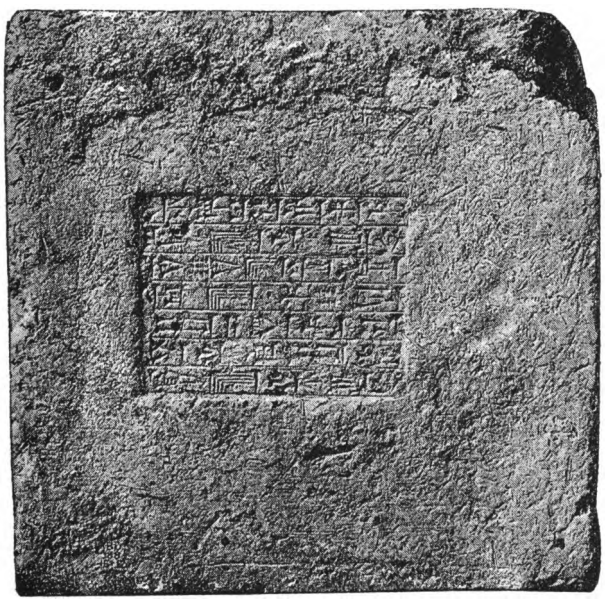


PLATE C.

BRICK OF NEBUCHADNEZZAR II, king of Babylon, about B.C. 604–562, stamped with his name.

(British Museum.)

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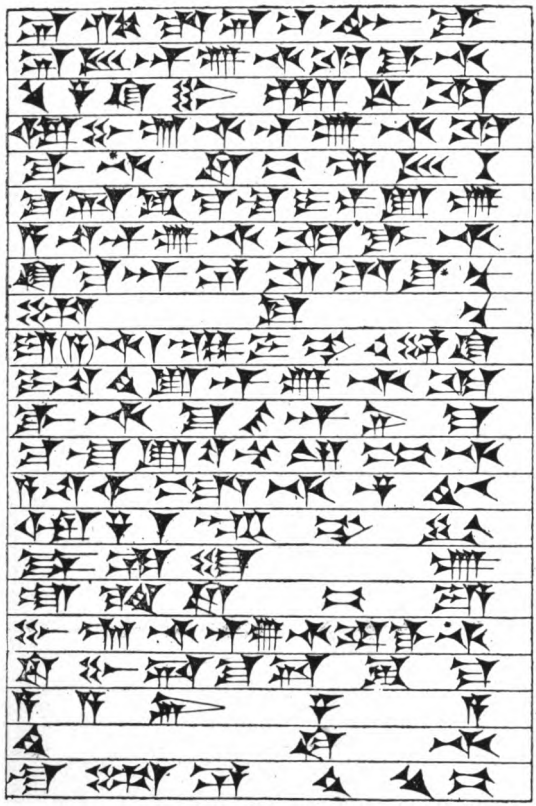


PLATE CI.

EXTRACT FROM A CYLINDER OF NABONIDUS, king of Babylon, about B.C. 556-539, containing a prayer to the Moon-god for himself and Belshazzar his son.

(British Museum, KK. 1,689-1,692.)

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PLATE CII.

CYLINDER OF CYRUS, inscribed with an account of his capture of the city of Babylon, B.C. 539.

(British Museum, Babylonian Room, Case C.)

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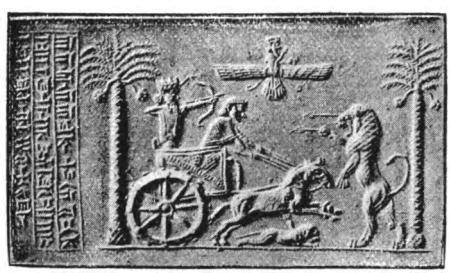


PLATE CIII.

CYLINDER SEAL inscribed with the name of Darius.

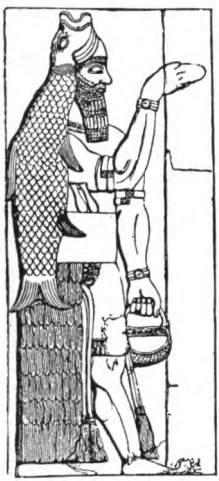
(British Museum, Babylonian Room, Case B.)

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PLATE CIV.

GODS OF BABYLONIA AND ASSYRIA.



The Assyrian god DAGON.

(From a bas-relief on the walls of the palace of Assur-nasir-pal, king of Assyria, about B.C. 885–860, discovered at Calah (Nimrûd), now in the British Museum.)



The goddess ISHTAR of NINEVEH standing on a gryphon.

(From an impression of a cylinder-seal in the British Museum, Babylonian Room, Case B.)



The Babylonian MOON-GOD.

(From an impression of a cylinder-seal in the British Museum, Babylonian Room, Case B.)



The Assyrian heroes, GILGAMISH and EABANI, wrestling with a lion and a bull.

(From an impression of a cylinder-seal in the British Museum, Babylonian Room, Case B.)

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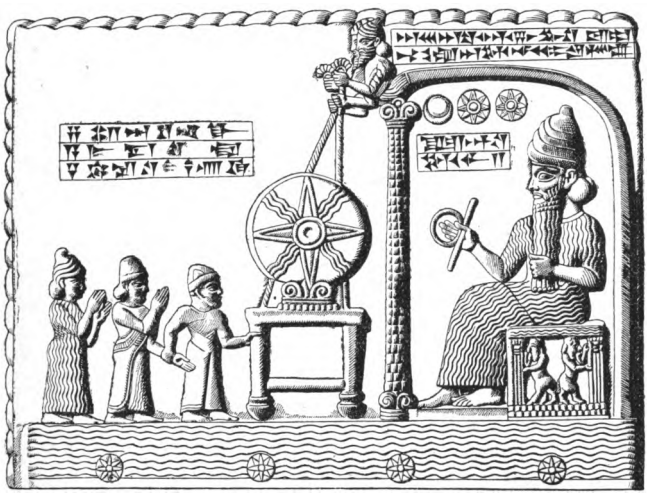


PLATE CV.

WORSHIP OF THE BABYLONIAN SUN-GOD.

Scene from a stone tablet recording the restoration of the Temple of the Sun-god at Sippara, near Babylon, by Nabu-pal-idinna, king of Babylonia.—About B.C. 900.

(British Museum, No. 12,137.)

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PLATE CVI.

COMBAT between the monster Tiāmat, the personification of chaos, darkness, disorder, and evil, and Marduk (Merodach), the god of light, armed with thunderbolts.

(From a bas-relief on the walls of the palace of Assur-nasir-pal, king of Assyria, about B.C. 885–860, discovered at Calah (Nimrûd), now in the British Museum.)

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PLATE CVII.

ASSYRIAN EAGLE-HEADED DEITY.

(From a bas-relief on the walls of the palace of Assur-nasir-pal, king of Assyria, about B. C. 885-860, discovered at Calah (Nimrûd), now in the British Museum.)

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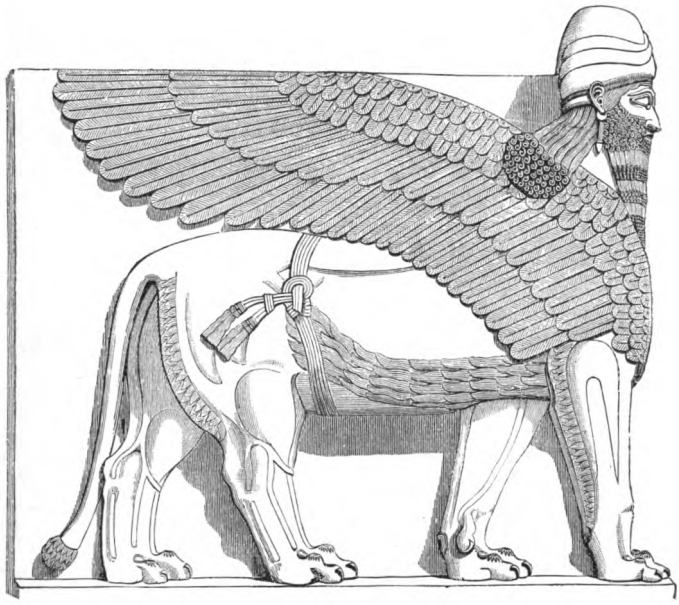


PLATE CVIII.

ASSYRIAN WINGED MAN-HEADED LION.

(From a doorway in the palace of Assur-nasir-pal, king of Assyria, about B.C. 885-860, discovered at Calah (Nimrûd), now in the British Museum.)

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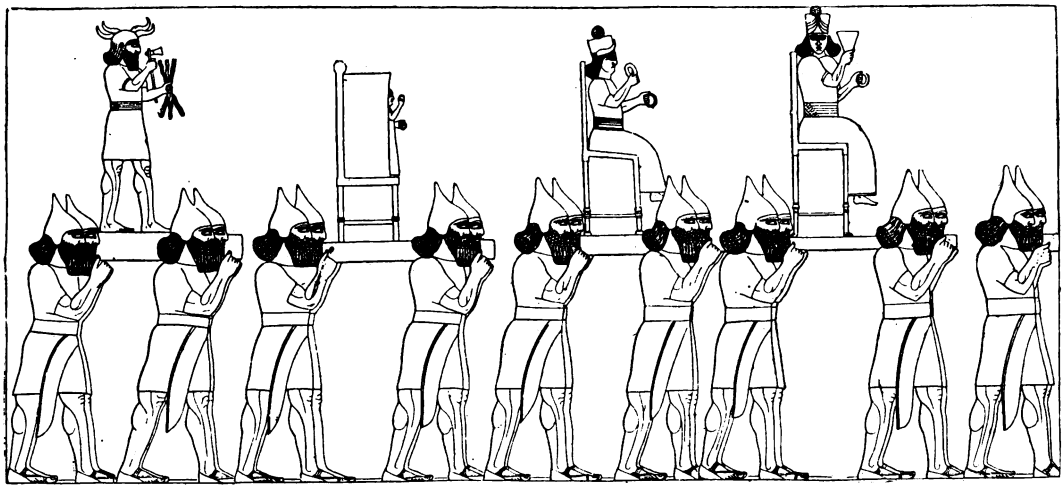


PLATE CIX.

PROCESSION OF GODS CAPTURED BY ASSYRIAN TROOPS.

(From a bas-relief in the palace of Tiglath-Pileser III, king of Assyria, about B. C. 745-727, discovered at Calah (Nimrûd), now in the British Museum.)

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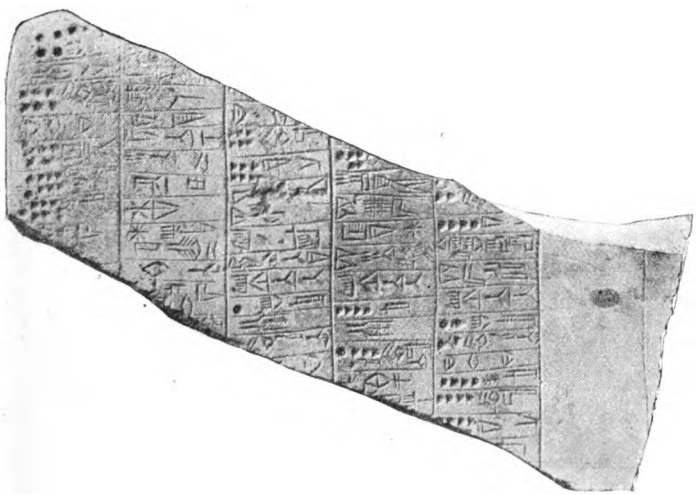


PLATE CX.

INSCRIPTION IN ARCHAIC BABYLONIAN CHARACTERS.
About B.C. 4000.

(British Museum, 82-7-14, 1,046.)

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PLATE CXI.

BABYLONIAN BOUNDARY-STONE OR LANDMARK, inscribed with the purchase-deed of a plot of ground. About B.C. 1100.

(British Museum, No. 106.)

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PLATE CXII.

ASSYRIAN ACCOUNT OF THE CREATION.

(From a clay tablet from the Library of Assur-bani-pal, king of Assyria, about B. C. 668-626, at Nineveh.)

(British Museum, No. K. 5,419.)

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PLATE CXIII.

THE ASSYRIAN ACCOUNT OF THE DELUGE.

(From a clay tablet from the Library of Assur-bani-pal, king of Assyria, about B.C. 668–626, at Nineveh.)

(British Museum, No. K. 3,375.)

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PLATE CXIV.

THE EMPEROR AUGUSTUS.

Born B.C. 63; died A.D. 14.

(From a marble head in the Vatican Museum.)

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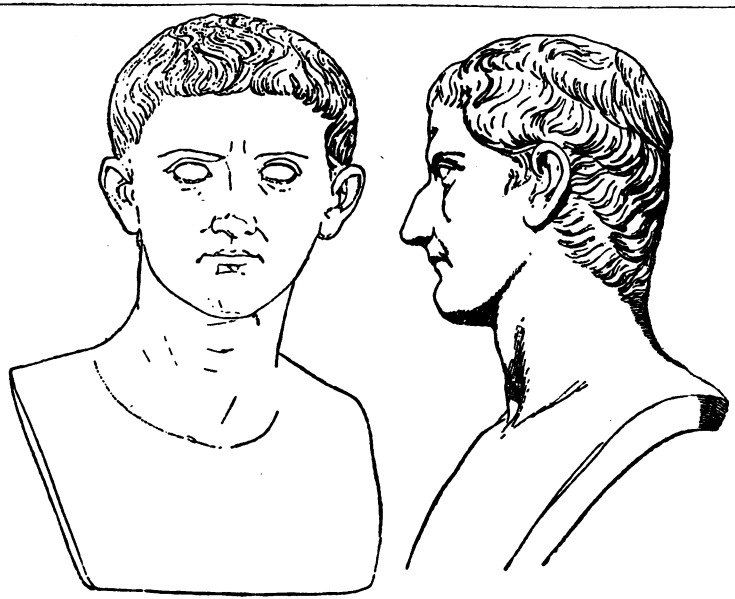


PLATE CXV.

THE EMPEROR TIBERIUS. Born B.C. 42; died A.D. 37.

(From a marble bust in the Berlin Museum.)

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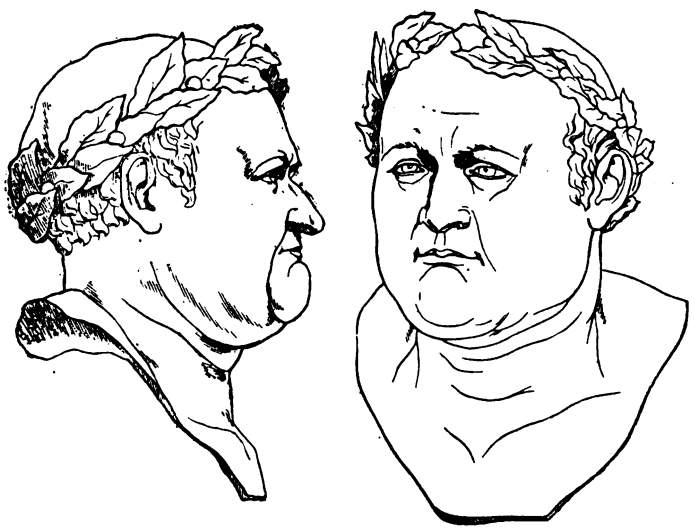


PLATE CXVI.

THE EMPEROR VESPASIAN.

Born A.D. 9; died A.D. 79.

(From a bronze bust in the Louvre.)

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PLATE CXVII.

THE EMPEROR TITUS.

Born A.D. 40; died A.D. 81.

(From a marble head found at Porta Portese, Rome, now in the British Museum.)

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PLATE CXVIII.

PROCESSION OF ROMAN SOLDIERS carrying the seven-branched candlestick, the table of shewbread, and the silver trumpets taken at the capture of Jerusalem by the Emperor Titus, A. D. 70.

(From a marble relief on the Arch of Titus at Rome.)

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PLATE CXIX.

TEMPLE OF DIANA AT EPHESUS, showing the image of the goddess which had fallen from heaven, and the columns sculptured on the lowest drum, as they have been found and may be seen in the British Museum.

(From a Roman Coin.)

This was the temple which existed in the time of Saint Paul.

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PLATE CXX.

TEMPLE OF DIANA AT EPHESUS, showing in the interior the image of the goddess which had fallen from heaven.

(From a Roman Coin.)

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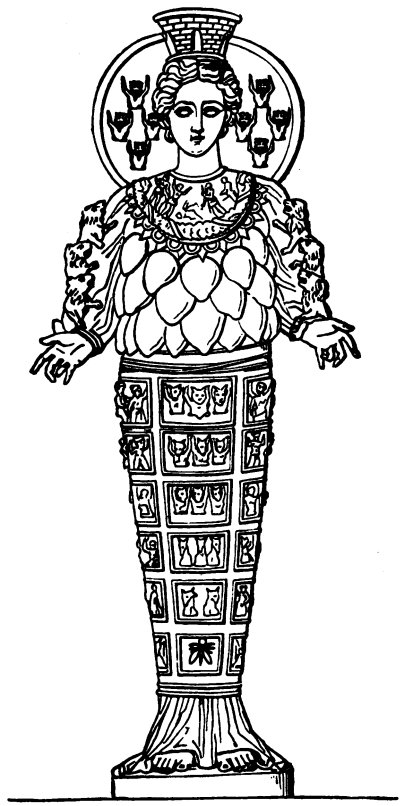


PLATE CXXI.

DIANA OF THE EPHESIANS: a Roman variation of the image which had fallen from heaven.

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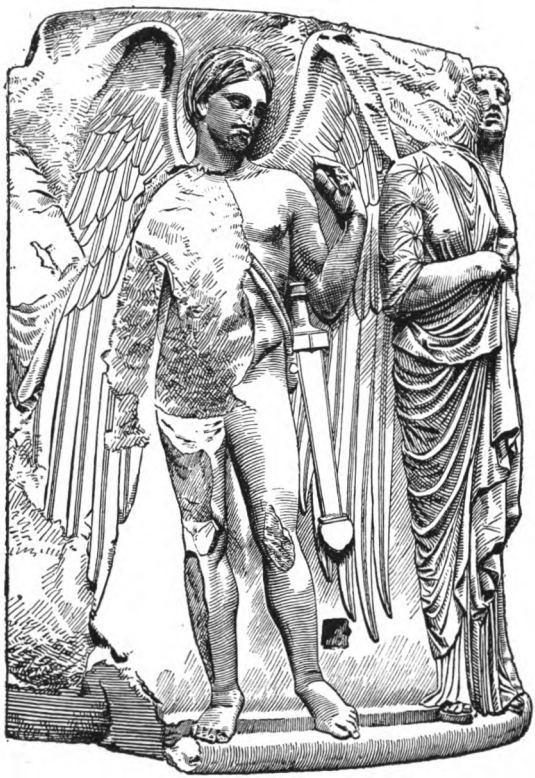


PLATE CXXII.

SCULPTURE FROM ONE OF THE COLUMNS OF THE TEMPLE OF DIANA AT EPHESUS, as it existed in the time of St. Paul.

(British Museum.)

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PLATE CXXIII.



Gold Daric.



Silver Shekel of SIMON MACCABÆUS.



Bronze Coin of HEROD AGRIPPA I.



Large Bronze Coin of AGRIPPA II.

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Plate CXXIV.



Silver Stater of AUGUSTUS, or Tetradrachm of Antioch (Matt. xvii. 27).



Silver Denarius of TIBERIUS (*Penny*, Matt. xviii. 28, &c.).



Bronze Assarion (*Farthing*, Matt. x. 29).



Bronze Lepton (*Mite*, Mark xii. 42).

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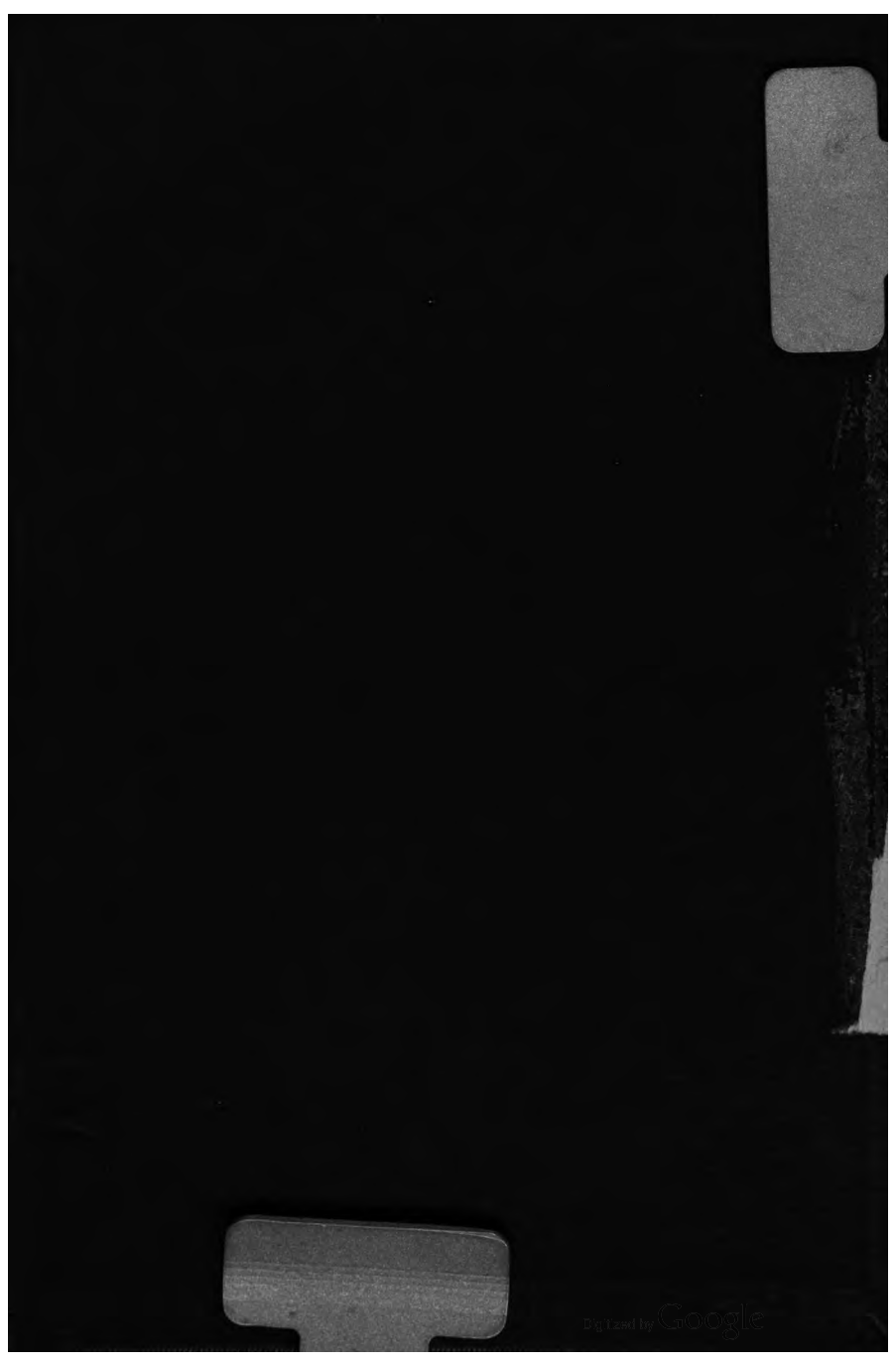
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